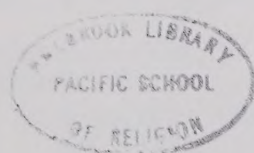


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THE JAPAN EVANGELIST

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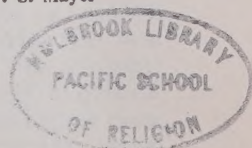
Issued Ten Months in the Year by the Conference of Federated Missions

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EDITORIALS

The New Year

In Japan, perhaps more than in any other country, the transition from the old year to the new is really the leaving of those things that are behind, and the pressing on to the things that are before. It is an immemorial Japanese custom to complete transactions, pay bills, and as far as possible wind up one's affairs before the old year passes, and then take a long New Year holiday in celebration. With the New Year all things become new. It is not easy to interpret the meaning of the year nineteen twenty, nor more so to anticipate what nineteen twenty one has in store, but in quietness and confidence is our strength.

* * *

Japan was lifted high upon the wave of prosperity during the war, and her evolution was amazingly swift. Naturally enough she was more interested in immediate gain than in careful provision for post bellum readjustments. The tide has now turned, and Japan is experiencing a share of the sorrows and anxieties of unemployment and industrial and commercial depression. There was something abnormal in the overweening attractions of a business career to young men at a time when fortunes were being made over night. Many who had been preparing themselves for professional life were drawn into the money making maelstrom. This told against candidates for the ministry and other forms of life service. But the business world no longer makes such irresistible claims, and for some months the tide has been flowing the other way. With the business depression, while the struggle for existence will become more severe, the worship of Mammon will decrease, and a more normal attitude toward this world's goods, will return. The deceitfulness of riches has acted adversely upon the social and moral life of many during the past few years.

With the return to more nearly normal conditions, higher ideals and loftier claims will reach the eye and ear of the youth of Japan, and will offer a fine opportunity for the Christian Church to press its demands upon the life of these young men and women. Japan will be more thoughtful this year than it was last.

* * *

The Christian forces too are more thoughtful and serious. A year ago it looked as if the Interchurch World Movement was about to carry many of the heavy burdens, and provide the Christian forces with tools for their work in abundant measure. Our regret at the collapse of that movement is deep and sincere. But if it calls out greater patience, simpler trust, more dependence upon the people of this land for the salvation of their own, a prayerful acceptance of the word of the Lord, "Not by might, nor by power, but by my Spirit," then the apparent failure of the giant enterprise will prove a blessing in disguise to our work. The best features of the Movement will doubtless find rebirth in more successful projects in due time. But for this year, we must all tighten our straps, and do in faith and prayer and sweat what we had hoped that the great Movement would do for us.

* * *

We must believe that God has great plans for the world during this coming year, that these purposes are to be fulfilled through human agency. Our feverish impatience is unseemly. "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law." There are increasingly hopeful signs of great progress of the Kingdom in Japan. Now is our time for a revaluation and reconsecration of self to His service.

A Christian Conference

The beneficial effects of the Mott Conferences of 1913 are doubtless still appreciated by the Christians of Japan, but those conferences never regarded themselves as a finality. Unfinished pieces of business were left for future study, and some conclusions formulated at that time were necessarily looked upon as tentative. Moreover, vast changes in society, in nations, in churches, in ideals and methods of Christian work have swept over the world since that far-off day before the war. We are facing a new situation; has not the time come for a re-study and a re-valuation of the Christian task in this land?

The changes in Japan itself do not need to be described; they are obvious. The Continuation Committee created by the conference of 1913 has not so completely unified the Japanese and foreign Christian forces as was desired and expected. A closer co-operation between the self-governing churches of Japan and the foreign missions working with them would minister to harmony and efficiency of an even higher degree than has already been attained; and a coordination of their activities, particularly in the newer fields of social endeavor, should bring larger results for the Kingdom.

The need of a second national Christian conference was recognized in the plans for the sixtieth anniversary mission celebration of 1919, but circumstances did not

prove favorable. Just now is an unusual opportunity, if in the judgment of Christian leaders here the time is ripe. In China, from May 21 to May 29, 1921, a conference is to be held not only of nation-wide representation, native and foreign, but to include, according to the plans, representatives of all the mission boards working in China. The presence of these home leaders will be of great worth in such a meeting. Might it not be possible, might it not be wise, for Japan to hold its needed conference this spring at such a date as to secure the presence of these same leaders?

H. W.

* * *

An Explanation

In the November number of the JAPAN EVANGELIST Dr. Peeke reviewed, in his usual racy way, the 1920 issue of the Christian Movement. In his brief survey of the Social Service section he called in question some of the statements made concerning more flagrant examples of low moral conditions. The author of the article has written to the editor, asserting the absolute truth of all her statements, and describing for us certain conditions that would hardly be suitable for publication. While her assertions in the Christian Movement may not be characteristic of social conditions in general, we cannot doubt that they are to be found.



A PRAYER FOR THE TIMES

By P. A. S.

Suggested by the W. S. S. C.

O God, who art our Father still,
In spite of sin and shame,
We bow before Thee, penitent,
For sinning in Thy name.

Forgive us that with greedy hands
We clutch at gold unclean,
At treasure stained with sweat and blood,
Wrung from the souls of men.

Forgive the false and foolish pride
That scorns the woman sold,
But grasps the hand that keeps her slave,
Because of rank and gold.

O God the Son, who for us men,
Hung suffering on the tree,
Forgive the hands that once again
Are crucifying Thee.

We oft forget Thy presence still
Is with us hour by hour,
And so we turn to men for aid,
And lean on human power.

We oft forget that in Thy name
We still may seek the throne,
There find the strength to do Thy will,
The Father's gift alone.

O God the Spirit, holy, pure,
O cleanse our hearts of pride,
Wash them in that precious blood
That flowed from Jesus' side.

Teach us that in Thy strength alone
Is victory secure ;
Teach us once more men are but clay,
And that God's arm is sure.

Take from us all that love of show
That sees man's outward part ;
Help us to see as God doth see,
To look upon the heart.

Help us with courage and with faith
To fight the gilded sin ;
But help us by Thy love and power
To bring Thy lost sheep in.

O Father, Savior, Comforter,
O God the Three in One,
Help us to lean on Thee alone,
So will Thy will be done.

Amen.

THE BIBLE'S CROWNING FACT

By BISHOP HERBERT WELCH

Scripture Lesson, I Cor. 15: 3-8, 17-21.

The Bible is the book unique, not in its poetry, its history, its philosophy, its treatment of nature and science; its uniqueness is found in its revelation of the world's Savior. The center of the Bible is the Lord Christ; and the supreme fact of Christ's earthly history is His resurrection. The central Christian doctrine is the doctrine of the atonement; the central Christian fact is the fact of the resurrection. In apostolic preaching the cross and the empty tomb went side by side. The first Christians proclaimed as the very heart of their message "Christ and Him crucified," and "Jesus and the resurrection." Strauss was not far wrong in thinking that the resurrection was "the center of the center, the real heart of Christianity."

Mr. Trumbull told us the other day of a certain aspect of Christian truth which had become to him in a special way vitalizing, had permeated his whole thinking and living. There are many such phases of Christian teaching which may come in the lives of individuals to have this transforming effect. Dr. Dale of Birmingham years ago was writing an Easter sermon, and when halfway through the thought of the risen Lord broke in upon him as it had never done before. "Christ is alive," he said to himself; "alive," and then he paused; "alive," and then he paused again; "alive! Can that really be true? Living as really as I myself am?" He got up and walked about, repeating, "Christ is living! Christ is living!" "At first it seemed strange and hardly true," he says, "but at last it came upon me as a burst of sudden glory; yes, Christ is living. It was to me a new discovery." The apprehension of a living Christ is the very core of a mighty faith.

The importance of the resurrection arises in part from the fact that as history it is solidly attested. Easter, Sunday, the very existence of the Christian church itself, are eloquent testimonials to the

primitive Christian belief that our Lord arose from the dead. The naturalistic explanations of this early belief have all broken down. The trance theory, the legend theory, the vision theory, and what Bruce called the telegram theory—none of them deals frankly and fully and satisfyingly with the facts. On the other hand, if Jesus in very truth did rise from the dead, how easily all things fit together! The character of Jesus as holy and the person of Jesus as unique encourage us to believe of Him what we would not of others. The prophecies of Jesus himself, the sober character of the Gospel records, the unanimous agreement of the disciples after various tests—these unite to make plain that we are dealing with fact, not fiction. The adaptation of the Gospel of a risen Christ to humanity makes for the truth of the teaching, together with the broad conviction that, whatever incidental errors might find their way into believers' minds, the God of truth would not allow the Gospel of Jesus Christ to be founded on a delusion. To one who studies with open mind the evidence, it is not "a thing incredible" that, "in that transcendent crisis of man's moral history," "God should raise the dead."

The importance of the resurrection is further emphasized by the vast interests which are related to it. May I specify only three?

It has a direct bearing on the whole question of the miraculous. If this one miracle is once firmly established, the *a priori* improbability of which Hume made so much may be reckoned fairly met and mastered; the way is cleared for an impartial consideration of all alleged miracles on their individual evidence. The resurrection suggests that the observed and experienced order of nature is not so limited by our knowledge of it or so fixed and invariable by some eternal decree concerning it that nothing unprecedented is to be expected or believed. It makes one humble and teachable to remember that he has to do with the God

who raised Jesus from the dead. Historically, God has manifested Himself for special ends in miraculous works wrought sometimes through human hands; in present experience, God does manifest Himself in ways that are startling and incomprehensible to the little thoughts of the finite. Christianity is something more than the feeble human attempt to obey the teachings and to imitate the spirit of Jesus of Nazareth. If it means anything, it means "God with us." A Christianity with no surprises, no incredibilities, is a Christianity with no power. But the resurrection of Jesus Christ opens the door to faith in the supernatural in human affairs. Spiritual experiences are real, providence and prayer are real, temporalities as well as spiritualities are in the hands of a Father to whom "in everything" our requests may be made known. The "order of Nature" is His servant, His master, and the universe shall be molded to meet His children's need.

Consider also the relation of the resurrection to the person of Jesus Christ. Whether the secret of that personality be conceived as residing in the filial consciousness of Jesus, or in his metaphysical relation to the Father, the full declaration of the personality awaited this supreme event in His history, He was "declared to be the son of God.....by the resurrection from the dead." It was only the risen Lord whom the disciples knew as divine. It was Christ with the majesty of the opened tomb upon Him who commanded the reverential awe of the apostles, so that He who for three years had been the object of love now became also the object of worship. It was after the resurrection and because of the resurrection that, to borrow Dr. Sanday's

words, not here and there, one and another, but "the whole Christian church passed over at once to the fixed belief that He was God."

Finally, let not the relation of the resurrection to the saving work of Jesus be forgotten. Without the death of Jesus there is no Gospel; without His resurrection we lack the assurance of the Gospel's truth. Together they completed and authenticated the plan of redemption.

The question of the victory of goodness was settled once for all. Jesus had bidden the disciples "be of good cheer," but hard upon the words followed the awful death, the seeming failure and defeat. But in the resurrection is manifested a power sufficient to every need of the great enterprise which is now begun. "All power is given unto me," cries the risen Lord; "go ye therefore." Nothing is now too good to be believed, nothing too great to be attempted. The death of Jesus is seen to be an example under the general rule of "dying to live." Obstacles can be despised, enemies loved, death itself faced without terror, for Jesus Christ has confronted and conquered all.

The resurrection, moreover, is a pledge of the transformation of the individual believer and of the coronation of the spiritual life with the final gift of immortality. The Gospel through which "life and immortality were brought to light" was the Gospel of the empty grave. "Because live, ye shall live also." With full hearts, therefore, we repeat, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."



THE NEW MISSIONARY—HEALTH

Physical Examination of Candidates and the Care of Missionaries on the Field

By J. L. McSPARREN, D.D.

General Considerations

In examining candidates for missionary service, in Japan, the examiner should bear in mind certain points that are commonly overlooked.

Each candidate should be studied with special care and not treated as an ordinary applicant for insurance as has been the rule in the past.

A common error in the home lands is the assumption that Japan is a tropical or semi-tropical country. As a matter of fact, the climate of practically the whole of Japan is temperate, and with the possible exception of Southern Kyushu, no part of it can be considered even semi-tropical. The climate of the main island is comparable to that of Virginia and Maryland in the U. S. A. The island of Formosa should be considered apart as it is not included in Japan proper. There we are safe in considering tropical climatic conditions and the health problems incidental thereto.

Again, a point not commonly considered by the examiner in making a physical examination is that missionaries in Japan, and especially young missionaries will have to contend with an environment very different from that to which they have been accustomed, which means they will be subjected to an unusual nervous strain. This unaccustomed strain is the chief etiologic factor in the disease commonly known among the laity as "Japan Head." "Japan Head" is a misnomer, and the real condition is neurasthenia brought on by the strain of a new and exacting environment. It is a common error to suppose that this trouble is due to climatic conditions. The real truth is that we have been laying undeserved blame at the door of a climate which is, in many respects, taking it the year around, quite as fine as one could desire. The true cause is the failure of the individual to readily adjust himself to the exactions of a difficult environment.

Many cases of so-called "Japan Head" could be prevented if the examining physicians in the homelands would study with particular care the nervous background of the applicant and his nervous temperament. This would involve not only a careful inquiry into his family history, but also an intelligent investigation of his early training, personal habits, habits of thought and his general psychic reaction to the ordinary routine of life. To my mind, there are many persons, otherwise physically fit, who, for reasons of temperament, should not be permitted to attempt life in an environment which will subject them to a strain greater than it is probable they will be able to bear.

The factors which make the environment of Japan difficult for the newly arrived foreigner are manifold, and in case of those proposing to do religious teaching considerably increased. The young missionary comes as a teacher to a people whose tongue he cannot understand, and which it taxes him to the uttermost to master. This language limitation which closes to him the ordinary channel of self expression forces him into a state of continual repression, so that, driven by his high zeal and enthusiasm to be up and at his work, he finds himself facing an almost insuperable barrier, which, as it were, hurls back upon him the vital forces seeking expression. This being the case, he lapses into a condition of indefiniteness, indecision and experiences a sense of futility of effort, leading to introspection, self depreciation and often to the atrophy of initiative and nervous exhaustion. This manifests itself subjectively in restlessness, sleeplessness, persistent headache, irritability, inconstancy of effort and oftentimes in a train of symptoms too numerous to mention.

This is "Japan Head," and those with an unfavorable nervous background and a manifest tendency toward neurasthenia in the home environment should be

unhesitatingly refused as candidates for Japan.

This stand in the matter is further justified by the fact that the Japanese are a mentally alert people, largely anti-foreign in sentiment, inclined to be agnostic in matters religious, self confident and having a suspicion of those who come as teachers, claiming, even tacitly, a mental, moral or religious superiority. It will be readily seen that under such conditions candidates for Japan should be beyond suspicion from a mental and nervous standpoint.

Other general points to be borne in mind by the examiner before recommending candidates for Japan may be briefly stated, as: The new missionary tendency toward excess, in his eagerness to grasp the language and to get down to his life's task; the lack of efficient and sympathetic medical supervision; and the cost to the home boards of returning and providing treatment for disabled missionaries.

The tendency toward excess manifests itself in too close application to language study, with its consequent lack of open air exercise, and loss of sleep; in excessive economy in matters pertaining to the necessities of life; and in excess of energy in attempting to do the work of a missionary or teacher before he is properly armed with the language.

The matter of the excess of economy in the necessities of life merits some amplification. It is true that this economy is involuntary. The meagerness of the heretofore prevailing missionary salaries has forced the issue. In case this should fall under the eye of any of the authorities of the home boards, I should like to say that during the summer season of the present year, just ended, the number of patients I have seen among the missionary community who were suffering from the effects of unbalanced diet, particularly from the excess of carbohydrates, forms a sad commentary on the subject of missionary maintenance. To state the case bluntly, the missionaries in Japan need meat, fish, eggs and other forms of protein in larger quantities than their meager stipends enable them to purchase. This may seem somewhat aside from the

subject under discussion, but if the boards are looking to the medical men at home and abroad for assistance in selecting and maintaining efficient workers, I consider that it is a word in season, and I hope the proper authorities will take due notice thereof and govern themselves accordingly.

Quite as important as selecting a physically fit missionary is keeping him fit. In medical circles in the immediate past the stress has been laid on prevention rather than cure. The matter of the supervision of the missionaries' health in Japan has received no systematic attention. The reasons for this are several. First, the boards provide rather grudgingly and in some cases make no provision financially, or otherwise, for the care of the worker's health. Second, nothing is done to require or encourage the missionary to keep himself fit; hence he is undernourished, and does not avail himself of the commonest means of prophylaxis. I know of at least five cases of typhoid in missionaries within the past three months, all of which might have been prevented by efficient and repeated inoculation. This case in point shows how lax missionaries and the missions are in matters of health. No private in the ranks of any civilized army or navy would be allowed to incur such risks. Aside from the peril of life and health, there is the economic problem to consider. To neglect to take advantage of such prophylactic precautions is to disregard the simplest principles of business foresight.

Aside from the above considerations, there is the matter of local facilities for efficient medical supervision. I have the greatest respect for the progress the Japanese have made in modern medical science, but I do not hesitate to say that, except in a few isolated instances, facilities for the comfortable and satisfactory treatment of foreigners do not exist. The average native doctor, though trained along modern lines, and scientific in his tendencies, has neither sufficient knowledge of foreign customs of living, nor sufficient insight into foreign psychology to enable him to treat his foreign patients intelligently and efficiently. And as for the matter of foreign diet, he is hopelessly

at sea. Therefore, it will be seen that as far as medical supervision of the missionary on the field is concerned, it is under the present *modus operandi* a negligible quantity.

A former estimate placing the average length of missionary service in Japan at about two years probably still holds true. At the present cost of travel about \$ 500 or ¥ 1,000 is needed to send a man to America and much more if he goes to Europe. Medical examiners should be aware of this and should keep it in mind when examining an applicant. Again, the cost of treating the disabled on the field or at home has in the past run into astonishing sums. Of course, a certain amount of this outlay is inevitable under even the best conditions, but in my judgment, a good deal of it is useless and could be avoided. Believing this, in concluding this paper, I should like to make certain detailed recommendations concerning the examination of candidates and the care of the health of missionaries on the field.

As far as the examination itself is concerned, bearing the general points I have mentioned in mind, the accepted routine examination of any first class hospital is satisfactory. Anything short of that should not be considered. Certain laboratory tests should be insisted upon, viz:—Blood count, complete examination of urine and feces, and the Wasserman serum reaction. It would be well if mission boards would unite in adopting a standard form for such examinations, and if carefully selected examiners, with laboratory facilities, situated at convenient centers were chosen, the value of the examination would be considerably increased.

The examination when complete should be filed at the office of the mission board and the applicant, if sent out, furnished with a copy. The following points should be carefully covered:—

1. Family history

2. Personal history
- | | |
|---|-----------------------|
| } | Early training. |
| | Habits—eating, sleep- |
| | ing, exercise, |
| | bathing, etc. |

3. Physical findings:

- a. Circulatory system — Blood count and blood pressure in all cases
- b. Respiratory system—Tonsils
- c. Digestive system—Teeth
- d. Excretory and genital system—Special care in women
- e. Nervous system { Mental deve-
lopment
Temperament

4. Special senses

5. Prophylaxis.

Typhoid and small-pox vaccination; removal of tonsils, teeth, appendices, hemorrhoids, etc. in suspicious cases.

Under 3 the points included within the brackets should be especially seen to. It is from neglect of these points that examiners fail to find causes for future trouble.

The applicant once appointed should carry with him to his field a complete copy of the examination, which should be verified, by a physician immediately after his arrival. This copy should be kept on file by the local head of his mission, and he should be required to undergo an annual physical examination by a physician chosen by his mission for that purpose. He should be required to visit a dentist once in six months, and to take the prophylactic injection against typhoid and be vaccinated against small-pox once a year.

Missionaries on furlough should be reexamined on arrival in their homelands and their return to the field should be subject to the findings, allowing for recovery during vacation, for which facilities should be provided.

As a final word of reinforcement for what I have said, let me cite some conditions I have seen in newly arrived and recently returned missionaries:

1. Cancer
2. Hardening of the arteries with high blood pressure
3. Chronic appendicitis
4. Valvular heart disease
5. Neurasthenia, bordering on insanity
6. Brights

7. Hemorrhoids (frequent)
8. Abscessed teeth „
9. Chronic tonsilitis „
10. Hernia „
11. Errors of refraction „

These, with various lesser conditions, certainly show that there is need for greater care in examining candidates and returned missionaries, and we have not far to seek for one cause of the short average term of missionary service.

THE CHILD'S RIGHTS IN THE WORLD'S NEW DAY

By REV. GEO. P. HOWARD

As we are talking and thinking about the rights of the child let us begin with what I call one of the fundamental natural rights—the right to be born. In Maeterlinck's "Bluebird" there is a particularly beautiful, suggestive and pathetic scene, which represents the souls of the yet unborn waiting at the gates of life. Beyond the gates lies the mysterious adventure of earthly existence with all that it involves. To some the prospects of that adventure are easy and bright. They look wistfully forward to it. Others shrink and cower before the prospect and before finally heading forth cover their eyes with their hands, so fearsome is the outlook. You and I have made a mess of civilization, and the new humanity can never be built up with such as you and I. To make a new world we must have children fresh and unspoiled from the hand of God. A dreary place would be this earth were there no little people in it. The song of life would lose its mirth were there no children to begin it. That our sturdy middle class, the backbone of any nation, the best people in the world, are declining their high responsibility in this connection is ominous and alarming.

Furthermore, the child has a right to be wellborn. There are hosts of children damned into the world every year, rather than born into it. They have little or no chance at a normal life. A child has nothing to say about his coming into the world. He is never consulted. If he were he would often beg to be excused. Herbert Spencer long ago criticised our educational system for providing no

training for parenthood. Three hundred thousand babies are buried every year in the United States, and in some South American countries three out of five never live to be two years of age. We know how to breed cattle and pigs; we have not yet learned how to breed men. We spend much on our departments of agriculture but little on our child welfare organizations.

Every child in the next place has a right to a normal natural childhood. First of all, in regard to his physical nature. He has the body, the physique, of a child and he has the right to insist on our respecting the limitations of his physical life. Sometimes when our children are restless we are in despair in the Sunday School, and perhaps we shall ask what a teacher once asked: How shall we keep our children quiet? The answer came right quickly: The only way is to bury them. God gave a boy five million nerves to make him move and go; yet we are saying: "Sit still." Every boy is entitled to that best of all means of developing the young body, mind and soul—play and recreation. A writer of the 18th century said: "Play must be forbidden in all its forms, for play will distract the minds of children from God." We have travelled some distance from that position. Still we have far to go in recognizing the right place that play has in the life of the child. We will never understand boys and girls if we look upon play as a more or less permissible sin, something that has to be borne, hoping all the time that the child will soon get to that age of

sedateness when he will play no more. We must remember that the craving for amusement is as fundamental and irresistible as the craving for food. Any church or Sunday School that does nothing towards the guidance of these splendid God-given play impulses except to offer solemn warning deserves to be emptied, deserves to receive nothing but active hostility from the young people. God grant that the time may come when our church shall cease saying to the young people, "Don't, don't, don't.", when she shall present herself to the young people with a positive program of constructive social activities.

Furthermore, if a child is to live a natural, normal childhood it means that we shall respect his intellectual life. We will realize that he has his own way of looking at things, his own viewpoint, and we will not expect to find an old head upon young shoulders. When *Dombey* took his son to the boarding school the headmaster said, looking down at the little fellow, "We shall soon make him into a man," and you remember the answer of the little lad: "Please, sir, I would rather be a boy" and when Dickens told that story he put into literature the most pathetic and profound appeal against the custom of short-circuiting childhood into maturity. The child has his mental limitations. He looks at things with the eyes of a child, he understands and interprets things with the eyes of a child and we must respect his viewpoint. You remember the story of the mother who was distressed about her boy, and said: "You must respect the laws of health or you will never grow to be an old man." "Mother, I don't wish to become an old man," said William very earnestly, "I would rather do what I please now and die a little sooner."

And in this normal, natural life to which the child has a right, he will be allowed to live his own religious life. Now the child comes into this world, with a religious instinct, a religious nature, with a capacity for understanding God. Atheists are not born, they are made. The child is born with faith. Possibly it is credulity at first, but as he learns it

becomes faith, and it is natural for the child to believe. But he must believe in his own way. We adults must quit trying to graft upon the child the religion of adults. We say to the child in the church and Sunday School: "Look at us; be like us; become like we are." But remember what Jesus said to us grown-ups: "Except ye become as the children you cannot enter the Kingdom of heaven." Once upon a time there was a father who found his boy in his spare moments writing little bits of poetry, rhymes, and he thought that must be a thing of the devil, and so he urged the lad to quit that dangerous occupation. Finding that his advice was not being followed, one day, catching the boy redhanded in this devilish occupation he flogged him, and the boy said,

Oh father, pray thy flogging stay,
I'll rhyme no more after this day.
But I am glad that boy did not stop
writing rhymes, because one day he
became Isaac Watts, and wrote,

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."

I plead that we give God more room in the life of the child, that we keep in the corner and let God have His way with him. He may startle us some time. We think we know it all about theology and doctrine, but the time is coming when God will take the fresh children, the young people, and make a new church and a new theology. We must believe in our children that they can make good, that they belong to Him, that He is in them, that He will do better things through them and with them than he has done with us.

The right to be born, the right to be well born, the right to have his physical limitation respected, the right to have his intellectual limitations respected, the right to live his own religious life and possibly teach us something about God. What is it that Whittier says?—

We need love's tender lessons taught
As only weakness can.
God hath his small interpreter;
The child must reach the man.

SACRIFICES IN JAPAN

By REV. WILLIAM H. ERSKINE

The History of sacrifices in Japan divides itself naturally into two main divisions, Pre-Buddhistic and Post-Buddhistic and these may again be divided as,

Pre-Buddhistic 1 Animal Worship

2 Utilitarian Animal

Post-Buddhistic 3 Animals as incarnations of the dead.

4 Animals as messengers of the gods for man.

Many Japanese Scholars as well as western authorities on Japan claim that there have never been animal sacrifices in Japan. In their opinion the following facts point to this conclusion, first, that Buddhism has always regarded blood as unclean and life sacred, and second, that Shintoism is very strict on the matter of ceremonial cleanness. However in the Engishiki, the Ancient Imperial Records, we read of the offering for the Spring Festival, "15 horses, 10 deer skins, two pair of bird wings, and 4 pair of deer horns," and of the priests teaching their assistants how to slay properly in order to get the divine power. It seems highly probable that the *Eta*, or one time outcasts of Japan, now restored, were the Levi of the Japanese religious life, in the days when animal sacrifices were regarded as a part of the offering to the god. Many people hold that the *Eta* were employed to bury the dead. But it is not likely that a whole class of people from all parts of the country would change their occupation to one and the same lower occupation. It is more likely that people who were cast out of society because of their vocation would be loyal to it and continue in it. The *Eta* are today animal slayers and tanners of skins. In all this interval the dead have been buried or cremated without the services of the *Eta* and without those serving in that capacity being ostracised. In my opinion, all this points to the fact that their original life was connected with animals. But when Buddhism with its teaching of the sacredness of all life came to Japan, these animal slayers

were more and more looked down upon and despised and gradually became the outcasts of society.

The customs of the Ainu, a people who have not been influenced by Buddhism, point to animal worship and animal sacrifices. And sections of Japan which pride themselves as pure Shinto, pride themselves also on keeping up the ancient customs, among which was the slaying of animals in worship as is found in the history of several local prefectures.

Following the suggestion of the definition of sacrifice in Hastings' Dictionary of the Bible, "an offering consumed in the services," I find that both food and human sacrifices would come under that terminology, but space will not permit me to discuss them here.

1. Animal Worship. We read that the *sansei*, or three sacrifices, came from China, i.e. the ox, the sheep and the pig. The fact that sheep and pigs are not indigenous to Japan, leads us naturally to think that perhaps animal worship is foreign to Japan, but we read also that at the same time there was the slaying for worship in Japan of such animals as the ox, the deer, the fox, the chicken, etc. The liver of many animals was considered sacred and very powerful in overcoming certain diseases. Again innumerable traditions point out that animals were believed to have supernatural knowledge, as indicated in the history of the Dog Shrine, of the Cat, Fox, Ox, and other Shrines. One incident, not Ainu, is that a certain woman while walking in the woods one day was met by a bear. She was frightened and remembering her pregnancy instantly told the bear her condition. The bear then ran away and left her. The husband afterwards pursued and killed the bear. But a curse came on his family so that fear has led many people to worship the bear and he is appeased with suitable offerings at the bear Shrines; especially are expectant mothers worshippers. Various animals were worshipped in the first stages of Japanese civilization, some from fear, others because of the good

they were supposed to bring to those who served them.

2. Utilitarian Animal. It is in this age that man seeks to get the aid of the animals in his struggle for existence. Ancestor worship led men to think that the world beyond was much like this except that the dead are supermen. For their enjoyment the dead need such things as they delighted in here on earth. In connection with the *jūshi* (dying after one's lord with the idea of following to the next world to continue the service, as in the death of General Nogi) we read of the burial with the dead of living wives, concubines, soldiers, servants, and pet horses or other animals. And on the anniversaries of the death pet animals were offered, and as is so common today a request of something followed the present. See in Griffis' *The Religions of Japan*, a translation of the *Nihongi* for the efforts to discover just the offering which would move the gods to work for men. In the life of Yoritomo we read of the offering of horses for success in war.

The Fox Shrines are the living relic of this age. The fox is still the god of luck and cunning, and the one animal who knows the secrets of the god and who serves men most in their efforts to gain the favor of the gods and their secrets. Every temple and shrine has in one corner of the compound a Fox Shrine.

3. Animals as Incarnation of the Dead. Authentic history in Japan starts about the beginning of the seventh century, and it is at this stage that we find two contradictory laws, one forbidding the slaying of animals in worship and the other giving priestly instructions to the people appointed to the task of slaying animals, "ox, horse, dog, chicken" and other animals.

It is also to be remembered that Buddhism entered Japan in the year 552, and struggled hard to gain influence in the land. The first Japanese to be cremated was a priest one hundred and fifty years after in the year 702. It is from this date forward that we find Buddhist influences on the gain. More laws were promulgated forbidding the slaying of animals in sacrifices, and laws regulating the number of animals to be kept alive at

the Shrines in lieu of slaying them. See the *Engishiki* for a detailed list of places and animals, and etc. For instance, one shrine has fifteen horses; another has one horse, one ox, and one chicken; etc.

It is also during this period that we read of the use of consecrated animals for the common work of man, plowing or hauling, and of the curse which invariably fell upon the man who would use a sacred animal for secular work. These sacred beasts were allowed to roam at will around the shrine. If one wandered away, it was thought the god had gone on a journey or holiday and that while he was gone there would surely come a storm, famine or earthquake. The beasts must be kept near the shrine; yet no man dare lay hands on them for fear of being stricken by the gods. To keep the animals near the shrine insured keeping the god near, thus avoiding the danger of destruction by the evil spirits.

In this period, we see the influence of the Buddhist teaching of the transmigration of the dead. Animals came to be thought the incarnation of the illustrious dead, who had come into the world in the form of animals to serve men. Dreams and visions came to people telling them who this or that animal in reality was and his purpose in the world of men. One consecrated ox, secularly used, is said to have told his master the following in a dream, "I am *Kai Hotoke* (reincarnated Mr. Kai), and have taken this form in order to aid in the building of the Seki Temple. I am an ox to draw the heavy timbers for the temple and must not be used for secular work." The man was greatly alarmed and doubtless hoping to make amends for his sin, ordered a picture made of the ox, so as to worship it. When the artist was painting the last touch in the eye, the animal gave up the ghost. Many such stories are told in the histories of the various animal shrines, in Buddhist writings, and in traditions.

4. Animals as Messengers of the Gods for Man. The difference between this period and the one preceding is in the fact that animals become not the incarnation of the dead, but messengers of the gods to help man in his ever present struggle for existence. The reasons for

this transition are many. One is that the number of animals at the shrines became too many for the keepers, and was costly to keep up. Another reason is that some men who had dared to use the sacred animal were not cursed.

At this time we read of a law that animals be loaned to the shrine for special days only, and that only a prescribed number be kept at the shrine so as to be ready. Thus it came that animals were loaned to the shrines for the great festival occasions and were then kept at home, until the next festival. The owner was allowed to use the animals for secular work, after the taboo or consecration was withdrawn, but the too superstitious feared that the curse would come upon such sacrilege and so we read of some owners keeping the animals as pets, others turning them loose to roam in the wilderness for the unworshipped gods. But we find that men were gradually more and more willing to run the risk at the suggestion of the priest and thereby were convinced that the curse was removed. Man soon learned that all animals and things on the face of the earth are here to help him in his mastery of his surroundings. After four hundred years of great effort Buddhism has brought the Japanese from animal worship through the various stages stated above, until the animal instead of being considered a god becomes the instrument in the hand of man to help him in his struggle for existence.

Sin Offerings. While we do not find the teaching of a direct sin offering, the scape goat, or any such ethical conception of the Old Testament, we do see in Japan many kinds of sympathetic magic. We shall mention a few.

In the Emado, or picture horse shrine, various tablets show the covenants made by individuals with the gods, in most cases being a desire to overcome besetting sins or afflictions. We find a large variety of sins set forth, the most numer-

ous by far being "strange women, wine and gambling," many times all three on the same tablet.

At the *Koshindo*, or monkey shrine, is the burning of paper images or blocks of wood one inch square by one foot long. On these is written some mysterious Sanscrit writing and the name of the petitioner. This is placed on the sacred fire in lieu of the body of the petitioner, the prayer being that as the fire consumes the offering so may the god cleanse the worshipper of sin and disease. A rushing business was carried on during the cholera epidemic in Osaka the summer of 1916.

In olden days we read of the slaying of animals to get the liver for the purpose of healing certain diseases, or for overcoming animal possession. In Japan there are many and various possessions, such as the fox, snake, cat, dog, wildboar, badger and etc. This in Biblical times was called demoniacal possession, and in our times hysteria or nervous disorders. In place of eating the liver as in former days, we find today an effort to appease the animal by acts of kindness, (mercy and not sacrifice) or by the wearing of charms the shape of the animal or something which belongs to or has touched the animal.

(There is also the *migawari*, "body's substitute," in which we find innocent persons proclaiming guilt in order to suffer the punishment coming to a guilty parent or master.)

We can see by a perusal of the above that animals once worshipped, then slain as sacrifices, then revered as reincarnations of the gods, and then as the messengers of the gods for man, become the instruments of man in his struggle to gain his rightful lordship over all creation. Gods of yesterday become the servants of today and man continues to subdue the earth and the beasts of the field, and by his slow but steady climb from animal to superman, proves himself worthy to have been made in the image of God.



METHODIST FORWARD MOVEMENT

Victorious in Thanksgiving Day Contest

By REV. EARL R. BULL

On Thanksgiving Day, Nov. 25th, at Tokyo, the Japanese Methodist Church kicked its Centenary goal, winning by a score of ¥15,000.00. The whole results are not yet on the score board. The critics say that the splendid results of the contest were largely due to the magnificent team work of pastors, led by a central committee. In a word, never in Japanese church life has a better struggle been witnessed, and when the whistle blew for the end those engaged at headquarters were on their knees.

The Walter Camp of this campaign was Rev. Ishizaka Kameji assisted by Rev. Fukazawa Motozo, both of whom personally traveled all over the gridiron area 1500 miles long. They have been constantly going along the line of pastors stirring and encouraging them, many times taking a personal hand in the contest.

The Goal

What the Japanese went out to do was to get ¥600,000.00 to be divided as follows:

Education	¥100,000
Connectional Fund	80,000
Conference Claimants	150,000
Manchuria and Formosan Evangelistic Work... ..	20,000
Church Extension Loan Fund...	50,000
Sunday School Work	10,000
Social Work Fund	30,000
New Churches and Parsonages...	150,000
Epworth League	5,000
Women's Work... ..	5,000

The telegram pledges of the various District Chairmen of the Empire arrived at headquarters showing the amount of the pledges in hand.

Team Work Wins

Japanese Methodism was united in 1907 but never before has such solidarity been seen. While many pastors have been and are struggling with poverty, the real strife has been to know how to meet the needs of men and the commands of God. The Japanese laymen will support any plan when they once know that

it comes from the heart of God. Our most loyal rooters have been the laymen.

Headquarters wrote our 260 churches recently and asked how much they had increased the salaries of their pastor and workers. 144 replies came by Sept. 1st showing that 111 churches had increased from 20 *sen* to 50 *yen*, while only 33 were paying the same. Only one had decreased and the pastor of that church has pledged 32% of his present monthly salary to the Centenary. That pastor by the way, has the most isolated church in all the country. The average monthly increase totals ¥1,000 in self support. This is the direct result of the Centenary propaganda?

The Spirit of Methodism on the Side Lines

It showed what we can do. The congregational form of organization develops the local organization but the connectional system develops a national church which can make large plans and execute with uniform spirit and enthusiasm. Japanese business concerns are constantly increasing their capital stock! Extension is to be seen everywhere. Methodism also is now vigorously developing its muscles for bigger tasks. The next step even now being considered is the foreign work of this native church. The next few years should see this church sending Japanese missionaries to save the natives of Manchuria, Siberia, and the South Sea Islands. Although considerable Centenary money will now go for Japanese work in Manchuria, the work for the natives of Manchuria will follow very soon, without doubt.

Intensive Team Work

In addition to the 32 self supporting churches at present, fifty-two more plan to accomplish this within three years. Further, plans for 83 new churches or parsonages are being pushed. This will be done largely by the three cooperating missions using funds coming from the American churches; by the ¥150,000

now pledged to the Centenary by the Japanese Christians; and finally by funds which the local churches are raising. This third item will total at least ¥300,000. The sum total for these new building enterprises will be given by both Americans and Japanese Christians therefore, averaging about 50% each.

Nobody Fumbles—All Play the Game

Mr. Chinen, a Loo Chooan barber, who many times has doused my head with water, then cut my hair, being touched by this Centenary appeal, pledged the proceeds of his first customer every day. A dear old friend from Shuri, Loo Choo Islands, pledged to draw, carry and sell an extra bucket of water every day, netting ¥18.25 a year to the Centenary. Pastor Kimura pledged the cost of a new suit which he needed but will forego, while members at Yontanzen, Loo Choo, pledge 10% of the proceeds of their sugar crop. Doctor Mochizuki of Kagoshima gave up his sabbatical year which he planned to give to post graduate work in Fukuoka thus receiving a special degree. He will practice instead and give his fees to the Centenary. An old lady in the Kumamoto church agreed to spin extra bundles of yard once a week until 12 p.m. realizing ¥100 for the cause.

A leading Doctor of Tokyo agreed last December at Kamakura to give ¥5,000 but hearing that a young man whom he had recommended to a Tokyo bank for a position was pledging ¥300, plus his yearly bonus without knowing the amount of the bonus, the Doctor resolved to double his subscription. After reaching this decision this skilled physician was called to the bedside of the son of a rich man of his city, by name Shiba Gitaro. Mr. Shiba being delighted with the quick recovery of his son said to the Doctor, "A man of your ability should have an automobile". To this he answered; "That would be fine but I can't afford it". The rich man said, "Suppose someone would pay one-half the cost of the machine". The Doctor replied, "I could not pay the other half". Then again the merchant said, "Suppose I pay all". The Doctor

answered, "That would be great but I could not afford the cost of supplies." The rich Tokyoite said "Could you pay one half"? The Doctor replied in the negative. "Then I will pay all" the rich man said. The Doctor answered "But I cannot run an auto and can't afford to hire a driver"? "Can you pay one half"? asked the Mr. Shiba. "No, I cannot" was the reply of the Christian. Then the generous merchant said to the physician, "If you will permit me I will present you with a ¥8,000 auto, the supplies, and the driver"!

What an apt illustration of "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

This same Doctor stated publicly that if the East Tokyo District did not go over in this drive he would sell his fine swords, his pictures, his jewelry, and his house until it was accomplished. This busy layman with a leading real estate dealer of Kobe and his wife traveled up and down Japan stirring our churches. He pledged ¥20,000, part to go to the Kobe Central Church and part to the Centenary. The Japanese in this church pledged ¥150,000, 50,000 of which goes to the Centenary and 100,000 for their new Kobe church. To this sum the Southern Methodist Church added ¥80,000. This plant will cost ¥180,000, in addition to the cost of the land.

The Mission of the Methodist Episcopal Church has agreed to assist to the amount of ¥200,000 in the property movement of the native church. The figures of the Mission of the Canadian branch of the church are not now at hand.

The pastors of the Kinkibu, the Korean, and other Districts are pledged titheers. This tithing movement which is so much on the hearts of the leaders of the American churches is having its birth in Japan. It started at Kamakura in December, 1919, but its end is not yet.

If Japanese Methodism can advance to its spiritual goal with the same success as has attended the contest just closed, all Japanese Christians will gleefully gather to celebrate the semi-centennial of our native church in the summer of 1923.

The enlarged plans of the Canadian Methodist Church have aroused new courage and life in the rank and file of the native church. Strategy, tact and determination are features of their new social work in Tokyo, and Evangelistic moves in Toyama, Fukui and Ishikawa

Kens.

The Japanese church has struck its pace and they now go forward to win their next victory. Hopes are bright for big gains everywhere. More touch-downs to follow this.

GENERAL CONFERENCE IN CHINA

A call has gone out for a General Conference for China somewhat similar to that held in 1913, to be held in the coming spring. We are making editorial reference to it, suggesting the possible wisdom of Japan's undertaking a similar conference in the near future. We give below, for reference, excerpts from the call sent out by Dr. Lobenstine of Shanghai.

"The years since the Conferences of 1913 have seen the emergence of the Christian community from a place of comparative obscurity into a position of national leadership. Side by side with the development of a new national consciousness in China there has grown up among the Christians a sense of solidarity, and many of the leaders are to-day firmly convinced that the Christians have a vitally important contribution to make to the salvation of their fellow country men in this hour of national need.

"Many of the Chinese Christians also desire an opportunity for representatives of different Church bodies in all parts of China to discuss with one another and with their missionary colleagues certain general questions, such as, the best way of developing a sense of responsibility for the propagation of Christianity and of establishing self-governing and self-supporting churches without the dangers of misunderstanding and bad feeling sometimes associated with the movement for "Independence", the possibility of changing certain forms and customs in the Christian Church so as to adapt them more closely to Chinese life, etc."

Changed economic conditions also

make it necessary for the Missions to exercise greater economy by cooperating in certain types of work. Many also believe that "the time has now arrived for the Church and Missions in China to take the step for which they were not prepared in 1907 or 1913, and to form a National Christian Council that shall represent them in a more direct way and thus carry farther the work that has been done during the past few years by the China Continuation Committee."

It is proposed that the Conference be composed of about one thousand delegates, representing Missions and Churches, approximately equal numbers of Chinese and foreigners, some of whom may be coopted. And that there be one Conference, instead of a series of sectional Conferences.

The Committee on arrangements consists of thirty persons, half of whom are Chinese.

"The Committee on Arrangements would suggest that the discussions center largely on a few important subjects." "In its opinion there should be an attempt to secure a clearer understanding of the whole task before the Missions and Churches in China, in the light of the facts revealed by the Survey and the developments of the past few years; the preparation of a statement of program covering the entire range of the combined activities of the cooperating Christian forces during the next decade."

All China's friends will hope and pray that this Conference may be signally blessed.

FIRST-FRUITS IN OSUMI

By REV. WILLIS J. HOEKJE

Six and a half years ago, shortly after the eruption of Sakurajima in the harbor of Kagoshima, a request came to the Mission of the Reformed Church in America to send an evangelist to work in the mountains of Osumi. The authorities were removing to that region a hundred families of refugees from the unfortunate island, and providing in the "mura" a tract of land for religious purposes. The relief society was providing a small sum for building a residence for the prospective worker. Christians in Kagoshima suggested that the Mission take up this work. It was possible to release Mr. Y. Fukunaga, and to supplement the building appropriation so as to provide for him and his wife a suitable residence, with one large room for future meetings.

Mr. Fukunaga, who is a tireless evangelist, though now approaching his 70th year, did not find the way at once open for direct evangelistic work, either among the refugees or the earlier inhabitants of the vicinity. Prejudice and superstition tried hard to prove him unwelcome. But Mr. Fukunaga has gifts of sociability and adaptation, in addition to having acquired the arts of massage and simple acupuncture. Many a time has he worked with the farmers in the fields or in their homes, or distributed to those who were ill simple medicines, just to show his friendliness, waiting till his message should be as welcome as he gradually began to be. Even to-day the wearing of shabby clothes, and the cultivation of his own garden, and the raising of his own chickens, serve to assure his neighbors that his motives are not selfish.

The story of six and a half years cannot be told in a paragraph. Regular meetings are not yet held, but after being subject to severe suspicion, and receiving occasional beatings, and being avoided on every hand, he has come to be known favorably in almost every one of a couple of hundred homes. His message begins to be understood, and simple Christian

literature to be appreciated. During the last year he has been distributing in order the first thirty or forty of the series of simple tracts by Col. Yamamuro, visiting at least fifty different houses every two or three weeks with a new tract. All through the "mura", as you walk about with him, he points out houses where they are gladly received and eagerly read, as he knows by the answers to questions he asks as he brings the new tract. Rain or shine, day after day, with occasional exceptions, he walks about his field, seeking an opportunity to witness or to help. No other of our evangelists approaches him in number of calls made or miles walked each month. Yet he is one of those workers of inferior preparation who, some fear, grow easily discouraged for lack of better education.

The present missionary in charge, upon planning recently to visit the field was pleasantly surprised to receive word that there was a candidate for baptism. He found a young man well prepared, who had formerly shunned and doubted and opposed the evangelist. And so on the last day of November, 1920, we held what Mr. Fukunaga described as the first baptismal and communion service far in the mountain region of Osumi, since creation. It is interesting to get that perspective! And if all reports and observations and conversations do not prove unwarrantedly optimistic, we may expect a half dozen more to receive baptism, at the very least, when next the missionary can make a visit after a few months. It is possible that two entire families will be among the number.

This is altogether the most interesting and significant bit of work that has come to my notice of late. Mr. Fukunaga is actually DOING the country evangelistic work about which many have been talking and praying. It has required a thorough faith in the fundamentals of the Gospel, and an unreserving devotion, a giving of all he has, to make it known.

NOTES FROM THE FIELD

The Tokyo W.C.T.U.

The members of the Tokyo Circle of the W.C.T.U. which met at Meiji Gakuin on Wednesday afternoon, Dec. 15th had the pleasure of hearing a very interesting address from Miss Margaret J. Bilz of Spring Lake, Michigan, who is just completing a tour of the Orient. Coupled with unusual rhetorical ability, Miss Bilz has a strong and pleasing personality which gives vitality and effectiveness to her spoken message. The Secretary of the Tokyo Circle had just announced the intention of the organization to establish a Film Censorship Committee. Taking her cue from this announcement Miss Bilz proceeded to give in words a series of moving pictures illustrating the personal service and sacrifice that lay back of the historic advance movements in social service, particularly temperance reform, undertaken in the early days of the Women's Christian Temperance Union.

Years ago in the little town of Hillsboro, Ohio,—so runs the story—a little band of women, under the leadership of Mrs. Thompson, daughter of the Governor of the State, and wife of a prominent judge, set out to rid their town of its saloons. Through the cold winter months they met every morning at nine o'clock, held a brief service in the church, and then marched down through the streets, stopping in front of every saloon for prayer. Within fifty days 250 saloons and bars had been closed. The movement spread into the surrounding country until three months later it had reached the state of Michigan, and the town of Battle Creek was the first to respond to the importunity of these dauntless souls. Such a piece of work must increase in value to our minds when we recall that in those days women were not supposed to go outside the home even to protect the children in the home, and the opposition of their own husbands, of business men and working men, and of governing

officials, had to be daily met with. Yet courage and faith and persistent effort won the day.

Sidelights on the life of Francis E. Willard afforded glimpses of a character heroic and unselfish to a high degree. Poverty and lack of opportunity in early life only served to develop the strength and determination that afterward swept all hindrances from the path of the struggling young Society to which she allied herself, and in whose interests she spent all the talent and influence and power of her splendid womanhood. When she first went with her message to the western states she was frankly told she was not wanted. So opposed were the officials of one town to her coming, that they quarantined the town for diphtheria to prevent her holding meetings. Nevertheless, she succeeded in making her message heard and won over the most violent opposers. When she died, it was the business men of Chicago who sent the flowers for her funeral in such profusion that the great hall in which her body lay could not contain them. Such women as Francis E. Willard are women of eternal years. They do not die.

It was in 1883 that the W. C. T. U. changed its motto "For God and Home and Native Land" into "For God and Home and Everyland," and the World's Organization was formed, which has grown until it now has forty-two departments of work such as temperance and moral education, children's work, Temperance instruction in day schools and Sunday Schools etc. Its purpose is to "form" rather than "reform;" to be a lighthouse rather than a lifeboat; to save a life before it reaches ruin rather than seek to rescue it afterward. Yet, since reform is the herald of constructive progress, much of the activity of the present-day organization is centred in the great social reform movements of the modern era.

Post Convention Notes

Official badges of the recent World's Sunday School Convention were at a great premium during the convention. It was reported on one or two evenings of the Pageants that people among the hundreds outside that could not get in, were offering from ten to twenty *yen* for one of the badges. They are cheaper now. A duplicate order was received after the convention had adjourned, so that those who would like some of them for souvenirs of the great gathering may secure them from Mr. H. E. Coleman for eighty *sen* each.

The souvenir books containing all the convention choral music may be had by the members of the chorus by applying to the W. S. S. Convention Secretary, Y. M. C. A. Building, Mitoshiro Cho, Kanda, Tokyo.

The Secretaries of the National Sunday School Association together with Mr. Coleman are planning to tour a good part of Japan and report the Convention by means of moving pictures and stereopticon views. They will also hold special meetings for teachers to give definite help to those who are now seeking to develop their Sunday School work. They begin in the early part of January in Kyushu and will gradually work northward until they have reached the principal cities and towns in the country by the end of March.

Slides of The World's Convention and Japanese Child-Life and Customs

As a result of the Exhibit of photographs of Child-life and Customs in Japan at the time of the Convention many orders for stereopticon slides were received by officials and delegates to the Convention. Two of our best slide-making firms in Tokyo have been busy ever since the Convention and the orders are not yet complete. Mr. Coleman now has about two hundred negatives that have been made for these slides. There are about a dozen on the Sunday School work in Japan. There are sixty good slides on the Convention and the others are characteristic views of Child Life and Customs in Japan. It is a fine collection of negatives

from which one can have from 75 to 100 slides made for lecture purposes while on furlough. Any one who is interested in getting a set for themselves or for sending the Mission Board or friends in America may get a list of slides by writing to Mr. Coleman who will also take orders at eighty *sen* each.

Religious and Japanese Hymn Slides

The 44 Japanese and Religious hymn slides that were made by Prof. Smith through the cooperation of the Exhibit and Pageant Committees are now on hand in Tokyo. Some missionaries have already ordered slides from these negatives. Mr. Coleman proposes to add to the list of illustrated hymn slides by selecting two or three of our best hymns for children and appropriately illustrating them. This will make an excellent set of about 50 or 60 slides that will be of use for missionaries in Japan. Mr. Coleman will send a list of the slides to any one who wishes them and will take orders for the same.

* * *

Miss Ethel Hepburn Correll

On Saturday evening December fourth, the community in Sendai were saddened by the news of the death of Miss Ethel H. Correll, Principal of the Kindergarten Teachers Training Department in connection with the Bible Training School of the American Episcopal Church. Though she had been seriously ill in St. Luke's Hospital in Tokyo for several weeks, the news that she was out of danger and later reports had been so hopeful that this sad news was doubly startling.

On Monday evening December sixth, a large gathering of friends awaited the train which would bring the Funeral party to Sendai, carrying the remains of our much beloved friend. The presence at the Station of so large a number of Japanese and Foreigners bore testimony to the high esteem in which she was held. On the arrival of the train, this large gathering of friends formed a procession led by Rev. Inagaki and Rev. Madeley, to the Episcopal Church, where the casket was placed to await the service arranged for the following day. On Tuesday December seventh a most

impressive service was held in the presence of a large congregation of friends gathered at Christ Episcopal Church. A beautiful tribute was paid to Miss Correll in the address delivered by her Rector, the Rev Y. Inagaki, who spoke especially of the little ones around whom her love and interest centered and of those parents who had come to show their esteem and appreciation by their presence at the service throughout, for one whose life had touched their lives in her work for their children. Many of these parents through her influence and teaching had come to know Christ and been led into the Church. The many floral tributes gave a note of hope and beauty to the service and to the friends assembled there. For three hours snow had been falling

heavily, making the country road almost impassable for those who walked and yet scores of those associated with her, carrying floral offerings, paid to her this last token of respect, as the cortege proceeded to Kitayama Cemetery, where our loved one was laid to rest.

We can scarcely believe that she has left us:—

“She is not dead,
She is just away!”

So the blessed comfort is ours that such lives never cease their loving ministrations and that her work goes on in the lives of those to whom she was such a faithful teacher and friend.

A. T. M.

Review of Peake's Commentary on the Bible (1920) London

The Commentary is not intended to be homiletic or devotional but to put before the reader without technicalities the generally accepted results of Biblical Criticism, Interpretation, History, and Theology. General articles are introduced to relieve the exposition and give the detailed information necessary for serious study of the Bible. The style of exposition varies to some extent but the paragraph rather than the verse has been taken as a unit.

Dr. Peake has put immense labour and care into his own contributions and into his heavy work as editor, and Dr. Grieve has labored in the same spirit, whilst the fifty-nine other contributors have poured their best gifts into this treasury. A hundred and twenty pages of introductory articles are given before the Introduction to the Pentateuch and the

general exposition. These articles deal with the Bible; its meaning and aim; the Bible as literature; the Holy Land; the languages, canon and text of the Old Testament, and kindred subjects. Before each section of the books an introductory article is given, and before the New Testament thirteen introductory articles appear dealing with the language, canon, text, Jewish and Roman history, the teaching of Jesus, and the synoptic problem. It will thus be seen that the volume is a dictionary of the Bible as well as a commentary, and we should like to see it on the shelves of every preacher and teacher in the country. It is a marvel of cheapness with its 1035 double columned pages and eight full-page maps. The price is yen 6.25.



PERSONALS

Mrs. Lester McLean, Jr., hostess-secretary of the Y.W.C.A., sailed from Yokohama on furlough on Jan. 10th. Mrs. McLean took the Suez route, by P. & O. steamship "Plassey."

Rev. and Mrs. T. W. B. Demaree and daughter, Oita, have returned from furlough.

Bishop W. R. Lambuth was among the passengers on the "Empress of Russia," sailing from Yokohama on Dec. 25. Bishop Lambuth has made an extended episcopal tour through Japan, Korea, and China.

Bishop and Mrs. Herbert Welch and Miss Welch are spending some months in Japan, residing at No. 8, Aoyama Gakuin, Tokyo. Bishop Welch, whose episcopal residence is at Seoul, is also in charge of the work of the Methodist Episcopal Mission in Japan.

Misses Weiss and Gard, newly arrived missionaries of the M. E. Woman's Board, are attending Language School in Tokyo and residing at the Aoyama Jo Gakuin.

Miss Mary Bell Oldridge, of the M. E. Woman's Board, has left Tokyo to take up her work in the Kwassui Jo Gakko, Nagasaki. Miss Vera Fehr of the same Mission has been appointed to evangelistic work in Hirosaki, Aomori Ken.

Dr. and Mrs. D. S. Spencer, of the Methodist Mission, who have spent much of their furlough in the service of the Inter-Church World Movement, are expected to return to the field shortly.

Mrs. Florence B. Davison, widow of Rev. Charles S. Davison, has settled in Los Angeles. She is interested in the Goodwill Industries there.

Mr. and Mrs. Edgar MacNaughton, of the Y.M.C.A., have sailed for America after a brief visit in the Orient. Mr. MacNaughton is Senior Secretary for Russia.

Rev. G. A. Bridle, for many years a missionary in Korea, has been appointed to succeed Rev. Walter Naish as chaplain of All Saints' Church in Kobe. Mr. Bridle has recently returned to Korea from furlough in England and is expected shortly in Kobe.

Dr. and Mrs. Irvin H. Correll, recently afflicted in the death of their daughter, have had the comfort of visits from two of their sons residing in the Far East, Mr. Irvin C. Correll, acting American Consul at Dairen, and Mr. Eugene S. Correll, who is in business in Shanghai. Mrs. Correll is gradually recovering from her recent illness.

Rev. and Mrs. James Hind, formerly of Kokura, have arrived back in Japan after a year's furlough in England. Their new location is Nagasaki.

Rev. and Mrs. Fred. Kettlewell and family, Kobe, have returned to Japan after a year's furlough in England.

Bishop H. J. Foss is expected back from England early in the year. It was Bishop Foss' intention to retire from active service when he went on furlough, but he has been prevailed upon to continue in the work. He returns to Kobe.

A host of friends will regret to learn of the serious illness, from appendicitis, of Mrs. D. I. Grover, of Kyoto. Mrs. Grover is at the International Hospital, Kobe.

Rev. T. Barclay, missionary of the English Presbyterian Church in Formosa, has been elected Moderator of his church. Dr. Barclay has been in the Far East, Amoy and Formosa, since 1874.

Dr. and Mrs. G. W. Fulton, the last missionaries to occupy the old Concession, Kawaguchi, in Osaka, moved just before Christmas to their residence in Sumiyoshi. The full address is Kitabatake, Sumiyoshi, Osaka Fu. People interested in mnemonics will notice that Kitabatake means Northfield,—and remembering Moody's great work at Northfield, Mass., will conclude that Kitabatake is a good location for a training school for evangelists. Kitabatake is also the address of Dr. J. B. Ayres and Rev. J. E. Detweiler, associates with Dr. Fulton in the Osaka Shin Gakuin. Dr. A. D. Hall, another colleague, is in the near neighborhood, at Tezukayama, Sumiyoshi.

Miss Lena G. Daugherty of Joshi Gakuin, Tokyo, left on furlough by S.S. "Shinyo Maru" on Jan. 6th. Miss Daugherty's musical assistance will be much missed in Union Church and elsewhere in Tokyo, where it has been very liberally given during her six years' residence in Japan.

Rev. and Mrs. H. C. Whitener returned from furlough early in December. For the present they are in Sapporo, but their location is to be Asahigawa, where the Presbyterian Mission is planning a house for them, to be completed in the course of the coming summer.

Dr. and Mrs. Wilder P. Ellis and two children, of the American Presbyterian Mission, Urumia, Persia, reached Kobe on Dec. 17 after a journey of four and a half months from their mission station. They are at present visiting at the home of Dr. Ellis' sister, Mrs. R. J. Dosker, Matsuyama, Shikoku. The family party includes also Mr. and Mrs. Edwin M. Ellis, parents of Dr. Ellis and Mrs. Dosker, who arrived during last summer from their home in Helena, Montana. A daughter was born to Dr. and Mrs. Ellis on Dec. 24. The party from Persia and their parents from America all sailed for San Francisco by S.S. "Tenyo Maru" on Jan. 21st. Dr. and Mrs. Ellis have been through some thrilling and dangerous experiences in their medical missionary work in these recent disturbed years in Persia.

Rev. and Mrs. J. G. Holdcroft of the American Presbyterian Mission in Korea passed through Japan early in January on their way to the United States on furlough. They were accompanied by Miss Marjorie, daughter of Rev. and Mrs. Walter Erdman of the same Mission.

Miss Mary Haig, of Cobourg, Ontario, visited in Japan in December on her way to join the Canadian Presbyterian Mission in Formosa.

Friends of Rev. Wm. C. Buchanan will be pleased to learn that his Alma Mater, Hampden Sidney College, Va., one of the oldest institutions of learning in the United States, conferred upon him last June the honorary degree of Doctor of Divinity.

Mr. Daniel C. Buchanan and Miss Elizabeth O. Buchanan, children of Dr. and Mrs. Wm. C. Buchanan, after terms of service in Japan extending over four and five years respectively, are at present pursuing courses of special study in America. Daniel is a

senior at McCormick Theological Seminary and Elizabeth is taking a year at the Bible Training School of the Southern Presbyterian Church, Richmond, Va. Both expect to return to Japan next summer.

Mr. Chas. Francis, a business man delegate from New York, who was at the time of the S.S. Convention made a member of the World's Association Executive Committee, was delayed in Tokyo until Dec. 10. Mr. Francis has a special commission from the Department of Labor of the U. S. Government and has had conferences with prominent Japanese regarding modern labor conditions and movements. Mrs. Fitch, his daughter, who is a member of the New York Bar, has a special educational commission and has been visiting schools in and about Tokyo. On Dec. 15 they visited Nagoya, where they were entertained by the Chamber of Commerce. After spending about two weeks in Kyoto and vicinity, they left for New Zealand and Australia about the middle of January. Equipped with Convention and other slides illustrating Japanese life, they are prepared to report the World Convention in the above mentioned countries and also in South Africa and South America, which they expect to visit before returning to the United States.

Dr. and Mrs. Lloyd Balders' on, parents of Mrs. T. E. Jones of the Friends' Mission, sailed for home on the S.S. "Plassy" in the middle of January. They have been in the Imperial University at Sapporo for three and a half years and are now returning by the ports, spending some weeks in Europe and reaching New York about the end of April.

Mr. and Mrs. Gurney Binford of the Friends' Mission in Mito are at home on furlough. Their address for 1921 is Fern Ave., Wichita, Kansas.

Miss Rosamund H. Clark, of Flushing, New York, has joined the Friends' Mission for three years as Business Secretary. She is a graduate of Wells College and has the M.A. degree from Columbia.

Mr. and Mrs. Gilbert Bowles are spending some time at Zu-bi, with Mr. and Mrs. Kenneth Beam. Mr. Bowles' health is improving satisfactorily.

Miss Rosina E. Black, of the Reformed Church in the U. S. Mission, after teaching a year in Miyagi Girls' School, Sendai, and studying one term in the Japanese Language School, Tokyo, felt constrained to sever her relations with the Board and the Mission. She sailed for home Dec. 25th by the "Empress of Russia." All her associates were sorry to see her leave, and earnest efforts were made to have her remain.

Miss Lydia A. Lindsey, of Miyagi Girls' School, Sendai, returned from furlough Jan. 4th by the "Venezuela." She was accompanied by Miss Katherine Nau, who came as a short term teacher, taking the place of Miss Elsie J. Seymour, who is soon to return home after more than fulfilling her contract.

The new missionary residence occupied by Rev. H. K. and Mrs. Miller at Ichigaya Tani Machi, Ushigome-ku, Tokyo, has had two escapes from destruction by fire. Last summer it was struck by lightning, which scorched some of the roof-boards. Then on the afternoon of Dec. 27th a terrible fire broke out in the immediate neighborhood, and the strong wind then blowing quickly brought the conflagration so close that several times it seemed as if the house would have to go, but in the end it was spared. Mr. Gishiro Tomomura, a Church-of-Christ-in-Japan pastor, was not so fortunate. His home was entirely destroyed, as also the church building of the congregation that he serves.

Rev. Albertus Pieters arrived at Yokohama on Jan. 16.

Miss Dorothea Pieters, daughter of Rev. and Mrs. Albertus Pieters, who has been teaching in the Canadian Academy at Kobe, has returned to the United States, sailing from Yokohama about the middle of January. Her sister, Miss Gertrude Pieters, has been appointed a missionary of the Reformed Church in America and expects to come out to Japan in the autumn.

Rev. D. Van Strien, formerly a member of the Japan Mission of the Reformed Church in America, has become pastor of one of the Eastern churches in the United States. The loss of such a valuable worker is deeply regretted.

Rev. and Mrs. Harvey Thede are recent arrivals for the Evangelical Association and are living at 500 Shimo Ochiai-mura, Tokyo-fu, while attending the language school.

Miss Laura Mauk of the Evangelical Association sailed on the "Korea Maru," Dec. 28th, for a year's furlough in America.

Bishop L. H. Seager of the Evangelical Association arrived on the "Kashima Maru." After spending about a week in Japan, Bishop Seager proceeded to China, but will return later for a more extended visit in Japan.

Richard Posey Hoffsommer, youngest son of Dr. and Mrs. W. E. Hoffsommer of Tokyo died of pneumonia on January ninth.



BOOK REVIEWS

Medical Missions By Bishop W. R. Lambuth
New York: Student Volunteer Movement for Foreign Missions. p. p. 262
—\$1.00.

The name of the author is a guarantee that this book on Medical Missions is both interesting and profitable. Being born in China, and having pursued medical studies in Nashville, Tenn., New York and in Edinborough, he returned to China and engaged in medical work for nine years. While in China he founded and conducted the well known hospital at Soochow, and started another one in Peking.

As Missionary Secretary for eighteen years, he visited the foreign fields in the Orient, in Central and South America, and afterwards opened a Mission in Africa.

The readers will all endorse the words of Bishop Herbert Welch in his introduction: "Bishop Lambuth has made a most valuable contribution to the literature of medical missions, etc."

The contents include eight chapters besides the Appendices. These chapters are all so rich, in fact so thrillingly interesting, it is hard to say which one is the best. No brief review can do justice to the author, or give the readers beforehand any adequate idea of what a treat awaits them.

I can only attempt a few characterizations—To begin with, the author's heart is charged full with his master's passion for humanity in its dire need; Jesus he claims is the world's first and greatest Medical Missionary.

Next, there is an amazing range and wealth of living facts, observations and experiences taken direct from the foreign fields. Though so brief, it is a cyclopedia, a biography of the great leaders, and a history of medical missions. The choice and numerous quotations from the literature, as well as the thrilling incidents and experiences of the medical missionaries, show the author's easy and wide acquaintance with the subject.

The last sentence in the main part of the book is a quotation from David

Livingston's diary written on his birthday anniversary in 1872, beginning: "My Jesus, my king, my life, my all; I again dedicate my whole self to thee, etc."

Bishop Lambuth's own style is concise, clear, vigorous and consequently very stimulating. There is romance, also humor and wit, with the most intense earnestness. Some of his sentences are perfect gems of sentiment dressed in appropriate and forceful words.

The appalling conditions of suffering humanity in non-christian lands, especially of the women and children; the wide scope of redemption offered in Christ—physical, mental, spiritual; the exceedingly high qualifications demanded of medical missionaries and nurses; and the secret of power for it all, in and through the mighty working of the holy spirit,—these are the outstanding features of this wonderfully compelling and illuminating book.

The Appendices, Bibliography and Index make a most valuable contribution.

J. C. C. Newton.

* * *

"Letters from China and Japan" by John Dewey, Ph. D., L.L.D. and Alice Chipman Dewey.

Published by E. P. Dutton and Company, 681 Fifth Ave., N. Y. C.

From beginning to end these "Letters from China and Japan," written by Professor and Mrs. Dewey to their children in America, hold the reader's interest. The explanation given in the Preface, i.e., "The letters were written without any thought of their ever appearing in print" is quite unnecessary, for the chief joy derived from reading the book is the intimate touch one feels with the thoughts and sensations of the writers, together with the originality and informality of expression throughout. Both Professor and Mrs. Dewey have become exponents of the modern ideas of education, for one gets a great deal of solid information in a very pleasing and vivid manner.

The first half of the book is taken up with impressions of Japan. These are for the most part rather superficial (though now and then a very keen observation is made), though amusing and entertaining. A statement made in one of the later letters from China explains this superficiality—"The Japanese are the greatest manipulators of the outside things that ever lived."

In general, the latter half of the volume is more satisfactory. Though the impressions of the country and of the life of the people are more scanty and the descriptions less vivid, one feels that the writers have gained a stronger hold on the real problems of the East. Japan suffers in retrospect, in some respects justly, in others unjustly. Facts, when they are given as such, have always the backing up of good evidence and one cannot but believe them.

In the few references made to missionaries, the attitude taken is one of disparagement. The very valuable service rendered these Eastern countries by some of the ablest men and women in the missionary body seem to have been entirely overlooked by the writers.

However, the intention throughout has seemed to be a presentation of impressions rather than any intensive study of the various problems. As a whole, one feels that the time used in reading the book is well worth while and a

very good substitute for a trip to the Orient.

GLADYS DRUMMOND WALSER.

* * *

One of the most notable books on missionary themes that has appeared in the Twentieth Century is "Christian Missions and Social Progress" by the late Rev. James S. Dennis, D. D. The large three volume work absorbed many years of the life activity of this missionary scholar, and into the necessary research and the publication of the book he put no small part of his private fortune. The Estate of Dr. Dennis has put the remaining sets of this work at the disposal of the Missionary Research Library, 25 Madison Avenue, New York City, with instructions that within the United States copies are to be sold, the proceeds to go towards the purchase of books for the Dennis Memorial section of the Library. Permission has been given, however, to place a set in each college or theological seminary library in the foreign mission field that will provide the necessary postage (\$1.14, U. S. currency) for carriage. The work was published at \$7.50 a set. Correspondence concerning this offer may be sent in the first instance to the Missionary Research Library. Postage may be forwarded in the form of a money order on New York, payable to the Missionary Research Library.



TRANSLATIONS FROM THE JAPANESE PRESS

By REV. DR. S. H. WAINRIGHT, GENERAL SECRETARY OF THE
CHRISTIAN LITERATURE SOCIETY

**A Literary Man's Interpretation of the
Teaching of Jesus**

A neat volume of two hundred and twenty pages has just been published in Japanese the title of which is *Jesus*. The author, Jittoku Mushakoji, is a man well known as a literary writer, as a dramatist and novelist. He is a frequent contributor to the *Shirakaba*, a magazine possessing a high standard of excellence. That an appreciation of Jesus should be written by one who does not himself profess to be a Christian is but another indication of the gradual assimilation of Christian ideals by the Japanese. One cannot read far into the present volume without discovering that the author has devoted much study to the four gospels, a study prompted by a genuine interest in the Life enshrined therein.

As the cover design of the volume, there is a delicate cross drawn in one corner of the cover, with two uplifted hands below. As the frontispiece within, there is a reproduction of Rembrandt's celebrated picture entitled, "The Descent from the Cross." But these things are no index to the contents of the book. Not the events and deeds in the life of Jesus, but the words spoken by the Master, are of interest to the writer. With a devotion as faithful and loving as that of a disciple, he follows the career of Jesus before the public and with his disciples and makes the story vivid and real by retranslating the words spoken, into colloquial Japanese, and by interpreting their meaning, usually with hearty approval and sometimes with qualifying reservations.

With regard to the style, by taking up this volume and reading only a few sentences, the great change in the use of the Japanese language in recent years will at once be perceived. How blunt the following sentences would have sounded, if written twenty five years ago, so unadorned and direct are they :

"Iesu wa Kami no hitorigo dewa nai ga, mottomo aisareta ko da. Suku-nakumo, mottomo Kami no onkokoro wo shiri, ikashi, mata ikita jimbutsu da."

"Jesus was indeed not God's only son, though he was His most beloved son. At least, he was a character who, in the highest degree, knew, vitalized and lived God's Will."

Christians will welcome the use of the more direct and colloquial style and will see in it no irreverence. The Christ who was born in a manger can be made known in the common speech of man. Nor will Christians object to the statements as descriptive of Christ, provided the full significance of the words in the last sentence be recognized. They will be found to imply that unique relation to God the term only-begotten Son expresses. In truth, the statement we have quoted is a fair representation of Mr. Mushakoji's position. With reverence and sympathy akin to faith, he has taken up the study of the life of Christ, though he has not fully entered into that belief by which Christian disciples surrender themselves to Jesus as Lord and Savior. In the introduction the author states his position. "At one time, though he had thoughts about Jesus almost everyday," he says, "Christianity did not satisfy him and he did not at that time think that the teachings of Jesus expressed the highest ideals of life. But nowadays, he has come to understand the greatness of Jesus. He now feels that life described by Jesus is the highest life of man. Even if mankind can not live up to these ideals, it can not be helped ; it is man's shame if such be the case. Until we realize the life set forth by Christ, we can but know our own weakness. The God of Jesus is his God and is the God of mankind. This he now knows. That the life described by Jesus is the way most loved by God he also knows. Such is a life with God is as a house built upon a rock.

But if others can not undertake to live as Christ said we should live, that calls for our sympathy but not our dislike; it is something we should overlook but not antagonize; yet at the same time something we can not praise, or admire or believe in. But if we can not live as Jesus said, it is something of which we should be ashamed. It is something about which we should not be cowardly, nor about which we should be audacious. If so living brings trouble, we should not be envious on that account towards God; rather it should be looked upon as something by which one comes to know his own shortcoming."

Mr. Mushakoji, as we have said, comments on the teaching of Jesus rather than on His works. About the miracles he says, "Even if Jesus performed miracles, Jesus was Jesus; and even if he performed no miracles, still Jesus was Jesus."

Concerning the Resurrection of Jesus he says, "In the hearts of those who loved Jesus, Jesus divinely risen again became strong and they again had fresh reason for loving Him and believing in Him. Upon such persons the Crucifixion must have made a profound impression."

He says with reference to the person of Christ, "I do not think that Jesus was God. At supreme moments he realized oneness with God. The words of Jesus were God's words. No words transcending His words could issue from human lips. When such like words were spoken at supreme moments, the transcendent soul of Jesus became like the Divine Soul. I wonder at their depth, their truthfulness and their authority. If God was not manifest in Him, in whom has He been manifest? He was indeed God's Son. We can understand why he was called God's only Son."

"We think that the teaching of Jesus is true."

These words will impress the reader that the writer of them is not far from the Kingdom of God. Such a devout and sympathetic study, such insight as a result of that study, will lead the author on to yet deeper things and to still richer expositions of the teachings to be found in the accounts of the life of Christ.

Buddhism and the Problems of Womanhood

The Buddhist magazine called *Shin-fukyo* (New Religious Propaganda) has published a special number (October) on "Buddhism and the Problems of Women". The number contains 239 pages of matter made up of forty-four articles, contributed by individual writers, and in addition, a number of short discussions.

A survey of the various articles will lead one to infer (1) that Buddhism is becoming aroused concerning the importance of womanhood just as that religion has already undergone an awakening with reference to childhood. No one can read the articles contributed (2) without observing dissatisfaction on the part of the writers with the traditional teachings of Buddhism on the subject of women. Confessions of injustice to womanhood in the teachings of Buddhism are made with perfect frankness. There is a demand by the contributors for an attitude on this question more in accord with the times.

The publication of a tract by a Christian organization recently, in which the Buddhist attitude toward women was criticised, gave rise to controversy. It was stated by the Christians, who represented a woman's organization, that Buddhism taught the necessity of rebirth as a man on the part of a woman before she could attain to Buddhahood. The statement, strange to say, was challenged by a Japanese Christian as a misrepresentation of the position of Buddhism.

Now if anyone will take the trouble to look into the canonical writings of Buddhism, he will discover quite enough to justify the statement in question.

Nichiren, the founder of the sect bearing his name, says, "The Hinayana Scriptures (Sutras) in general do not suffer a woman to attain to Buddhahood, but expound the doctrine that she can attain Buddhahood, only after she has been reborn as a man. The various Mahayana Sutras forbid the attainment of Buddhahood by a woman. A small proportion of the Mahayana Sutras allow that women can attain Buddhahood, but this is in name only and not in reality. But the Hokke Sutra suffers all beings in

the nine worlds, whether good or evil, wise or foolish, with souls or without souls, with natures or without natures, and whether men or women, every creature without exception, to attain to Buddhahood." (Nichiren's Literary Remains, p. 49-52).

If we turn to the Hokke Sutra (Saddharma Pundarika), the Scripture on which the Nichiren Sect is founded, we shall find that even that Sutra ascribes to Sariputra, a leading disciple of Buddha, the doctrine that women can not attain to Buddhahood. In the chapter entitled, "The Apparition of a Stupa", addressing the daughter of Sagara, he says, "It may happen, sister, that a woman displays an unflagging energy, performs good works for many thousands of Aeons, and fulfils the six perfect virtues (Paramit-s), but as yet there is no example of her having reached Buddhahood, and that because a woman can not occupy the five ranks, viz. 1. the rank of Brahma; 2. the rank of Indra; 3. the rank of a chief guardian of the four quarters; 4. the rank of Kakravartin; 5. the rank of a Bodhisattva incapable of sliding back." (Sacred Books of the East, Vol. 21 page 252).

Immediately following this passage, it is related that the daughter of Sagara presented a gem to the Lord. When assured by Sariputra that the Lord had accepted it, she was suddenly transformed into a man and forthwith attained to Buddhahood.

We have compared the translation of the Hokke Sutra from the Sanskrit original with the Chinese translation used in Japan and find that the above account is the same in all important points in both versions.

In the life of Hōnen published by the Jōdo Sect, the teaching of another Buddhist founder in Japanese history, concerning women, is clearly stated. It is said, where Hōnen expounds the

thirty-fifth vow of the forty-eight vows, which concerns the rebirth of women, that women by the power of Amida's vow, when they seek to be called by the name of a Buddha, are transformed from women into men and by the help of Amida and the Bodhisattvas sit down upon the lotus flower, follow the Buddha in rebirth and attain to the enlightenment of non-birth. If a woman rely not upon the vow of Amida, though her merits be as the sands of the sea-shore, yet she can not be transformed as a woman." (See Life of Hōnen, page 220).

The attitude of popular Buddhism finds expression in the following quotation taken from the current number of the *Shinfukyo*; Prof. Osuga, of the Otani University, says, "The materials are scarce for knowing Shinran's mind on the attitude of women, but in the Scriptures appearing later, in Rennyo Shōnin's *Onbun*, of course, and in *Dictated Teachings on the Reincarnation of Women* by Zonkaku Shōnin, women are represented as Daimao (dragons), as servants in hell, as beings whom, if you look upon them, you will lose your eyes, as being such that, though you look at the Daija (serpent) you should not look at a woman. Such teachings are in the Shinshiu Scriptures and show the low view of woman taken by that sect. These ideas indicate the depth of evil in a woman's being as viewed by those writers."

The spirit of modernism breathes in the various articles contributed by Buddhist writers to the special number of the *Shinfukyo*. The subjects of women as such and women in the home and social sphere, and especially of women in relation to the temples, are discussed from various points of view. The writers, many of them, insist not only upon a more modern conception of the nature and place of women but demand reforms as well in present day Buddhism with reference to the problems of women.



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EDITORIALS

Third Thoughts

The afternoon of fog and slush cannot rob us of the memory and effect of the early morning walk in the clear blue and white of the sun smitten snow. Life is like that. The day of first thoughts is the richest day in a missionary's life. No after experiences ever entirely obliterate the beliefs and feelings of that day. With what keenness did we begin our first classes and say our first words in the new language; and with what awe did we sit in the unusual congregation of men and women who had known another faith at first hand and been saved into the Church of the Living God! Above all what a faith did we have in the integrity and righteousness of these newly washed souls. A faith based rather upon the richness of our own imaginations as to what they ought to be, than upon our study of the Pauline Epistles or our knowledge of the human native we had known in College and met in home life.

* * *

Second thoughts are always better. That's a venerable saying. Its specious truth as well as its venerableness give it a weight it does not possess when challenged. The second thoughts of the missionary are perhaps the necessary complement of his first. They are not, we believe, his best. The best lie beyond. Who can forget without a mental shudder the first awakening to the realities of life as they are revealed in Japan in language difficulties, the irksome burdens of a new climate on physique, and above all the slow agony of the dawning knowledge on our souls of the presence and activity of the Serpent in the new found Christian Garden of Eden. Second thoughts of this kind are not good, not because they are untrue but because they are only atoms of a great truth that the glamour and sunshine of our first adventure prevented us from seeing.

* * *

It is written somewhere that "third thoughts are best" because they are "a better first." In the period of third thoughts we get a longer, wider, deeper, and of all things most happy, a higher view. Our first view is right. It's a truer picture of Japan to think of blue skies, snow crown'd perfect Fuji and green pines, than to think of her in terms of Osaka Canals or Fukagawa slums. The greater reality lies in the brighter picture. But there are the deep dark background, the ugly fringe, the jarred harmonies. And these are reflected in the Church.

Dr. Dosker said in one of his Karuizawa lectures that he hoped to see a new book written and he gave the title and the subject. It was to be a book on "The heathen world as seen through S. Paul's eyes." One imagines that the book would have two parts somewhat divided like this: A. What S. Paul actually perceived of the spirit and results of heathenism. B. What S. Paul perceived that that heathen world might become through Christ.

The third thoughts of a missionary would we imagine centre round the second half of the idea. If one had to write the book probably one would be so fascinated by the second half of the subject and the way it would open out with S. Paul as a guide, into places that he used to speak of as 'the heavenlies' that, may be, if an Irishism be permitted, the first half would never be written and the second half would be the whole Book.

S. H.

* * *

That National Christian Conference

Are we at last to have a national Christian conference with its center of gravity in the right place? The outlook is promising. We are told that resolutions looking to such a conference have been adopted by the executive committee of the Federation of Japanese Churches and that these resolutions have been submitted to the Japan Continuation Committee for their consideration. This

is exactly the right source from which the desire for such a conference should emanate. The day has passed in Japan when the judgment of missionaries can be followed in matters of this kind, just as it is no longer possible to dominate such a conference with problems that find their solution in large measure not in Japan but abroad. Christian universities requiring millions on the first jump, vast and intenable schemes of Christianizing Japan through the Press, surveys and yet more surveys that theoretically cut off for each Mission so much of the pie as it can digest, emphasis on the presence of noted foreigners whose duty it is not only to inspire but to listen in as it were, in order to carry directly to the home churches a challenge to come forward with the men and money to enable the "depleted forces" in Japan to pull themselves out of the trenches, the superficial investigation and assembling of facts that justify Missions in their SOS calls for more men and women, all these and more like them may have their place. For some years they have made up the cud annually chewed over by the Conference of Federated Missions.

* * *

As intimated above these problems have their center of gravity mainly in foreign countries. Frankly speaking they can scarcely be anything but poison to the spirits of our leading Japanese associates who have been trying for years to build up and strengthen the independent church and to place its deepest concerns in the center of the stage, only to find themselves hindered by the very forces that came here, theoretically at least, to build up an independent church. These leaders obviously feel that any national conference must give major attention to the interests, the leadership, the challenge, the problems, the resources of that part of the Christian movement known as the independent church.

For the accomplishment of such a purpose the conference should be made up largely of the leaders of the Japanese church. It would be a happy situation indeed if the small group of missionaries whom it might seem advisable to seat

could take their places in the conference in response to the voice not of the Missions but of their Japanese leaders and associates. However that may be, let us in honest recognition of the facts have done with a conference made up of "arf and 'arf," with the missionary "arf" doing most of the talking. Such a conference would get us nowhere unless it be deeper into an unenviable situation from which we should even now be striving to extricate ourselves.

A. J.

* * *

Winning and Holding Young Men

Every missionary ought to be a soul winner and a life-trainer. To win men to Christ He has to be presented as the "one altogether lovely," the "fairest among ten thousand" leaders that are likely to rise in heart and mind and call for allegiance. If the choice of the young man is to be for good and forever Christ and His Gospel must present something so incomparably good, His call must be so challengingly compelling, that when He comes to see where his Master dwells and what He wants him to do, he will leave all to follow (John 1:35-51).

Scores of intelligent young men are kept from following Christ because of what they are asked to believe about Him, or about the church. Christ's method was to present the claims of His cause, and offer opportunities for association and study under His personal leadership. Opinions grew out of work and worship in the Kingdom. The blind man in John 9 first conceived of Christ as "the man who is called Jesus." Experience and reflection led to "Lord, I believe." Before men yield their full personalities to Christ, the Master must be presented in response to their felt need, their hopes and ambitions. Young men will fight for a Cause that challenges their strength, their thought, their sacrifices. They will follow a leader who presents to them a difficult proposition, if it only promises to lead to some goal they feel to be worthy; but they will turn away from lectures and sermons. They demand ideals not ideas; these they want the freedom to form for themselves.

This brings up the question of the chief interest in our work. Are we more interested in our own cause, our church, our society, our theory, doctrine, or interpretation, than we are in the Kingdom of God? I know it is hard to eliminate ourselves. But we have the example of the Master Himself for waiting until personal faith breaks into its own confession, "Thou art the Christ, the Son of the living God." It is when Christ is lifted up that young men feel the power of His challenge and heartily enlist in His Cause.

So much for winning men to Christ. In creating and maintaining a Christian civilization the utmost attention should be given to the training of the enlisted disciple until he knows his Leader, has found a place in the "Beloved Community," and is able on the basis of experience, to give a reason for the hope that is in him. The first Christian institution was an itinerant seminary where the Master and the disciples worked out their ideals in inimitable atmosphere of brotherhood and service. They had nothing to perpetuate; they had much to give.

* * *

It would be wrong to say that too much emphasis is placed on evangelism in the narrow sense of the term. But certainly there needs to be a greater emphasis placed on Christian nurture. Too many are won, and then left to drift. There is plenty of effort to get recruits, but too little spent in drilling and training them. Christians are born, not made; but Christian character is made, not born. Actually hundreds of young people who have been won to Christ during the "teen age," are lost because not looked after during Higher School and College or University days. They should be followed up, and during the perilous "boarding-house period" kept in touch with Christian activities. They need, too, to have the Christian Gospel interpreted anew in the light (or rather darkness) of the moral and intellectual difficulties that come to them as they leave the direct influence of their early training, and the restraints of rigid home discipline, to face the questions of a free life in a dang-

erous environment, and the re-adjustment problems of late adolescence, when they have to think for themselves. As a matter of fact, the enlisting of disciples is the easier of the two things of which we have been speaking, enlistment and training. No young man is really won until he is a member of the "beloved Community," and has been trained to work for the Cause to which he has given his life.

II. B. B.

* * *

Getting Together

Time was when the missionary and the business man on the foreign field were supposed to have but few interests in common. Each misunderstood the other, and their mutual attitude was not always complimentary. The business of missions has been demanding a more respectful attention at home than heretofore. Perhaps the missionary has been growing broader. Perhaps the business man too has begun to reclassify the missionary. At a recent meeting of the American Association in Tokyo Bishop Welch took occasion to refer to Ambassador Morris and the very great service he had rendered his own nationals in Japan by bringing into greater and more friendly relationships the two groups, represented roughly by the professional, including missionaries, and the businessmen. Neither group can attain its best development and do its best work without a sympathetic appreciation of the other.

Where there is such a lack of cooperation and understanding does not the fault lie with the missionary? We move in our own little circle. Our besetting sin is narrowness. It is our duty to understand the viewpoint of our non-missionary neighbor. And it is our duty to make him understand us. We know of one missionary lady in Tokyo who has a class of ladies from non-missionary circles discussing topics of common and humanitarian interest, and visiting centers of special social or other activity. It gives a common basis of interest, and a more intelligent attitude toward the work of fellow nationals. Such a plan would work in any large cosmopolitan city in

the East, and even in much more modest ways it is possible to gain mutual benefit by cultivating a friendly understanding of our neighbors.

* * *

Our Supplement

We are glad to give as a supplement to this issue of the EVANGELIST an article from the pen of the Rev. J. M. T. Winther, of the Lutheran Mission, Kumamoto. Mr. Winther has long been recognized as a biblical scholar of ability, as well as a thorough student of the Japanese language, and a missionary of exceptional worth. The article has already appeared in print. The EVANGELIST adheres as a rule to the policy of not giving space to what has appeared elsewhere; but avails itself, for the sake

of its readers, of the generosity of Mr. Winther in offering this supplement as a farewell gift to Japan. Mr. Winther's own words of explanation appear on another page. But we hereby express our thanks to Mr. Winther, as well as offer a word of appreciation of a sterling missionary, a thing we too often put off till the great furlough has begun.

* * *

We note that the National Missionary Conference in China that was to have been held this spring has been put off till a year from now. This makes it more than ever wise and possible, as suggested last month, to take adequate steps for a similar conference in Japan at about the same time. And we are glad to know that the Continuation Committee has definitely taken up the matter.

Greetings from Professor and Mrs. H. Augustine Smith

37 Claffin Road, Brookline, Mass., U.S.A.
Last Night of the Old Year—Dec. 31.

Our Dear Friends in Japan:

My heart is back with you all to night—how many times we have lived ever the wonderful fascinating days it was our privilege to spend with you. Everywhere we go we stand up for the Japanese and for the Christian work in Japan. We delight to do this—how could we do otherwise when we have learned to love and to trust you and never have we been betrayed. I hear you all singing "Send out thy Light"—no American chorus can possibly sing it better. Then "Jerusalem" and "Hallelujah" and "Unfold" and all the rest. I see the pageant groups go thro their work with the same finish and dependableness. I have told the people here that they cannot possibly come up to the Japanese in drama because they lack poise and quiet and innate love for acting.



Thro all our work in Japan there ran the utmost good will and love for the work, for the cause, for the Smiths who came to be of service. I know of no place the wide world over where I would sooner work than in Japan. music, pagentry, visualization, worship are all greatly needed, and I might add, architectural design for religious buildings. So if you need us very, very much perhaps we will come. I am hoping to send enough pictures of Mrs. Smith, myself and our little boy for each chorus singer and pageant participant—at least 1000—which will take care of one for every family at least. These are going to the different leaders. Will you not give these pictures out with our best love and say they were all made in our home and by myself, with Mrs. Smith and Junior boy at

hand to help. All good wishes for the New Year and God speed to you all—chorus—pageants, leaders, assistants, friends in the Sunrise Kingdom.

Faithfully yours,

H. AUGUSTINE SMITH,
LUCIA MAY SMITH.

THE NEW MISSIONARY AND THE JAPANESE PEOPLE AND THE JAPANESE CHURCH

By ARTHUR D. BERRY, D.D.

I. The Japanese People

The new Missionary should be *pro* Japanese.

Certainly he should not be *anti* Japanese. Just as certainly he should not be neutral. His ideal should not be to maintain an unprejudiced impartial detached attitude toward the people and the land of his adoption.

The new missionary should so wholeheartedly identify himself with the Japanese people that he will spontaneously line himself up with them, take their side, and be prejudiced in their favor.

There is a verse in the Book of Ruth which has in it the true attitude of the missionary toward the people of the land to which he goes. "*Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me*".

In one phrase of that verse from Ruth the missionary changes the pronouns about. He says, *My God shall be thy God*. But all the rest of the verse expresses beautifully and precisely the heart and the ambition of the true missionary. Missionaries know that the retirement regulations of their Boards may drag them back to spend their last days and to die in the land of their birth. But still in their hearts they keep hoping that in the goodness of God they may die at their post and be buried in the soil of the land to which the Lord Christ called them.

Some will say: "Missionaries must be friendly and brotherly toward the Japanese people. Still they can never forget that they are messengers from a superior civilization and that they have come to displace the religions of Japan with a superior religion. In a sense, therefore, they must hold themselves aloof and impartial and they cannot throw themselves with such abandon into

the arms of the Japanese people. They must be quick to recognize and point out to the people of Japan their faults and failings and thus help to correct them. However disagreeable it may be missionaries must be critical. They have the high and holy office of Prophets and they must denounce national and private sin fearlessly. Only thus can missionaries be the true friends of Japan".

All this is the wisdom of the flesh. There is not the slightest trace of Christian or any other kind of religious psychology in it.

An American or a Canadian or an English missionary may come to Japan trailing the clouds of his superior civilization all about him. He may maintain the attitude of a friendly and impartial critic. With keenness and patience he may point out to the Japanese people their faults and failings. By so doing he may accomplish some good. After a long and faithful career of such impartial and friendly criticism he may make a dent in the inferior civilization of Japan and he may persuade or shame the Japanese people into changing some of their manners and customs. He may make some impression upon the hygiene or the sanitation or the treatment of women or the education or the industry or the police system of Japan. And in addition to all this, and this will probably be his greatest reward, he will have delivered his own soul.

But the one thing such a missionary will not do will be to help in the slightest degree to make Japan Christian.

The whole psychology of Christian missionary accomplishment is to be found in the 13th chapter of First Corinthians. That psychology is sheer love.

We may come to Japan to speak with the tongues of men and of angels and even learn to speak with a Japanese tongue; we may come to Japan with the gift of prophecy and with all knowledge; we may come to Japan with faith enough

to remove mountains; we may come to Japan ready to give our bodies to be burned for conscience sake. But unless we love our way into the hearts of the Japanese people we will accomplish absolutely nothing.

Missionaries come to Japan to make Japan Christian. That means that they must draw the hearts of the Japanese people to the heart of the Lord Christ. That cannot be done by scolding or by criticism or by argument. In a round-about indirect way scolding and criticism and argument may have their place in the Christian task. But to link the hearts of the Japanese people to the heart of the Lord Christ can be done only by sheer love.

Missionaries must speak the truth to the Japanese people and often that truth will be adverse criticism. But they must be absolutely sure that they can speak the truth "in love". If they cannot do that, then, from the standpoint of any hope of Christian accomplishment, they might just as well keep still. The only thing they will do will be to deliver their own souls, and that is a luxury that missionaries should early learn to forego.

There may be rare times when it will be the high duty of missionaries to speak the truth to the Japanese people in holy indignation. But scolding missionaries and missionaries of habitual criticism will have sinned away any such high day of grace. Only a lover can speak to a people in holy indignation. Only sheer love can give to indignation that white heat which makes it "holy".

If the new missionary is an Anglo-Saxon he will find it very hard to be a true missionary in his relation to the Japanese people. To be a true missionary a man must be an absolute democrat. We Anglo-Saxons find it easy to be democrats within the boundaries of Anglo-Saxondom. But outside those boundaries our persistent feeling of Anglo-Saxon race superiority makes it very hard for us to be absolutely democratic in our relation to other people.

We Anglo-Saxons are wonderfully keen missionaries in the initial sacrifice. We leave our homes and the things we

hold dearest and we go to the ends of the earth. We go into life-long exile. But when we go in this fine glow of loyalty to the Saviour to the ends of the earth, we proceed to hand down the gospel message to "the natives". A certain elusive spirit of condescension is the last devil that the dear Christ is able to cast out of the hearts and the attitude of Anglo-Saxon missionaries.

Of course the new missionary is to continue to be an American or a Canadian or an Englishman, whatever he was before he came to Japan as a missionary. He will continue to be loyal to the land of his birth and he will continue to follow largely his old time manners and customs. He need not dress as the Japanese do or eat or sleep as the Japanese do. His identification with the Japanese people is not identification in dress or outward style of living. It is an identification of heart—the identification of friendship and democracy and love. If the missionary when he comes to Japan were to give up his own citizenship and become a Japanese subject and submerge himself in Japanese life—there would be no miracle in that. What the missionary must do is a miracle. He must stay a true American, say, and he must always be in a heart to heart line-up with the Japanese people. He must stay a foreigner and yet his whole thought and feeling toward the Japanese people and toward Japan must be *from the inside*.

Let the new missionary put this miracle into practice from the day he lands. Let him be very careful of the easy criticism of this and that thing which may happen to annoy him and which, simply because it annoys him, seems to him to be "Japanese". Let him particularly beware of an easy generalization of Japanese traits and characteristics. Let him not talk even in his prayers about "this people" or "these people". This easy criticism and this easy generalization and the use of terms that have even the faintest aroma of condescension are the quick road by which the new missionary, before he knows it, will find himself lined up in an opposite camp to the Japanese. When a missionary finds that in his thought and feeling he is lined up over

against the Japanese his missionary day is done.

II. The Japanese Church

The attitude of the new missionary toward the Japanese Church should be simply the climax of his attitude toward the Japanese people. From the day he lands in Japan the Japanese Church should be *his* Church. His identification with the Japanese people should be transfigured in his identification with the Japanese Church.

I shall forever be grateful that I began my missionary life in Japan in an interior city. In that interior city, as I suppose in all interior cities, the missionaries were absolutely identified with the Japanese Church. Without the break of a day I was plunged into the worship and life and work of the Japanese Church. Without waiting to learn a word of the Japanese language I went to every service that was held. I had rich reward from the very first. I used to sit and listen for the two words I knew at once, "Iesu" and "Kirisuto", and those two sweet words were sermon and song and scripture and prayer to me. And I came into immediate intimate friendly relationship with the Japanese brethren and sisters and with the Japanese ministry.

Here in Tokyo the new missionary does not find it so inevitable that he should be immediately identified with the Japanese Church. He is in the language school and he is not necessarily attached to any one Japanese Church. Then there is the attractive Union Church service filled with the dear old home language. The new missionary should learn at once that the Union Church services in cities in the Orient are not established and maintained for him. If the new missionary goes to the Union Church service he should go to it as a superfluous luxury. He should never for one day in Japan think of it as his Church. His Church is the Japanese Church.

The new missionary, and other Christian foreigners residing in Japan, find an excuse in not attending the Japanese Church that they do not understand the language. It seems to me that there is not the slightest Christian meaning in this

excuse of language. Surely we can worship God sitting with people who we know are fellow Christians and in a Christian Church even though we do not understand the sermon.

But the difficulty of the language can be largely overcome by intelligent goodwill in our determination to identify ourselves with the Japanese Church. We can learn to sing the Japanese hymns in a week or two and as the Japanese hymns are nearly all translations of familiar English hymns we can easily know their meaning. We can follow the reading of the Scripture in our English Bibles. If we cannot follow the prayer by the minister we can pray our own prayer as he prays. And during the sermon we can watch for words we are learning in our Japanese study and for ways of expression. But if the sermon be long and we find it too hard to bear, we can take small devotional books with us and quietly read while the long sermon is going on. I am sure that the Japanese brethren and sisters who may happen to notice us will charitably understand and not be "offended". And then when the service is over, there we are with our Japanese fellow Christians and we may greet them with those smiles and bows and with that radiation of friendliness that needs no spoken language.

The new missionary cannot afford to lose one week in getting into living touch with the Christian community in Japan and into living relationship with the Christian Church. Whatever his work may be, evangelistic or educational or philanthropic or business, if he is going to accomplish any permanent Christian deed in Japan his work must head up in the Christian community as represented in the Christian Church. As long as the new missionary holds himself aloof from the Japanese Church he is losing that glorious tie of the Christian brotherhood which alone can make his missionary life and work in Japan a joyful success.

What a new fresh urge it would be to the Japanese Church if all the Christian foreigners residing in Japan, new missionaries and old missionaries and all others, would begin to attend the Japanese Church and prove by that attendance the

great fact that the Christian religion is not a national or racial affair but a great mystical common relationship with God the Father through the common Saviour!

But whatever the rest of the Christian foreigners residing in Japan may do or not do, the new missionary will forget all language difficulties in his passion to identify himself with his Saviour's Church in Japan, remembering that that Church is his Lord's Body. Nothing will keep him from being a living part of that Body of the Lord. Surely no language difficulty nor cold church build-

ings nor long services nor any other such thing will separate him from the companionship of Christ's Japanese Church.

And when he grows older and he has a home and little children in that home --then let him begin to do a very beautiful Christian thing. Let him and his wife take their little children with them just as they would in the home land and identify not only themselves but their home also with the Japanese Church. Let them start the custom of family pews filled with children in the Japanese Church.

DECISIONS REGARDING EDUCATION IN KOREA

The following report of the decisions reached by the Commission on Education in Korea appeared in the *Kokumin* January 12. The rules and principles given below were published by the Government General. The Commission on Education recommended the adoption of three broad principles which are as follows:

1. That the Educational system in Korea, insofar as circumstances may permit, should be based upon the system of education in Japan proper;

2. That no disability should prevent the Koreans from receiving the full advantages of an education, under whatever system adopted, and even in case it should be necessary to adopt a different system of education for the Koreans;

3. That there should be a closer correlation between the schools in Korea and the schools in Japan proper.

More specific recommendations were (1) that the course of study for common schools be extended, as far as possible, to cover six years; (2) that the school age begin at six instead of at eight years of age as at present; (3) that entrance into the higher common schools and into the higher common schools for girls be conditioned upon the completion of the six year course in the common schools instead of the four year course as at present; (4) that one year be added to

the course of study for the higher common schools and for the higher common schools for girls; (5) that the entrance requirements for the industrial schools also be changed and conditioned upon the completion of the six year course instead of the four year course in the common schools; (6) that the course of study for the industrial schools, now two or three years, be lengthened to five years including the preparatory course; (7) that a change be made so that a student who has completed the four year course of the higher common school may be admitted to a special school (Semmon Gakko); (8) that plans be begun for the establishment of a university, including preparatory courses; (9) that a normal school be established; (10) that the courses of study as far as possible should embrace the elements contained in the courses of study in Japan proper (allowing for differences due to instruction in the Chinese and Korean languages); (11) that the correlation be held in prospect, between each particular school in Korea and in Japan proper; (12) that the method of deciding on text books be widened as regards its scope.

The above twelve recommendations, from one to seven were decided upon and recommended some time ago, while the remaining articles, from eight to twelve, are fairly new.

ITINERATING IN INLAND CHINA

By S. J. UMBREIT, D.D.

Three journeys in recent years to the most anti-Christian provinces taught the writer that traveling in the interior of China where roads and bridges are at a premium and wheels practically unknown is not without thrilling experiences. One tour included a night in a den of thieves, one in a lime-house and another directly over a pigs sty; also a shipwreck,—our frail craft struck a boulder abounding in these shallow streams of upper China and broke into two parts, depositing our food and bedding into the water while the suitcases merrily floated down the river, and three times "yours truly" fell into the river when coolies attempted to carry him across on their slippery backs.

After 19 days in a house-boat drawn up the river by coolies at the pace of 20 miles in 24 hours, Tungjen the farthest inland station of the Evangelical Association mission crept into view. A regular fusillade of fire-crackers announced our arrival and as the Chinese are great banqueters we "enjoyed" no less than eight Chinese feasts while in the city. Among the guests was a general of the Southern army who spoke Japanese splendidly; he was a graduate of a military school in Tokyo knew quite a few missionaries of this city and was general inspector of three provinces under the Southern regime. Tungjen is one of the largest cities of the back-woods province of Kweichow. The Christian mission of the city consists of one large hospital, two schools and several chapels with two resident missionary families and several single ladies. When about 12 years ago the first missionaries of the Evangelical church reached the town they found two human heads, exposed over the city gates, of criminals recently executed; during the writer's stay in the city many guilty and some innocent people suffered the extreme penalty, as the place was then under martial law, and unburied corpses were lying on the execution grounds. It was on a cold frosty morning, the second Christmas Day, when we left this place of barbarism, in the vicinity of which the

red-whiskered Miao tribes roam about, with a Chinese crew for the journey down river. The up river boats draw only a few inches of water. Our craft was about 40 feet long, 8 feet wide, its shallow scow was filled with wooden jars of nut-oil covered with boards on which the only passenger they had sat, for the roof was too low to permit the luxury of an occasional stretch upward; while the silent night-watches were enlivened by coolies bailing water, for to a Chinaman a boat without a leak is an imperfect contrivance.

Scarcely had the vessel swung free from the river bank when we encountered our first rapids. The upper part of the Maiyang river, which rises between the mountains above Tungjen, is exceedingly rocky and abounds in wild gorges and petty whirlpools. The scenery is superb; on either side are perpendicular walls capped with sod-covered inclining terraces which in turn are crowned with temples and stone imagery; but during the time of low water in December and January down river trips are very dangerous. In some places it is necessary to dam up the stream until the water rises sufficiently to float the boat over the sharp tilted rocks. At Maiyang, a walled city which lies in missionary territory but is not yet occupied owing to a scarcity of workers, I saw a group of women in the early morning kneeling in the sand by the river side and wailing piteously. A small boat containing a casket left the bank and crossed over to the other side amidst a deafening noise of exploding fire-crackers and rolling "tom toms" to frighten away the spirits who might molest the departed. My eyes followed the sad procession as it trailed up the hill on the further side and turned into an old temple hanging on the mountain slope. These people truly sit in great darkness and as yet the gospel light is not shining in their land. On Sunday evening we anchored at Pushieh where we found a chapel just in time for evening worship. The evangelist, an aged veteran of the cross, cordially invited the missionary to preach, which re-

quest was not disdained as this too is the only gospel light in this large walled city. After the service the entire congregation came down to the river and sang or screamed an old farewell song, while the boat floated out toward the middle of the ever widening stream. The following afternoon Shenchow, another Evangelical mission station, moved into view and I was truly glad for another oasis in the desert of idolatry and superstition; missionaries and Chinese Christians were at the harbor to bid us welcome. A missionary of the Reformed Church mission, U.S.A., kindly requested me to conduct a communion service on New Year's evening in their spacious church, for their missionaries and evangelists who had gathered for a conference on the first of January to make plans for the future. We enjoyed a blessed service with about 600 in attendance and felt deeply that we are all one in purpose, hope and doctrine. Shortly after that two infants were baptized by the visiting missionary, who also held forth the word of life on the following Sunday. After a few days with the Evangelical missionaries and several meetings with the Chinese Christians we continued our journey down river in a still smaller craft in order to glide more easily over the shallows which make the Yuen river difficult for navigation. At about three in the afternoon the city of Shenchow slipped behind the hills and my visit with the faithful missionaries in this section of China was over.

While in southern territory our boat was occasionally hailed by a soldier on outpost duty along the Yuen river, but the flag of the free floating above us seemed a sufficient countersign and so we passed on unmolested. At this time the headquarters of the southern army was Shenchow and the northern army was in possession of Changteh where the Christian general Fung, who was killed together with the lamented Dr. Logan shortly after that, held authority. Between the two armies was a strip of 10 miles width called no man's land, thru which we had to pass. As soon as we reached the northern line we were peremptorily stopped and searched by exceeding arrogant mercenaries, bandits in uniform, who

went thru the boat, examined the bedding, smelled of the books, admired our good sized bread-knife and finally found a trunk which was taken along for a friend and demanded it opened. There was no key to it and so after two hours parleying and some violent threats an ax was secured and the case opened only to find it full of pumaloes and oranges instead of opium and dangerous weapons as the sentinals had imagined. A few miles farther on we were again searched by soldiers no less arrogant and upon inquiry found that the Stars and Stripes above us incensed these hirelings and so we took the flag down. Moreover my Chinese companions introduced me as a missionary from Japan which at once put me in the category of a probable spy. At last Changteh loomed up before us, one of the large cities of Hunan in which are many mission stations and traders from foreign lands. Also it is the great commercial outlet for some 100,000 square miles of hinterland. Upon disembarking we soon met two Presbyterian missionaries on their way to a union prayer-meeting, who said: "Come thou with us, and we will do thee good". My identity at the meeting stirred up much anti-Japanese sentiment, and I was beset with questions regarding the Island Empire's intentions over against her big neighbor; moreover they urged me to inform my friends the Japanese of the evil doings of their compatriots in China. It was finally agreed to call the Japanese, scattered thruout this city, together in their clubroom for an address by the visiting missionary. When we arrived at the time agreed upon we found our friends sitting around a large pool-table ready to hear a Christian message in a foreign land in their own tongue. Some informed us that they occasionally attended Christian services in Japan but one at least asked the missionaries present to tell him more about the Christ—the subject of the afternoon sermon—as he knew nothing about Christianity. Thousands of Japanese are scattered thruout China, not always engaged in the most reputable business, for whose spiritual welfare very little is done. The president of the club Mr. Takahashi, formerly of Sendai, informed me that in case a doctor is needed

they turn to a medical missionary and if one of their colony dies they ask a Chinese Buddhist priest to read from their sacred book at the funeral after which the body is cremated and the ashes sent to Japan to be placed in the family temple. Two days more in a small sailboat and two filthy launches, brought us to Changsha, the capitol of the turbulent Hunan province, and a typical Chinese city. In this town reside some 100 missionaries including the great Yale mission with its magnificent hospital and medical college, besides many foreign merchants and government officials. Here we struck a railway, but alas for railroads under military control! On a combination train where soldiers rode free, occupying the second and third class coaches while passengers who paid their fare rode on top of their baggage piled onto flat cars to prevent it from disappearing enroute, after a days journey we arrived at Liling. Dr. C. Newton Dubs of the United Evangelical mission, which has a large hospital, a boy's school and several chapels in this strategic center, met us at the station and took us thru the ruined streets of this once prosperous city. The writer never saw such wanton destruction and felt such pity for innocent people as when viewing the broken walls, burnt bridges and ruined homes. The brutish soldiers, as a military measure, also destroyed much mission property; they drove the missionaries out of their homes at the point of the bayonet and turned their houses into filthy military barracks. When seeing what the Devil had wrought thru these Chinese hirelings, and the spirit of the Missionaries under this ordeal I can not refrain from expressing admiration for this heroic band of God's chosen people who, tho they suffered intensely both physically and mentally, go on loving and working for the uplift of China.

The following day returning to the Hunan capital we boarded a tug-launch, owing to low water, with two Swedish

ladies also bound for Hankow; but due to a powerful head-wind after waiting for two hours, we learned that the trip had to be abandoned for that day. We determined to risk the train which was to leave the city at ten in the evening, and after several hours of waiting in a cold fire-less station we finally heard the engine slowly puffing in at midnight. In this train we sat twenty-four hours, for not until the following night at 11:30 was Woosung roached, a city opposite Hankow on the Yangtze, only to find the city gates closed for the night. A Swedish missionary who had come to meet the ladies was at the station and seeing that I was a stranger took me into his home, but not until after one o'clock in the morning. We came to the great iron gates and passed our cards thru a hole in the door made by the rust of years, and then my new friend began to argue and beg for admittance with his mouth to the hole. A voice from within said, that the chief would be consulted, and so we stood awaiting any fate until well past midnight. Passes were finally issued and we were hurried along the narrow streets, with unusually high buildings on either side, by the guardians of the law who exchanged duties as we pushed along. The good wife of Mr. Gideon, for that is the missionary's name, had things ready for her husband and the expected guests. However the intruder too found lodging in their small home for the remaining hours of the night. In the early morning after much parleying with Chinese officials we slipped thru the city gates, crossed the broad Yangtze on a sailboat and beheld an English steamer in port, headed for Shanghai. The warm welcome of the English captain, the spacious cleanly cabins of the steamer, not to speak of the food, after the squalor of Chinese cars, launches and house-boats led us to exclaim: How delightful are thy courts, Civilization, I would rather be a door-keeper in a land where God is known than a prince in heathendom!



MISSIONS AND EVANGELISM

By SOJOURNER

It is just a little over two years since the Rev. F. D. Buchman visited Japan and spoke to the missionaries in Tokyo and a number of other cities on the subject of personal work. His first public appearance in Tokyo was at Union Church where he preached from the incident of Jesus at the well-side conversing with the Samaritan woman. His message was not new or startling. If there was anything at all startling it was that it should be thought at all necessary for anyone to undertake what was practically a mission to missionaries setting forth the necessity, the desirability and the method of personal evangelism.

The simple truth is that the only excuse for Christian Missions is personal evangelism, and it is nevertheless an exceedingly difficult thing to keep them close to their high calling. I do not mean that there are not by-products of Christian Missions other than personal evangelism, or that missionaries may not be doing a great many things that are not personal evangelism, but it remains after all that a missionary who is not holding before himself personal evangelism as the main reason of his being in this country, who is not making his various other activities supplementary to his main purpose of personal evangelism, is so far forth a failure as a missionary.

With rare exceptions I think people have a hesitancy to approach closely to such a personal affair as the religion of the heart. The seriousness of the matter, the difficulty of doing it lovingly and effectively acts as a deterrent, although everyone who has engaged in it to any marked degree is thoroughly persuaded of the blessed satisfactions of the attempt. It is no wonder that, even though the love of Christ constrains us constantly to be witness of the satisfaction of love and trust in our Redeemer, it is very hard to find missionary candidates who have the possible qualifications for such service, and harder still to find those who later really utilize in that manner the qualifications they have.

Missionary candidates are selected when still young, and when it is hard to judge whether they really have the qualifications of earnest personal workers, but the trouble is that it is to be doubted whether any special stress is laid on that one thing, which is after all the crucial thing, in the search for missionary candidates, or in their training for the duties of the position.

We have a Board of Missionary Training in New York, and its chief made a visit to the Orient a few years ago. Its reports have been in our hands for some years, and while there is no question but that considerable thought and attention is being given to the subject, the impression left on most people would be that personal evangelism is the one thing that is not stressed. It is reflected in the activities of missionaries who have concluded one term, which is now being considered more or less preparatory, and utilize the furlough for further preparation. I have heard of many who have gone to Chicago or New York for study along various *academic* lines, and a few who have gone in for distinctly Biblical studies, but I do not recall a single one who has gone home with the determination to investigate the problem of how to create in the worldly man a desire for spiritual things or how to lead wavering ones to repentance and decision to accept Jesus Christ as their Savior and Leader.

Unfortunately the missionary movement has broadened out very much in its efforts. A very, very large amount of effort is put forth to create Christian atmosphere, to create evangelistic opportunity, and to do in a small way the *gesta Christi* that we trust the Japanese Christians will do on a large scale not many years hence, with the result that direct exhortation to individuals, direct invitation to individuals, and direct pleading with individuals to repent for the Kingdom of Heaven is at hand, is not receiving the attention it deserves.

It is not safe to dogmatize, and it is far from my purpose to do that, but I sug-

gest that if a large number of missionaries were to gather together and talk over this subject, we would find many who would say, When I get the mission's accounts all properly written up and balanced, there is no more preach left in me. Another, when I round out my week of teaching a-b ab, I find that I have become so absorbed in that little secular job that I want to go off and lie down for a week: I don't want to teach anything to anybody for a while,—not even religion. Another says, I would do it if I could do it in English, but my Japanese is still so poor, and I am so fearful that I may do more harm than good, that I am losing my enthusiasm. Or another may say, as I heard one of our most successful missionaries say over twenty-five years ago, I can easily talk about religion to people from the platform, but I find it almost impossible to broach the subject and talk face to face.

Whatever the reasons that are given, I cannot get over the thought that there are dozens of us missionaries, so engrossed in the many things that kept Martha occupied,—and some perhaps less worthy,—that the word of love, that ought to be spoken in season and out of season, is not spoken at all. I know that it may not be thought just nice for a missionary to speak right out in this manner, criticizing, yes, I suppose, criticizing,—though in no condemnatory spirit,—the missionary body, but I am very sure that it is a matter that needs constantly to be brought forward, and which we all need to keep constantly in mind and heart.

Alice Freeman Palmer, once President of Wellesley College, has a splendid recipe for securing happiness. Each day we are to note some beautiful scene, to commit to memory some beautiful word, and to do some deed of kindness. I am sure that, for the third, nothing we can do will go farther toward securing happiness

for all concerned, than a word that will show a real interest in the spiritual condition of another, and bring that soul to take a vital interest in its own spirit's welfare. I am sure that we cannot do better at our meetings for counsel and prayer than to confer with one another on these very things. Nothing will so cheer the heart and incite to endeavor of a right and wise kind.

A day or two since I spoke to a young man about to graduate from a theological seminary. He said that he had just had a two hour talk with one of Tokyo's pastor's about the joys of the Christian ministry. He said that in his seminary life he had not had anything at all of such impression from his regular teachers till he had come in contact with this pastor, who fortunately is a part-time teacher in his seminary. He admitted that he was persuaded theoretically that he was going out into a good and useful work, but he was not looking forward to it with any great joy. It must be borne in mind that he was still young, and probably the joy will come in faithful service, and we need not condemn his teachers in a special manner.

But after all the joy of the missionary exile, the consolation for the many undoubted disadvantages and deprivations of the missionary life, are to be found as a result of a constant dealing with soul life, a constant carrying over of our spiritual joys and hopes into the lives of others, and I fear that many of us, and here I include myself, are paying the price of an arduous calling, and not getting anything worth while of reward as we are going along, where there is plenty of reward to be had. Or what is worse, we are in danger of being called up and told that we have quite failed in our desire to do something large and worthy because we have not utilized the opportunities for what seemed a smaller usefulness that were right at hand.

SOME RESULTS OF THE WORLD'S SUNDAY SCHOOL CONVENTION

By H. E. COLEMAN

"Without a doubt I think the World's Sunday School Convention was the biggest thing of a Christian sort that we have ever had in Japan. I liked the whole spirit of the gathering, and it was most tactfully and beautifully conducted throughout. Its influence upon Japan has already been tremendous, and I am convinced that this influence will continue to grow for a long time to come, and that the final results of the Convention will be very far-reaching." This is an extract from a letter received from Dr. Fulton, the Secretary of Federated Missions. This is characteristic of the opinions concerning the Convention that have been expressed to me. Dr. H. W. Myers of Kobe also writes, "Hundreds of pastors and workers have been given a new vision of world-wide Christianity which cannot but give them new zest in their work in discouraging surroundings. The Christian Church in Japan as a whole has been given a new vision of the importance of working for the children of Japan." It was not only the Convention itself that made an impression upon Japan through the hundreds of delegates that attended. The extension meetings in Tokyo numbered fifty-one and were attended by about 35,000 people. Three of the largest of these meetings were planned for by the City Department of Education. At one the Mayor presided and he sent his deputy to others. These meetings were held in school buildings in Nihonbashi, Fukagawa, and Ushigome, three representative districts. Attractive programs of music, stereopticon views, and moving pictures were arranged and from all that we hear the earnest Christian addresses and presentation of the Sunday School movement were generally very well received. Besides these meetings, forty-four thousand people attended the Exhibit in the City "Y" Gymnasium. Outside of the city 186 meetings were held in 70 places in different parts of the country with an attendance of 73,000. These

figures will give some indication of the extent to which the Sunday School message was carried to the people of Japan. This is not all, however, for the secular newspaper press and magazines have given wide publicity to the Convention and the S. S. message. One missionary writes, "All over the country even the most obscure country newspapers have given unlimited space to the description of the Christian ideals and aims, and the influence of this is enormous."

The coming of these hundreds of S. S. people from the four corners of the earth and the very success of the Convention has placed upon our workers in Japan a very great responsibility. The expectations of the Japanese people has been raised to a high point where they will look for real results from the work of our Sunday Schools. For a few years past there has been a growing appreciation on the part of Japanese educational leaders of the need of religious education to supplement that given in public institutions. They have been led now to look to the Sunday School as an agency through which a great deal may be done. The question that faces our S. S. workers today, therefore, is "What are we going to do to meet this expectation and to take advantage of these waves of popularity that are rolling in our direction?"

We cannot be too thankful for the extraordinary expressions of interest and sympathy that were shown to the Convention by the members of the Imperial Household, and this again should be another powerful stimulus to urge us on to make the greatest possible effort to give the message of Christ to the children and youth of this present generation. No one now need to be ashamed to be connected with the S. S. movement, and no one need to be ashamed to give to it since the Emperor himself has given.

In response to this urgent responsibility the Board of Directors of the National

S. S. A. at a meeting soon after the Convention made out the following, "proposed policy."

1. Strengthen the National S.S. organization.
2. Develop and strengthen Branch Associations.
Develop departments in Branch Associations, Teacher Training, Young People's, etc.
3. Hold district Conventions in all sections of the country, 10 in 2 years.
4. Complete new graded lessons system as soon as possible.
5. Hold Institutes in various parts of the country.
6. Develop S. S. literature, including S. S. Magazine.
7. Promote Standards in local Schools.
8. Develop standards for Branch Associations.
9. Add new Secretaries to Association force.
Elementary—(one Japanese woman.)
Adult and Teacher Training—(one Japanese man)
10. Work for money for S.S. Building in Tokyo. (¥150,000 to be raised in Japan)
11. Promote Teacher Training Schools in large cities.
12. Afternoon meeting for teachers, and evening lecture meetings in as many cities as possible.
13. Create departments for loan and sale of films and stereopticon slides, illustrated hymns, Religious art, etc.
14. Through Music Department to promote Chorus work and music.
15. Child Welfare. Make use of Child Welfare posters.
Make Japanese posters, stereopticon slides of same and loan for Exhibits.
16. Develop sales department for S. S. books and supplies.
17. Develop circulating library and Exhibit of S. S. materials.

Note:—This policy will be supplemented by certain activities of the Secretaries of the World's Sunday School Association in cooperation with the above Association.

One of the most important developments proposed is the adding to the National Association Secretarial force one Japanese woman specialist for the Elementary Grades, and also one Japanese man for the Adult Department and Teacher Training. The Directors are now looking for suitable persons to fill these most important positions. Another important step will be to endeavor to strengthen and to work through as much as possible the Branch S. S. Associations. The number of our Branch Associations, largely due to the urge of the Convention has increased to 100, and we hope in a short time to be able to reach every local school in the country through the Branch Associations or by direct touch with the central organization. The preparation for the Convention has shown very clearly the large working possibilities of these Branch Associations. It is largely due to them that 65,000 *yen* was raised by our Christian Committee towards the Convention Fund. This is a sum far larger than the highest expectations of our workers up to the time of the Convention.

We feel it is important now to hold district Conventions or local Institutes in as nearly every part of the Country as possible during the next two years. Beside these, our World's Association is taking special responsibility for promoting the Summer Training School at Karuizawa and five-day Institutes both in the Hokkaido and Kyushu. Through such plans, at least one or more teachers from almost every individual school in Japan should receive some practical help.

The big item, it will be noticed, is the endeavor to raise money for a Sunday School Building in Tokyo. It is most fortunate that 50,000 *yen* is available from Convention funds that were left over for this building project. Already steps have been taken to buy a lot in a very desirable location in Kanda, and the Board of Directors at their January meeting decided to call Mr. Murakami, who has been one of our special Convention Secretaries, (formerly General Secretary of the Y.M.C.A. in Kyoto) to be a special Building Fund Secretary. I am just now having a small pamphlet printed

concerning the purposed building and showing plans of what we feel is necessary. This pamphlet will be sent to our N.Y. office, and be distributed from there in their endeavor to raise \$75,000 for this fund. The main features of the Sunday School Building in providing for our S.S. work will be a small lecture hall, two class rooms, a large Exhibit room, and offices, making ample provision for a number of Departmental Secretaries whom it is hoped we may add to the force in the next few years.

In accordance with this proposed policy the Board of Directors of the National Association recently made out a new budget amounting to about 13,000 yen per year. This is more than three times the amount of the budget in operation to the time of the Convention. The Japanese delegates at the Financial meeting of the Convention subscribed about 6,000 yen per year to the World's Association, and it is proposed to turn this amount into the work in Japan through the National Association. At that same Financial meeting the foreign delegates present (almost all of whom were missionaries) subscribed almost 2,500 yen per year. This amount came from only 125 people, and the response was so spontaneous and generous that it was thought that other foreigners in Japan might be glad to have a share in this movement. For this reason, a circular letter has been mailed to missionaries and other foreigners in Japan presenting the plans of the World's S.S. Association for Japan. It was not intended to unduly urge or to embarrass any one who can not give.

To supplement the work of the National Association and at the same time work in close cooperation with them we feel that the Secretary of the World's Association in cooperation with the S. S. Committee of the Conference of Federated Missions can take special respon-

sibility for promoting the Summer Training School at Karuizawa and for promoting special institutes in Hokkaido and Kyushu. We hope also to take some special responsibility for developing the Young Peoples' Department, and to organize a school for S.S. specialists in Tokyo. There is wide scope also to help in the development of literature in which the Christian Literature Society are most heartily cooperating with us.

Plans are on foot for the holding of the Summer School in Karuizawa again this year. Plans have been drawn for a lecture room and four dormitories, the latter to accommodate two hundred people, to provide the necessary equipment for this Training School. These are being printed in a pamphlet to send to the States for the purpose of raising money for this Summer School equipment. Our General Secretary Dr. Frank L. Brown has given his hearty approval to these plans, and has assured us that he will do all in his power to get money both for the equipment and to get money for the minimum budget that was proposed at the time of the Convention. Any one who would like to have one or more copies of the Tokyo building pamphlet or the one regarding the Summer School plan to send to friends in America may have what they like by sending a card to me.

The Convention report lecture tour that is now being made to cover seventy cities of Japan is meeting with a hearty welcome and a cordial response to our enlarged plans. Let us pray, therefore, that our organizations may not only be perfected and the building equipment provided, but that our Sunday School workers may be given spiritual vision as well as enthusiasm for carrying into effect the largest possible plans for reaching the children and the youth of Japan for Christ.



POSTERS

By MISS H. F. PARMELEE

As newspaper evangelism has proved to be an efficient method of preaching the Gospel, I wish to present the proposition that posters with striking temperance facts upon them, are an efficient method of preaching temperance and the evils of alcohol and tobacco: a method which seems to me greatly neglected.

Sake dealers advertise their wares in trolley cars, and their every stopping place, in railroad stations, and many public places, for which they doubtless pay for the occupied space.

Why do we as temperance workers not take the same methods to teach the evils of intemperance?

For a number of years the writer has attempted this method in a small way; first in Matsuyama where she placed noticeable posters in variety upon the wall on front of her house, which was upon a much traveled street. Also she easily got permission from the railway agent who at one time allowed the posters in (if I remember rightly) 17 stations.

She was continually getting or hearing of results from these, some of them quite striking, as for instance the giving up of sake, by a priest and his associates in the country and his calling the resident Methodist evangelist to address them regularly.

Frequently people came into the house to get help from the drink habit or to ask for temperance literature. Once a great tall man from the country came into the house, half over seas from drink at the moment. He asked how he should stop drinking, said his father had hanged himself because of his—the son's—drinking habits, that he had not a friend left in the world, except his mother, because of his drink. He wept like a baby, said he wanted help. He had so much drink inside at the time that as he left my gate he fell sprawling like an octopus across the street, to the astonishment and alarm of the neighbors, who thought he had an epileptic fit. I said "no" and let him lie until fearing

detriment to the traffic, men were about to remove him when he got up and tottered away.

The posters paid, in Matsuyama, and certainly pay here in Akashi, where my house is just at the foot of the shrine of Hitomaru, the most famous of all Japanese poets, up which an undreamed of stream of people are constantly passing. Once on the occasion of a festival at the shrine, when there was preaching, giving out of tracts and selling Bibles from my house garden and gate, four drunken men came to the house asking for help from the drink habit: one most earnest to take the pledge, was too drunk to continue to talk, and finally flopped down on the floor and slept for hours.

On a recent Sunday six men in sailor's dress went up the shrine hill, two of them, one an officer, came in and asked for literature and poster like those outside, saying they belonged with a newly built submarine now fitting in Kobe, and that some of their men in spite of all they could do or say would drink, and it lead to a lot of trouble; he would like to put up some of those posters in his boat.

The day following two exceedingly well appearing and well dressed young men who came from a distant country place in central Japan, were copying the posters at the gate, one of which had been torn by mischievous fingers. The young men came into the house asking if the torn part could be given them. They came in and copied not only the posters at the gate, but many others, for an hour, saying they wanted them for a young men's club.

They were so eager that one of them laid his pocket book on the grass while he copied, and forgot it when he came into the house, and did not find it later, a result not intended by the poster of the posters.

I might add a word about a foreign caller, a graduate of Yale who said quietly and hopelessly, "I am an alcoholic, I love the bottle. I cannot do without it,

you cannot know or imagine how I suffer if I do not have it. I cannot go home to the States, for they say it is almost impossible to get it there now."

The young people of this country may perish for want of knowledge of the facts concerning the use of alcohol and tobacco.

Many, many people, by ones and twos or in groups stop to read my posters.

Statements by prominent doctors and scientists on the subject are abundant.

While such posters do not make a remarkably beautiful or conventional adornment for one's front wall and gate, they carry a telling message that may bring forth abundant fruit, and help on a gladder time, when there shall be none to hurt or destroy.

THREE CHRISTIAN JAPANESE LEADERS

The Passing of the Old Guards

With the death of Mr. Kumano Yushichi on January 10th, 1921, there passed away one of the "Old Guards" of Christianity in Japan. It may already be difficult for some of us to realize that Mr. Kumano, not so very old at the time of his death, was among the earliest converts to Christianity in the country. Up to the time of his conversion and baptism there had been only six persons baptized in Japan—three in the North and three in the South, tho it was already thirteen years after the first Protestant missionaries had landed in the country.

Mr. Kumano was born on February 15, 1852, at Ōmura, near Nagasaki, of a high class family. In the troubles incident upon the Imperial Restoration in 1868 his father was on the side of the Imperialists and the son himself was a soldier in the Imperial forces. In this capacity he took part in the siege of the castle of Aizu in Fukushima Province which took place in the very year of the Restoration and lasted for a whole month from the 23rd of August. Curiously enough, one of the captains defending the castle of Aizu against the Imperial forces was the father of Ibuka Kajinosuke and the latter was himself a stripling soldier fighting at his father's side. Neither of these two men, Kumano and Ibuka, had at that time the slightest idea that within a short time they would be thrown together in pursuit of Christian truth and would form bonds of Christian friendship and of joint labors that were to last till death.

Soon after the Restoration Mr. Kumano became a student under the care of his Ōmura clan, the original purpose being study abroad. The latter purpose, however, was not carried out and he entered Keio Gijiku, the school, now University, at Mita, named after the era "Keio" (1864—1868), and established by Fukuzawa Yukichi, one of the earliest and most noted Japanese patrons of Western learning.

In the year 1871 Mr. Kumano moved to Yokohama where he became one of the early teachers in the Kyōritsu Jo-Gakkō, No. 212 Bluff. His residence at Yokohama also brought him in contact with the Rev. James H. Ballagh and with his school of young men for the study mainly of the English language. Mr. Kumano joined this school and became one of the small band of young students who took part in the special services held in January of 1872 in connection with the Week of Prayer. These meetings were continued through January and February, the interest of the students growing in them continually. They themselves began, tho at first in a groping way, to pray after the Christian manner and their earnestness became so intense and so affected the foreigners in attendance that one of the officers of an American warship then in Yokohama harbor wrote home in words that have since become so well known to workers in Japan—"These Japanese take the heart out of us with their prayers". Soon some of them began to ask for Christian baptism and on March 10, 1872, nine of them were bapti-

zed, of whom Mr. Kumano was one, and these, with two others previously baptized—one at Yokohama and the other at Nagasaki—organized on that same day the first Protestant Church in Japan, now known as the "Kaigan Church" near the Bund in Yokohama. It was at once called "The Church of Christ in Japan", a name which, after some changes back and forth, the Church, of which the Kaigan Church is a local member, at present again bears.

These historical items are mentioned to show how closely Mr. Kumano, the subject of this article, was connected with the very beginnings of organized Protestant Christianity in Japan. He formed a link between the old and the new, a link now cut by his death, but still reminding us how very short a distance we are as yet removed from the very beginnings of things Christian in this country.

In 1875 Mr. Kumano joined at Yokohama a class conducted by the missionaries for the express purpose of training Japanese evangelists, but later he gave this up in the conviction that his life duty as a Christian lay along the line of lay activity devoted to the progress of Christianity among his people. And to this progress Mr. Kumano was certainly one of those who made the largest contribution. He was prominent as an elder in the Church of Christ without a break for about forty years, a record which few in any country have exceeded. As a prominent elder he became also from the first very closely identified with the ecclesiastical labors of the Church of Christ and remained such till the very end of his earthly career. He seems to have been a member of every "Daikwai" (Synod) of the church and his name was invariably found on the list of important committees. Tho not a minister, he had no uncommon gifts for speaking on religious topics and not infrequently filled the place of a minister in the work of the Church.

In 1882 Mr. Kumano moved his residence to Tokyo, and the following year he connected himself with the School which three years later developed into what is now known as Meiji Gaku-in. For

this institution Mr. Kumano had a genuine affection and he spared no gift or strength which he possessed for its welfare. Especially was he always concerned above everything else for the spiritual and moral condition of the students.

Mr. Kumano was a man of deep spirituality and a man of fervent and continuous prayer. The full fruits of such a life, "hid with Christ in God" do not wholly appear in the person's own lifetime but keep on developing after, even till the end of the Age.

When because of increasing feebleness of health Mr. Kumano was obliged to withdraw from the active work of Meiji Gaku-in and sought quiet and rest on the sea-shore at Hayama, his friends and former students furnished the funds for the purchase of a house and lot there, as a grateful recognition of his long and faithful services in behalf of the School and the Church of Christ in Japan.

In accordance with his own request the funeral services were held in the chapel of Meiji Gaku-in, the place where he had so often prayed with and for his students and co-laborers.

His ashes rest in the Aoyama cemetery till the day of the "Glorious Appearance of our Lord and Saviour Jesus Christ".

And thus the "OLD GUARDS" are passing on one by one to the beyond. At present there are still two or three living on earth of those eleven first disciples of Christ in Japan that organized the first Protestant Church in this land. We are still but scarcely out of the first-generation-of-Christians-period, tho already there are many of the second generation, and even some of the third. The missionary who baptized Mr. Kumano and the rest of that band of young men, Dr. James H. Ballagh, left us only a short time ago for the better land. And yet, "What hath God wrought" in that comparatively brief space of time! Enough, surely, to make our hearts overflow with thankfulness, and to take courage from the sure confidence that the cause of our Lord Jesus Christ has by this time taken such firm hold in Japan on the hearts and the minds and the lives of very many as to make the future seem bright with

promise of a complete victory in the future.

The "OLD GUARDS" from Sapporo, Kumamoto and Yokohama are passing on into the brighter future, but in their places God is raising up men of God not less earnest and devoted in His service, and it is a high privilege we have as foreign missionaries to lend what helping hand we can for the continuance and towards the completion of the work those pioneers of half a century began.

A. OLTMANS.

* * *

Colonel T. Oshima

It is not the purpose to write anything beyond a few words in memory of this man who only a few days ago was called to his reward. Later some one able to write his Life ought by all means to do so, for he was indeed a hero in Israel, whom it was a privilege and an inspiration to know.

Toraki Oshima was born the 23 of Dec. 1867 in a village just about 7 miles northeast of Kumamoto. As a young man he graduated from the Normal School here in Kumamoto and for a short while he worked as common school teacher, but then he entered the army, passed thru the military college and rose rapidly from rank to rank. As special reasons for his rapid promotion can be mentioned, beside his innate abilities, such moral qualities as integrity, untiring industry, careful attention to details and a craving for activity which made him a man that could be trusted and used in the most difficult places. Owing to this he received quite a number of distinctions in the way of orders and monetary gifts. Mention may be made of the order of The Golden Kite which was bestowed upon him for distinguished service in the Russo-Japanese war—he served in that from the beginning to the victorious end at Moukden—altho he at that time was only Major; it is said that Majors only on very rare occasions obtain that order.

But while he thus served in the army in a way to earn even uncommon dis-

tinction he had also found time to get acquainted with Christianity. In what way it happened the writer does not know, but it is now about twenty years since he was baptized by Mr. Kiyama in Yotsuya, Tokyo, and since then he has been a consistent and prominent member of the Nihon Kirisuto Kyokwai, always active in Christian work no matter where his duties took him.

Nor did he always wait for the opportunities to call him, if they did not come he created them. Once he went to Tokyo and sought admission to one of Japan's best known old men, because he was afraid that that man never had heard so much of the Gospel that he really understood what it involved. With his usual delicate tact he approached his superior, got the opportunity he desired and launched out in such a way that the old prince at last jumped up, crying: "Stop, stop, stop at once, if you say any more, I shall have to become a Christian."

His wife, the daughter of a Colonel, had a fair knowledge of Christianity, as she was a graduate of Joshi Gakuin, Tokyo; still she was at first very bitterly opposed to his new religion, and lost no opportunity in showing it. Altho at all times accustomed to help him in getting ready whenever he had to go out, she utterly refused to do the least when he went to a Christian service or to a prayer-meeting. Later she was taken ill, an operation had to be performed, and the outcome was doubtful. Her husband had gone into another room to pour out his heart in supplication to the Lord for his beloved wife, when something happened to her which she describes as a vision. A number of angels came to her and showed her that they had been specially sent to guard her and care for her in the approaching operation. When she recovered she took her stand alongside of her husband.

Several years ago a young nephew came to stay in the uncle's house in Tokyo while preparing to enter the military college in order to become an officer like the uncle. But such was the influence in the officer's home that before a year had passed the young man had

not merely become a Christian in spite of bitter opposition from his own father, but he had also decided to become a Christian worker. The Colonel rejoiced and to further the young man in his plans he promised to care for his family while he prepared for the ministry. The young man has now graduated from Meiji Gakuin and is at present in America for further study, while his wife and three children have all the time had a home with the Colonel.

With such an attitude it was no wonder that he more and more began to feel a call to give all his time to Christian work, and seven years ago he made his desire an actuality; resigning his position at the age of 48, he laid himself on the altar for service, as the Lord himself should show him. At that time he moved down to Kumamoto to be near his home and do something for his own relatives. Feeling the need of further preparation for such work he applied for permission to enter our Lutheran Seminary and take up all the subjects connected with Bible study as soon as he got time for it. That "time" never came. The Lord could very well use him as he was, and during the last seven years he has travelled to such an extent that there are probably few places from Hokkaido to Lyukyu where he has not preached the Gospel; even Korea and Manchuria have witnessed his zeal in proclaiming Christ. And if he did stay at home he was never idle. As an elder in his own church he did a great deal of preaching there, especially during a couple of vacancies. The Sunday School had in him a very warm and intelligent friend always active in furthering its best interests. The prayer meetings were enlivened by his choice remarks or earnest prayers. Union efforts always could depend on his most hearty cooperation. When Mr. Kanamori was down here for special work the Colonel headed one band of street-preachers that went out to gather people for the big hall. When in town he met weekly with some choice spirits from different churches for personal Bible study and prayer. He organized a kind of Laymen's league here in order to arouse more interest and

more activity on the part of the laity in all the churches, and he was blind a movement to extend this to other cities. Personal work was one of his strong points, often he would walk long distance if he heard of someone whom he thought he might lead to accept Christ. Of him it might truly be said that he was always abundant in work for the Lord.

In his faith he represented what I should call the very best of his own church (the Presbyterian). He was a lover of the Bible and a firm believer in its inerrancy, and he set all his hope to the all-sufficient atoning blood. In his political views he was very liberal, he stood for full-fledged democracy if backed by Christianity. The present militaristic attitude of Japan he deeply regretted and openly combated, as he saw in it one of the greatest hindrances to the spread of Christianity. For the same reason he planned and worked with all his might to get Prof. Dr. Yoshino down here for an extensive lecture trip covering all of Kyushu.

He was not what would be called a great orator nor a fiery exhorter, but there was such a wonderful power in the quiet way in which he stated what he believed that the audience felt something of what these convictions meant to himself.

On the second day of the New Year the colonel caught a slight cold, influenza followed, and while the fever again subsided the heart was so affected that the pulse was continually about 130, and on the 17th he succumbed to heart failure. But death's terrors had been conquered for him; when the end came he met it as a Christian soldier. Now he is no more among us and we shall continually miss him, for it seems so utterly impossible to fill his place. Humble at heart, genial, kind and hearty in manner, simple and straightforward in all his dealings he was indeed an Israelite in whom there was no guile.

May his memory long remain with us as a testimony of what God can do even for a high military officer. The young church in Japan has ample grounds to thank God such a man. May his example be a spur to many others, as it

already has been a great encouragement to them that knew him best.

J. M. T. WINTHER.

* * *

Mizutaro Takagi

The President of the Christian Education Association of Japan, and one of the leaders of the Christian movement, Dr. Mizutaro Takagi, died of typhoid fever in Tokyo on Jan. 27th. Dr. Takagi was known as an author and lecturer, but his greatest service was as the President of the Aoyama Gakuin, Tokyo, a post he had occupied with very unusual ability for the past eight years.

Dr. Takagi was fifty-eight years of age, and had been in the Methodist ministry from early manhood. He graduated from Victoria University, Toronto, and had occupied pastorates in Tokyo before he joined the staff of the Theological Department of the Aoyama Gakuin in 1904. For a number of years he also carried the duties of editor of the GOKYO, organ of the Japan Methodist Church.

When Yoitsu Honda was taken from the presidency of the Aoyama Gakuin to become first bishop of the Japan Methodist Church several years were spent in seeking the right man to take his place, and in 1913 the lot fell upon Dr. Takagi. He proved to be as successful an administrator as he had been a

teacher and writer and preacher. Under his administration the institution began to realize the vision of expansion and broadened usefulness that always filled his mind and heart. Perhaps his greatest work was in commanding the loyal interest and support of the alumni of the institution in the great projects he set on foot. In a very remarkable way he enlisted sympathy and aid, and fired many others with the enthusiasm that burned in him. Fine new school buildings, new college course, university plans, were part of that vision, and have gone far toward accomplishment. Withal Dr. Takagi was a humble follower of Christ. His Chapel exhortations to the students were ever along the highest religious and moral lines, and the influence of his own genuineness and sturdy character is widely felt. He was cut down in the midst of most arduous labors. He literally gave his life for the sake of Christian education in Japan.

His literary productions were many and valuable. The Bible Dictionary is a monumental work, the only one of its kind in the language. Life and Religion, Christian Security, Introduction to the New Testament, which appeared but a few weeks before his death, are among the works that live after him. But his chief legacy is the force of a life of the very highest Christian ideals dedicated, soul and body, to the cause of Christian education.

E. T. IGLEHART.



CALL FOR THE OBSERVANCE OF THE UNIVERSAL DAY OF PRAYER FOR STUDENTS

In prayer was the World's Student Christian Federation conceived a quarter of a century ago at the venerable castle of Vadstena; and an analysis of the causes of its remarkable growth points to prayer as the most potent. It is, therefore, with conviction and high expectation that the officers of the Federation again send forth a Call to Prayer to all the members and friends who share their belief in the achieving power of prayer.

During the World War we heard much of the "new age", but now we realize afresh that the world cannot be made new by resolutions any more than by force, but only the painful way of the Cross. Evidences abound that we stand, in truth, at a turning-point in human history, but whether it shall mean ascent or descent will depend in large measure on the influences brought to bear upon the destined leaders of all nations, the students.

Victor Hugo wrote: "There is only one thing stronger than armies: an idea whose time has come." Now that so many other ideas have been proved utterly inadequate, has not the time fully come for that most vital and dynamic idea of the Kingdom of God among men to be applied seriously? Within the colleges and in the heaving world without, the King of that Kingdom alone can subdue the storm. When in modern history have the clashes among races been so ominous? When has the strife between classes been so wide-spread? When have the passions of men made it so hard to bring about lasting concord among the nations?

Facing such problems, men who had never prayed before might be tempted to resort to prayer in the temper of Shakespeare's mariners, who cried: "All lost! to prayers, to prayers! all lost!" But those who have once tested the solid reality of prayer will never tolerate such a travesty: for prayer is not a straw to be grasped at, but the cable which unites our puny wills to the will of the Eternal Father.

Wherefore, we issue this Call for the Observance of Sunday, February 27, 1921, as the Universal Day of Prayer for Students.

On behalf of the General Committee
of the
World's Student Christian Federation,
JOHN R. MOTT, Chairman.
C. T. WANG, Vice-Chairman.
MICHU KAWAI, Vice-Chairman.
RUTH ROUSE, Secretary to the
Executive Committee.

November 1, 1920.

* * *

Grounds for Thanksgiving

For significant beginnings of Student Movements in Czecho-Slovakia, Poland, Roumania and Greece as an outgrowth of the unselfish ministry of the Federation and the Christian Associations during the War.

For the world-wide demand for evangelistic effort among students and for marked responses to such effort wherever put forth.

* * *

Objects for Intercession

That the forces of living Christianity may be effectively brought to bear upon the destitute and discouraged yet spiritually approachable students of Central and Southeastern Europe.

That all the movements in the Federation may give with promptness and unstinted generosity to the fund for the relief of students in the war-smitten areas.

That Christian students everywhere may help to realize international and interracial brotherhood and cooperation, not only with their lips but also by their lives, through a sympathy that is determined to understand and a love that reckons not the cost.

P. P. C.

After a stay in this country of nearly 23 years, circumstances over which we have no control have forced us to leave on our second furlough. We do it reluctantly, as we love this country and the work here and do not feel the need of any change. We do it still more reluctantly, as we are afraid that leaving now will mean an absence of several years at least. The chief problem is the education of our children.

During the 23 years spent here we have only met the most uniform kindness from *all* with whom it has been our good fortune to come in contact, and in leaving we feel as if we were to be separated from personal friends. Preparations for a furlough of such indeterminate duration leave us very little time to say "Good-bye" in the way we should like to have done it. But hoping to get the permission of the editors of our own Monthly to utilize a little space in it, we should like to express our gratitude for good fellowship and our best wishes for a prosperous future for all of those who are privileged to remain here.

Although no nation-wide revival has yet reached us, still in looking back at the conditions of 1898, my first year here, the difference is so immense, that we may well thank God and take courage. The quietness of the change ought not to blind us to its greatness. And trying to peer into what the future may bring to our beloved country, I can not but, in trust to the bright promises of God and his marvellous power to save, anticipate still greater things in the days to come. If God should permit it, we shall look

forward to a time when we again may have the privilege of sharing in the work. If such a day comes we hope to have all our children associated with us, as they too desire to work for the Lord here. But during our absence, whether long or short, neither Japan and its people nor our foreign co-workers shall miss a place in our inmost hearts.

By the kindness of the editors of this Monthly I have been given the opportunity of adding a small supplement. The contents formed a lecture delivered to a small audience in Karuizawa 5 years ago, and later published in Dr. W. W. White's Quarterly, The Biblical Review. It is republished here, entirely unchanged, as a sort of "o shirushi bakari," a small token of esteem and gratitude toward all my fellow-workers here, and also as a brief testimony to what I consider one of the most vital facts in our most holy faith. Hoping that every missionary is a subscriber to our own Monthly, I desire in this way to put this into the hands of every one of my brethren in the work as a parting message, indicative of what I have tried to teach and preach while here. May that truth, feebly expressed in that lecture, always find stalwart defenders in this empire, and may God's richest blessing rest on every one believing and spreading it.

J. M. T. WINTHER.

Kumamoto, January 18, 1921.

P. S. We anticipate sailing on the T.S.S. Khyber from Kobe on April 6th. Home address (until further notice): Videbek, Denmark, Europe.



TRANSLATIONS FROM THE JAPANESE PRESS

By REV. DR. S. H. WAINRIGHT

Religious Miracles.

Last month we called attention to a book entitled *Jesus* which was written by Mr. Mushakoji who we believe is not a professing Christian. We have now to report the publication of another volume, not less remarkable, written on the subject of the miracles of Jesus, the author of which is Mr. S. Yanagi, once a professor in the Tokyo Imperial University, who is also a contributor to the *Shirakaba* and well known as a writer. Though not a professing Christian he pursues his studies of the miracles of Jesus with a sympathy and reverence similar to that shown by Mr. Mushakoji. The volume is attractively bound and two illustrations are inserted at the beginning, both alike being reproductions of paintings by Giotto taken from the series of frescoes with which he decorated the walls of the chapel of the Arena at Padua. One is a reproduction of the risen Christ and the other of the resurrection of Lazarus.

In his introduction, Mr. Yanagi writes on the subject with remarkable fervor, sympathy and insight. After citing the attitude of indifference to the miracles of Jesus exhibited in such classical examples as that of Renan, Tolstoi and Kant, whose positions may be taken as representative of the modern mind on the question, he asks some questions as pertinent to the problem as they are penetrating in insight.

"Are the voices of these men, and of the age, expressive of profound and just views? On account of their views has the problem of miracles become silenced and dead? Is faith in miracles superstitious and devoid of significance? Is it no longer reasonable to even seek to understand miracles? Are the miracles not capable of affording to us a deeper appreciation of religion? Is it impossible to discover through faith in miracles the root source of the ineffectiveness of the philosophy of religion? Is science the only criterion by which we are to form

our judgments? What is that attitude of mind which would confine the things of faith to the judgments of reason? Can we immediately identify, in significance, that which is inexplicable from the standpoint of science and that which is irrational from the standpoint of religion? Is faith also to be shut up within the bounds of reason? Why can we not say that believers possess faith as their own world? What is the nature of that attitude which demands that miracles must be discarded if they can not be scientifically explained? It is our opinion that those who see the advantages of religion are under obligation to try to discover the significance of faith, and for religious leaders to adopt a negative attitude such as we have just implied does not give evidence of a true insight but rather of a cowardly spirit. To adopt the negative attitude of mind today is to pursue the easy path and to avoid disturbing problems. But to those of us who travel the hard road are we not led in the direction in which there is fresh light? Why is it we do not make faith a thing of authority and power? Is it not because we have not yet discovered our own value therein? It was my thought that if I could not explain the miracles my faith would be overthrown. In reality all who have relation to religion show their repentance in their understanding of the miracles. Those who have faith without courage will be pained by these questions."

Continuing his introduction, Mr. Yanagi says, "Is not true religion revealed religion? If the miracle is a direct revelation of God, then we should think of the miracle as having a place in the essentials of religion. As a matter of fact, primitive Christianity was established through faith in the completely miraculous. The disciples of Jesus, the authors of the Gospels, Paul and the other apostles by this faith propagated the new religion." Mr. Yanagi remarks further: "I am lacking in qualification for the

task I have undertaken. Nevertheless in Japan the Christians have hesitated to produce any work in discussion of the miracles, and for this reason, my imperfect ideas may possess some significance and a message. My work in this respect may stimulate others to write and encourage Christians to show greater boldness in facing the problem of the miraculous."

These are the words of a man who says that he is not "among those who are called Christians, nor among those who have received a Christian theological education." His faithful study of the miracles of Jesus, his insistence upon the miraculous as being essential to religion, and his exhortation to Christians, urging them to champion with boldness the principle of faith, are lessons we might well take to heart. Though Mr. Yanagi's views may not satisfy the Christian demands, yet there is a thoroughness in his method truly admirable. He has covered the ground of his subject by a careful survey of authorities. In the plan of his work, he first gives an account of the attacks upon the miracles and of the various lines of defense. He discusses the views of such rationalists as Spinoza, Hume, Reimarus, Paulus, Strauss, Baur, Woolston, Middleton, Matthew Arnold and Huxley. Among the defenders of the miracles, as representing various points of view, he begins with Augustine and presents the views of such later writers as Butler, Schleiermacher, Ritschl, Kaftan and Emerson. As references he names works by Wight, Dearmer and E. O. Davies, the last translated into Japanese and published by the Christian Literature Society.

At the end of the chapter in which the account is given of the opinion of western writers against miracles and in support of the miracles, Mr. Yanagi makes an observation that seems to be unfair. "The believers," he says, "have sought to defend the miracle. When confronted with difficulties, they have taken, very often, refuge in faith. This (defense) may be just, but it is an answer without weight of authority. The answer of faith is shadowed by its negative aspect. It is a defense in the name of faith,

accompanied by no rational explanation, by no definite interpretation of the significance of the miracles. Faith should not be a house to hide in, but should be the palace in which God lives."

Mr. Yanagi's remarks apply to Ritschlianism, but not to all apologetic writings in defense of the miracles. The subject has been treated from many points of view, by western writers. Miracles have been considered from the standpoint of their evidence, their intrinsic credibility and their connection with religion. Mr. Yanagi apparently has not read such works as Mozley's *Bampton Lectures on the Miracles*, Wendland's *Miracles and Christianity* and Bruce's *Chief End of Revelation*. He will find in such volumes a rational and comprehensive discussion of the subject.

Mr. Yanagi's remarks that Christians have taken refuge in faith is preliminary to the main section of his book entitled "Religious Significance of Miracles." In the introduction to the chapter the profound words of Jesus are quoted, (Mt. XI. 25-27: Luke X. 21-22), "God never seeks to defend himself, I think," says Mr. Yanagi, "and much less is He to be thought of as seeking defense under the shelter of human wisdom. How much greater the error to think that He is subject to human judgment. God is always himself God. He is His own defense and lives His own life. He is self-evident and subject to no doubt whatsoever." Mr. Yanagi in making these statements is leading up to the assertion that "as long as a remnant of our knowledge remains, God is not given to us; He can not be known. God being self-evident we have no need of thrusting in our own knowledge. God transcends all words. God loves our silence. If we enter into our closet and pray we shall meet Him. God is made known to him whose heart is still and empty." Again he says, "What God requires of us is faith. No world is more evident than the world of faith. That which we *believe* is more concrete than that which we *know*." This leads to the distinction between "religious truth" and other truth. Religious truth is "divine" and "absolute." It is "truth" that man

neither can "produce" nor "possess"—unlike scientific truth. Further, religious "truth" is "one." "Blessed are they who seeing not, yet believe" are the words of Jesus quoted here.

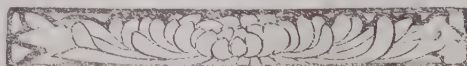
After laying down these premises, truly pantheistic and as truly oriental, the author proceeds to distinguish between "religious miracles" and the merely "wonderful" or "magical" which has no religious significance whatsoever. The miracles of Jesus were religious, not magical. As to how religious miracles were wrought, the answer hitherto has been a scientific criticism of the event or a defense of the event as something supernatural. But from such a standpoint can the true significance of a miracle be known? In the one case, the miracle would be nothing more than a "scientific phenomenon," and in the other case, something "strange" which the mind could not grasp. In neither case would the miracle have any religious significance. "The question usually put is not how are miracles possible," he says, "but how are they scientifically possible? But such a question is irrelevant. The pertinent question is how are religious miracles possible?" Whether a miracle admits of scientific explanation or is in harmony with science is of no importance. All doubt about miracles can be traced to a failure to recognize their religious content. "Science has no more to do with the content of a miracle than with the content of a work of art." Even Christians have allowed themselves to attach importance to "evidence" and "testimony," thereby placing themselves on the side of the scientific demand. But the content of religious truth, according to Mr. Yanagi, being absolute, it cannot be broken up into parts or analyzed. The content transcends all judgment. The content admits of no proof. If a miracle is capable of proof, it possesses no

religious significance. The miracle, with religious significance, is self evident.

Mr. Yanagi does not overlook the question that one would naturally ask: If the miracle is religious in its motive and origin, yet it reaches the physical and produces effects therein. Do these effects not come within the scope of science? He remarks that faith-healing is an instance of the spiritual reaching into the physical order producing effects therein even scientifically evident. But if such miracles be capable of historical and scientific proof, their inner significance is mystical and religious. Their true meaning transcends both science and history.

We cannot follow Mr. Yanagi further, owing to lack of space. We welcome this careful study of the miracles of Jesus on their own account and we believe that this volume will stimulate interest in the subject. Much that Mr. Yanagi says, though seemingly strange to us, is quite in accord with Christian thinking on the subject. The miraculous involves faith, just as by faith we understand that the worlds were framed by the word of God. The distinction between miracles as mere signs or prodigies and the miracles as religious in significance is a distinction Christ himself maintained. The Christian will see in the miracles revelations of God, but he will not make this revelation a matter so inarticulate as does Mr. Yanagi. It is difficult to attach any significance to a miracle, if it be not something in *contrast* to something else; an act of God, for example, differing from His ordinary course of action. It is not easy to follow Mr. Yanagi, therefore, in his contention that miracles belong to the absolute and are incapable of being perceived concretely.

The third part of Mr. Yanagi's book is devoted to a study of the miracles of Christ one by one.



BOOK REVIEW

"The Gospel for a Working World" by Harry Frederick Ward

Published by the Missionary Education Movement of the
United States and Canada

In view of the present-day social unrest this book, though not new, is most timely. The general hypothesis, upon which the book rests its case, is well stated thus—"The attempt to carry the gospel to any group now beyond the borders of the church involves also the carrying of the gospel to the conditions under which they live and work." Just what are the actual conditions and relations in the unchristian parts of society that make the Christian life an all but impossible task? To quote again from one of the strongest parts of the book—"The religion that would comfort the worker when dying must also protect him from death. The preaching that proclaims the value of the soul must also seek to realize that value in life. The employer who is willing to recognize the worker as an immortal spirit within the walls of the church must also treat him as such in the place of employment." We are accustomed to think of Sin (capital S) as the cause of all the misery in the world, but the author does away with camouflage and "potterism" by showing what can be included under this term "causes of misery." The English economist Hobson declared that "fatigue ranks as a main determinant of the character of the working classes." We missionaries so far have not taken an open stand against conditions that cause fatigue (and from that sin). The author states that "the seven-day working week is the most deadly producer of fatigue." This is one more (do we need it?) reason for observance of Sunday. In regard to labor the author has much to say, the chief theme being that "the Church

must seek to cooperate with organized labor for the common welfare of the community." The author's opinion concerning the old struggle between capital and labor shows that he believes that such a struggle will cease to exist when the workers, the producers, the so-called "laborers" become owners and when the owners, the so-called "capitalists" become workers themselves. In regard to war and its causes there are some trenchant remarks, such as "One of the underlying causes of friction between nations is the competitive struggle for the wealth of the world" and "Unless men can discover together a different relation to property, there is no prospect of ending war." The point is that this discovery is part of the work of the Christian Church—part of the work of Christian missionaries everywhere. The double task that faces the church if it is to be Christo-centric, is well shown as follows: "The attempt to Christianize industry is of necessity a twofold task. To attempt to divide it is to compel failure. "Why not get people converted? That is all that is necessary. The rest will take care of itself," says one group. Another group protests, "Spend all your time changing the economic system, and the rest will take care of itself. The people will automatically become good." Both these groups have only a half-truth. Put them together and there is a program that will accomplish the desired result." Is the church in Japan, are we missionaries "putting them together"?

THEODORE D. WALSER.



PERSONALS

Rev. and Mrs. H. M. Landis have been making an extended visit in Hokkaido, chiefly at Nokkeushi with Dr. and Mrs. George P. Pierson. While in the North Mrs. Landis has had the misfortune to fall and fracture her arm.

Rev. and Mrs. P. A. Davey and family left for the United States by *S. S. Empress of Japan* on Feb. 4th.

Miss Donna B. Dorsey reached Japan on Jan. 27, to join the M. E. Mission in Tokyo. She will reside at Aoyama Gakuin and attend the Language School.

Rev. Robert S. Spencer has recently moved from Oura to Fukuoka.

Mr. H. G. Trost, after teaching for a year in the Fourth Middle School, Nagoya, has joined the staff of the Aoyama Gakuin, Tokyo. Mr. Trost's place at Nagoya has been taken by Mr. S. P. Miller, a graduate of Wooster College, Ohio, who arrived by *Empress of Russia* on Jan. 25th.

Bishop Welch spent the latter part of January in Korea, returning to Japan early in February to attend the special Methodist Conference at Nara.

Miss Govenlock, of the Canadian Methodist Mission, Woman's Board, returned to Japan in January after a four years' absence. She is stationed in Shizuoka, making her home in the Canadian Methodist Girls' School there.

Rev. and Mrs. W. O. Phillips and child are scheduled to arrive in Japan about March 8 by *S. S. Tenyo Maru*. They will make the fourth married couple to come to the Japan Mission of the Methodist Episcopal Church, South, as a result of the Centenary Movement. There are also four single ladies now on the field as part of the Centenary reinforcements of that church.

Various changes of appointment will occur as a result of the union of the Lambuth Bible Woman's School and the Kindergarten Teachers' Training Department of the Hiroshima Girls' School. A lot of 1190 *tsubo* in Osaka, near Ue Hommachi, 6 Chome, has just been contracted for and the Kindergarten Training School will be moved there in April. Miss M. M. Cook and Miss K. Hatcher will be in the foreign staff of the school and there is a very promising outlook for the Japanese staff, most of whom are under engagement. The Bible School will probably be moved to Osaka in September, with Miss A. B. Williams, Miss Ethel Newcomb (as music teacher for both departments), and Miss C. Holland as the missionaries on the faculty.

Prof. M. M. Whiting, of Kwansai Gakuin, Kobe, has been able to resume his work in the institution. Prof. Whiting had a serious illness last summer and has been laid aside for a number of months.

Rev. and Mrs. W. R. McWilliams, of the Canada Methodist Mission, Kanazawa, rejoice in the birth of a son in Tokyo on Thursday, Jan. 20th.

Rev. and Mrs. A. C. Knudten, new members of the Lutheran Mission, arrived in Japan the latter part of 1920 and are now studying in the Language School, Tokyo. Their address is 5, Kami Fujimae Cho, Hongo.

Rev. and Mrs. Geo. W. Schillinger, of the Lutheran Mission, who arrived in Japan in September, have

moved from Kumamoto to Tokyo to begin work in the Language School. They are at 144, Hara Machi, Koishikawa.

Word has been received that Mrs. M. M. Kipps, who had to return to America last October on account of poor health, is now recovering after a serious operation. The home address of Mr. and Mrs. Kipps is Repton Mills, Va.

Rev. A. J. Stirewalt and Rev. C. W. Hepner, both in America on furlough are taking courses of lectures. Mr. Stirewalt at Columbia University and Mr. Hepner at the Lutheran Philadelphia Theological Seminary and University of Pennsylvania. They are both expected back in Japan in the autumn of this year.

Miss Lois Lippard has been very ill with brain fever at her home in Kobe, but is now reported out of danger and slowly improving. Miss Lippard is a student of the Canadian Academy, Kobe.

At the last meeting of the Zaidan of Kyushu Gakuin, Kumamoto, Rev. E. T. Horn was elected Chaplain of the Gakuin and Rev. J. P. Nielsen Principal of the Theological Department.

Major Thomas W. Wilson of the Salvation Army (who for the past eleven years has been the National Young People's Secretary in Tokyo) together with Mrs. Wilson, left for furlough on February 4 on the *S. S. Empress of Japan*. This is their second furlough, and they have spent in all fourteen years in Japan.

Commissioner McAlonan, Salvation Army, International Secretary for the Far East, is visiting Japan, Korea, and China on a tour of inspection. Latest advices are to the effect that the Commissioner is to leave San Francisco on the *S. S. Tenyo Maru* on February 20, and is due at Yokohama on March 9. It is hoped that his visit will not only have the effect of speeding up the work of the Army in the above named countries but that the officers and rank and file will also be greatly encouraged and cheered by his presence.

Rev. Albertus Pieters arrived in Japan on January 16 and after a few days in Tokyo went to Kyushu. He will reside in Fukuoka. It is his purpose to look the ground over thoroughly and later on inaugurate a Newspaper Evangelising Office along lines similar to those which he exploited so successfully at Oita.

Miss Jennie Kuyper, who has already spent two terms in Japan at Yokohama as a worker in Ferris Seminary, has upon return to the field gone far south to Kagoshima to undertake evangelistic work there. Miss Kuyper's associates in that city will be Rev. and Mrs. W. G. Hoekje.

The missionaries of the Reformed Church at Saga were, till last autumn, Mr. and Mrs. Van Bronkhorst. Miss Evelyn Oltmans joined them in October, and on her return from America in January Miss Hendrine Hospers went to the same city.

Rev. E. H. Guinther, of the Reformed Church Mission, Sendai, who with his family is now in America on furlough, was appointed by his Board to be the Mission's Building Expert. He is now at Columbia University, studying architecture and the construction of buildings.

Miss Ollie A. Brick and Miss Elizabeth C. Zetty, of Miyagi Girls' School, Sendai, have suffered a partial breakdown. They are taking the rest cure, spending some time in sunshiny Kanakura.

Prof. P. L. and Mrs. Gerhard and Miss Kate I. Hansen are due to arrive back from furlough April 2nd.

Rev. Dr. W. G. and Mrs. Seiple have engaged passage on the Pacific Mail steamer "*Empire State*," which is scheduled to leave Yokohama June 28th for San Francisco, where they will tranship for Baltimore via the Panama Canal. They will take with them Lloyd M. Faust, who will enter the celebrated Academy at Mercersburg, Pa.

Rev. Alfred Ankeney, formerly stationed at Aomori, is pursuing special studies at Union Theological Seminary, N. Y. City, at the same time supplying a vacant pulpit at Dobbs Ferry.

Mr. I. J. Fisher, Mission Treasurer, is reaching out after young men through his musical ability. He is director of the Sendai Amateur Club, which is made up of students coming mostly from North Japan College and the North-eastern Imperial University.

Rev. D. F. and Mrs. Singley now occupy the house that was formerly the home of the late Rev. E. R. and Mrs. Miller in Morioka, Iwate Ken. The Mission and Board have decided practically to rebuild the house. Work will commence early in the spring, if possible.

Rev. and Mrs. Luman J. Shafer, of Nagasaki, lament the death of their three year old little boy, Luman Jr. The children were all more or less ill, but the little lad, though struggling bravely with the disease, was finally overcome.

Miss Kathleen Smith, of the Canadian Academy, Kobe, and Mr. A. Gormar, of Seoul, were married at the chapel of Kwansai Gakuin on Saturday, January 22. The officiating clergymen were Dr. D. R. McKenzie, Tokyo, and Rev. G. A. Bridle, Chaplain of All Saint's Church, Kobe.

Rev. N. S. Ogburn, formerly of Hiroshima, is due in Japan before March 1. Mr. Ogburn has married while on furlough, and will be accompanied by Mrs. Ogburn. They will take up their residence in Kobe where Mr. Ogburn is to join the staff of Kwansai Gakuin.

Rev. T. S. Soltau of the Northern Presbyterian work in Korea, with his wife and three children, has been visiting in Tokyo on his way back from furlough in the United States. Mr. and Mrs. Soltau's station in Korea will be Chungju.

Miss Esther MacDuff, of Los Angeles, arrived on January 16 as the latest reinforcement for the Presbyterian Mission (North). Miss MacDuff is a graduate of Occidental College, and has had several years' experience in High School teaching and also in educational work for Japanese and Mexicans in California.

Rev. and Mrs. R. J. Dosker, Matsuyama, are leaving on furlough before March 1. Dr. W. F. Herford, Hiroshima, will take the oversight of Mr. Dosker's work in his absence.

Rev. and Mrs. E. M. Ellis, parents of Mrs. R. J. Dosker, Matsuyama, who have been visiting in Japan since October, sailed for home by the S. S. *Tenyo Maru*, Jan. 21st.

Bishop Cecil, of Tokyo, and his sister, Miss M. M. Boufflower, reached Tokyo at the beginning of February after furlough in England. It is a matter of the deepest regret to the whole Christian community in Japan that Bishop Cecil is only back on a farewell and winding-up visit before resuming work in England.

Miss A. C. Bosanquet, of the Church Missionary Society and the Christian Literature Society, arrived back in Japan with Miss Boufflower and Bishop Cecil by S.S. *Tamba Maru* on February 2.

Rev. and Mrs. R. D. M. Shaw, Shi-uoka, left for England on furlough at the end of January, sailing in the S.S. *Shizuoka Maru*.

Messrs. G. S. Phelps, National Secretary of the Y. M. C. A., and R. L. Durgin, Secretary at Yokohama, have been on Association business to the Continent, Mr. Phelps in Korea and Mr. Durgin in Siberia.

Mr. George D. Swan, of the Y. M. C. A., Kobe, with Mrs. Swan and two children, expects to leave for furlough in the United States, going by way of Europe, early in March.

On January 24 a son was born to Mr. and Mrs. G. E. Trueman, of the Y. M. C. A. in Nagoya.

Work has been received of the birth of a daughter to Dr. and Mrs. Charles B. Tenny, in Rochester, N. Y. on December 22. Dr. and Mrs. Tenny are expected back to their work in the American Baptist Mission in the early summer.

Mrs. C. H. D. Fisher, of the American Baptist Mission, Yokohama, is spending the winter with her daughter, Mrs. J. S. Burgess (of Peking, China) at Pomona, California.

Miss Elsie Seymour, Sendai, missionary of the Reformed Church, left for home on furlough, by way of Europe, about the middle of January.

We reported in a recent number that Rev. James Hind had moved to Nagasaki. This was an error. Mr. Hind is for the present located at Kokura.

Mr. and Mrs. Harold E. Beatty of Detroit, Michigan, reached Japan January 20, to work in the Yotsuya Mission.

In a letter from Mrs. Bettie A. Muller (Mrs. Frank Muller) she writes:—"My permanent address will be Box 221 Shelton, Washington. Would it be too much trouble to ask you to put the address in the EVANGELIST sometime, so that I may not miss hearing from old friends who might think of sending me a card occasionally. I certainly do not want to get away from the missionary circle even if I must live so far away."

The S. S. *Empress of Russia*, arriving Jan. 25, brought to the Baptist Mission Rev. and Mrs. J. F. Laughton, who have entered the Language School, Tokyo. Mr. Laughton, after his preliminary language study in Tokyo, is to take up the work in the Inland and Japan Seas carried on for many years by the late Captain Eickel in the missionary ship *Fukuin Maru*. Mr. Laughton, although he has been in the pastorate at home for a number of years, has, as Captain Eickel had, professional training for the unique missionary task he is to undertake. He was trained on the Clyde, Scotland, in engineering and shipbuilding. His parents were missionaries in China and he was born in that country. Mr. and Mrs. Laughton are living with Rev. and Mrs. Wm. Wynd, 30, Tsukiji, Tokyo.

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REDEMPTION

A BIBLICAL WORD STUDY

By Rev. J. M. T. Winther

FEBRUARY

1921

REDEMPTION*

A BIBLICAL WORD STUDY

By J. M. T. WINTHER, Professor of Exegetical and Historical Theology, Lutheran Seminary, Kumamoto, Japan

IT has been said that one of the greatest needs in the theological world to-day is to get exact definitions of the more important words, because each writer and speaker includes his own ideas and excludes those of others. The old saying: "Though two say the same (words), they may not say the same (thing)" can be verified only too often. In a discussion about redemption it seems therefore best to examine thoroughly into the use of the word, so that we may know what ideas to include and what to exclude.

Redemption, and the shorter, or French, form, ransom, has not yet departed very much from its etymology. Dictionaries still speak of it as meaning to purchase back something formerly owned, to recover from bondage, by paying a sum of money or its equivalent, to secure the release of a thing or person from bondage, captivity, detention, punishment, as well as from the liability or obligation to suffer or to be forfeited. But it may also mean to rescue, deliver or save in any other manner. The next question is then: What is the meaning of the words in the original for which it has been chosen as the best equivalent?

We find the word to redeem and its various derivatives altogether one hundred and thirty-two times in the Old Testament and twenty-two times in the New Testament. In the Old Testament we have to redeem eighty-three times, redeemer eighteen, to be redeemed twelve, redemption ten, the redeemed nine times. In the New Testament to redeem and redemption are each found eleven times. Ransom is much less used. The Old Testament has to ransom and the ransomed each twice and the noun ransom nine times. In the New Testament we find ransom only as a noun, and that only three times. The two words and their derivatives are thus found altogether in one hundred and seventy places in the Authorized Version of 1611.

Turning to the original words represented we find that there are five Hebrew words with seven derivatives, and two Greek words, which, with various prefixes, assume seven different forms, three of which are verbs and four nouns. Arranging the Hebrew words in the order in which we ought to study them, they are:

1. *Qanah.*
2. *Paraq.*
3. *Padah, peduyim, pidiom, pidyon, ped uth.*
4. *Gaal, geullah, goel, gaul.*
5. *Kopher* (derived from *kaphar*).

Of these the first two are translated to redeem only once each. The third is fifty-nine times translated by that word and twice by to ransom, while its four derivatives are twelve times represented by the longer and once by the contracted word. The fourth is in forty-eight places translated to redeem and in two to ransom,

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while the three derivatives in thirty-seven places are represented by the longer word. The last is in eight places represented by the contracted word and never by the longer. Of course these five words are also frequently used in places where other English words are used to render their meaning. This complicates our study, and yet it helps us at the same time, as it shows us the use of the words in various relations.

QANAH (קנה)

We begin with this word because it has least interest for us. It is only in Nehemiah 5:8 that it has been translated to redeem, and there it is not even used in a religious sense, but about buying Jewish slaves in order to restore to them their lost liberty.

It is interesting to note, however, that it corresponds rather closely to the Latin *redimere*, as the most common use of the word is in places where acquiring possession of a thing, usually by paying a price, is spoken of. Out of eighty-three places it is translated to buy or purchase fifty-six times, to get sixteen, to own or possess six, etc.

Remembering this, there are three places in which the religious use of the word deserves passing attention in this connection:

Exodus 15:16: "The people which thou hast purchased" ("gotten" R. V. marg.). Isaiah 11:11: "The Lord will set his hand again the second time to recover [R. V. marg. "purchase"] the remnant of his people"; Psalms 74:2: "Thy congregation which thou hast purchased [R. V. "gotten"] of old."

In the last place the second member of a synthetic parallelism contains the fourth of these Hebrew words (*gaal*) and they are evidently used as synonyms. This, in connection with the use in Nehemiah 5:8, makes it of more than passing interest.

PARAQ (פרק)

Like the preceding word, this is translated to redeem in only one place (Ps. 136:24); once more it is rendered to deliver (Lam. 5:8). Altogether it is used in only ten places. Its general meaning is to break or crush. In the two places, mentioned above, the meaning may be to break the oppressor, or the oppression, and thereby to give liberty to the oppressed. The significance of this word in Arabic is to separate. The Revised Version seems to favor this meaning in Genesis 27:40, where it has to break loose, instead of the old rendering, to break his yoke.

The significance of this word is thus to get liberty through a force powerful enough to crush that which hinders this liberty. And Psalms 136:24 ascribes such activity to God.

PADAH (פדה)

Here we have an interesting word. As a regular verb it is found fifty-nine times in the Old Testament. Fifty-one of these places are translated to redeem, five to deliver, two to ransom, and one to rescue. Four substantival derivatives, used altogether in twelve places, are translated with derivatives of the English word to redeem, except twice, as we have ransom once and a division (with redemption in the margin) once. Here we ought most likely also to include Job 33:24 where the word to deliver represents what is only a different spelling of the same word; it is used there in connection with *kopher* (the fifth of these Hebrew words). Etymologically the significance of the word seems to have been to cut, to cut in pieces, and thus to cut a part loose, to separate one part from another (hence the translation, "put a division" in Exodus 8:23), to sever two closely connected things, etc. It is used very much about deliverance out of bondage, danger, distress, and death. It is thus the word used in 1 Samuel 14:45 (rescue), where the people interpose between Jonathan and his blinded father, separating, as it were the two, or severing Jonathan from the peril of death.

At least in six places we find it used about deliverance out of dangers in general (Job 5:20; 6:23; Ps. 119:134—"deliver"; Jer. 15:21; 31:11; Hos. 7:13). Thrice it is used about the liberation of a female slave (Ex. 21:8; Lev. 19:20 twice in the original), and once about devoted men (Lev. 27:29). Twelve times it is used about Jehovah delivering Israel out of Egypt (Deut. 7:8; 9:26; 13:5; 15:15; 21:8; 24:18; 2 Sam. 7:23 twice; 1 Chron. 17:21 twice; Ps. 78:42—deliver; Mic. 6:4). The two things connected here were, on the one hand, slaveholding, oppressing Egypt, and, on the other, enslaved, oppressed Israel. God, as it were, severed the bonds that held them, and by a mighty operation he cut Israel loose from the body politic of Egypt to which they anyway did not belong organically and from which they were absolutely unable to separate themselves,

This leads us to passages of special interest for us, for in seventeen places rendered to redeem (2 Sam. 4:9; 1 Kings 1:29; Neh. 1:10; Ps. 25:22; 26:11; 31:5; 34:22; 44:26; 49:7 twice in the original, 15; 71:23; 130:8; Isa. 1:27; 29:22; 51:11; Zech. 10:8), in two to ransom (Isa. 35:10; Hos. 13:14), and in three to deliver (Job 33:28; Ps. 55:18; 69:18), it speaks mainly or altogether of spiritual salvation. This word recalls many points of contact between the rescue out of Egypt and the salvation of souls. While not essentially or organically connected, man is nevertheless sold under sin to such an extent that he by his own power cannot separate himself from it. As it was God who severed the bonds that held Israel in Egypt, so it was also He who was to sever the bonds of iniquity that held mankind, if there was to be any liberty.

This word is further used in fourteen places in a technical sense which deserves our special attention. In one of these places (Lev. 27:27) it is used about the redemption of unclean beasts that had been vowed to the Lord; they might be purchased back again by the original owner by paying one-fifth over and above their full value, according to the estimate of the priests. In seven places it is used about the similar redemption of the firstlings of all unclean domestic cattle (Ex. 13:13 twice; 34:20 twice; Num. 18:15, 16, 17), and in six places of the redemption of the first-born of human beings (Ex. 13:13, 15; 34:20; Num. 18:15 twice in the original, 16).

The chief interest attaching to these passages is found in the fact that they show how this redemption was to be accomplished. Everything first-born was to be sacrificed to the Lord, and that involved death. But human sacrifices were not permitted, and the sacrifice of unclean animals was also strictly prohibited. Both were thus under an obligation that they themselves could not meet, and consequently they were in danger of death as a punishment. This difficulty was solved by substitution. Thus a lamb was to take the place of a firstling of an ass (Ex. 13:13; 34:20), or, if that were preferred, five shekels, for which the substitutionary lamb might be bought (Num. 18:16). The unavoidable alternative was death. The first-born of human beings were likewise to have substitutes. In their places all the Levites not themselves first-born were to be living substitutionary sacrifices. In case there were not sufficient Levites a special way of deliverance from the peril of death was the payment of five shekels, doubtless for the procuring of a lamb to be slain in their place (Num. 3:44-51; comp. 1 Pet. 1:18, 19).

It is also in this connection that we meet with two of the words derived from this verb. First-born sons are four times (Num. 3:46, 48, 49, 51) called *peduyim*, "those to be redeemed," and the money to be paid by them is twice called *pidyon* (Num. 3:49, 51).

A third derivative, *pidyon*, almost similar both in form, sound, and significance, is used twice. Once it is used about the price for which a man might escape the forfeiture of his life in case an ox, known to gore because not sufficiently shut up, had done a man to death (Ex. 21:30). This helps us to understand the meaning of the same word in that remarkable passage in Psalms 49:7; one that demands our most careful study.

A fourth derivative, *peduth*, meaning either the act of redeeming, or the results flowing from such an act, is used four times, once about the salvation of Israel from destruction in Egypt (Ex. 8:23, R. V. marg.) and then three times about the salvation of men's souls (Ps. 111:9; 130:7; Isa. 50:2).

What we learn from this word is then, first, the nature of redemption; it is severance from a power which like a slaveholder, or like death, is far stronger than those under its sway; it is deliverance from affliction and oppression; and it is the obtaining of liberty and the right to life.

Secondly, we learn something about the method of redemption. It is possible only by obtaining a substitute or by paying a price for which this substitute might be procured. This price was not to be merely a nominal one, for it was to exceed by one fifth the value of the animal to be redeemed. That the *peduyim*, those for whom there were no Levitical substitute, escaped by paying only five shekels must be regarded as something exceptional, a special provision out of merciful consideration for the poor. According to Numbers 18:16 this amount seems also to have been amply sufficient for the price of a lamb, and its value was of course dependent upon its typical character. There is no doubt that 1 Peter 1:18, 19 is a distinct echo of the facts mentioned here. We may likewise consider 1 Corinthians 6:20; 7:23 as related passages.

There is still a fact of importance which may be mentioned here: There was no redemption possible for a devoted thing, whether field or beast or human being (Lev. 27:29). We might note here in passing that the word "devoted" represents the Hebrew word *cherem*, which is used in fifty-two places and always means to be under a special, irrevocable curse and thereby liable to utter destruction. Thus it is used about the Canaanites, about Jericho and everything within its walls except Rahab and her house, and later about the Amalekites. It seems to point to that fact in the spiritual world which is spoken of in Hebrews 10:26ff.

GAAL (גאל)

This is the most interesting word not only of this group, but also of the whole Old Testament. The regular verb is found in fifty-two places, and in the Authorized Version it is rendered to redeem in forty-two (owing to the Hebrew idiom, redeeming to redeem, these represent forty-five places in the original), to do or perform the part of a kinsman in four, to ransom, to deliver, and to purchase, each in one place.

The active participle, *goel*, is found in forty-six places; in four it is translated as a verb, to redeem; then we have the nouns, redeemer eighteen times, kinsman ten (at times modified by the adjectives near or next), revenger seven, avenger six, and kinsfolk one.

The passive participle, *gaul*, is used five times, translated the redeemed in four places and in one the ransomed.

The third derivative, *geullah*, is used in fourteen places, translated to redeem seven times, redemption three, price of redemption two, right of redemption and kindred, one time each.

But besides this we find in twelve places a word exactly like this verb both in form and sound, yet translated to be defiled, unclean, polluted or stained. It may be that we have two entirely different words. But more likely we have only two different uses of the same word, one of which is intransitive while the other is transitive. The connection in significance might be illustrated by that between the English words liberty and libertine. According to this view the transitive use is the earlier, and through various steps, such as, to deliver, to free, to remove restraint, etc., the intransitive use arose with meanings such as, to be without restraint, to be lax, and then to be polluted. But it is not unlikely that the idea of defilement was the primary significance from which all the other uses of the word gradually have been evolved. Scholars disagree; we can only note the fact without solving the problem. But it will suffice to show us that we can derive no help from etymology. The actual use of the word must be our only guide.

In this connection we may pass by the first two occurrences of the verb (Ex. 6:6; 15:13) and at once take up Leviticus 25:25-54, as we in this passage have the word eight times and always in such a context that the meaning is unmistakably clear (vs. 25, 30, 32, 48, 49 thrice, 54). Arranging the passages according to the objects about which the word is used in this chapter, we have land as the first (v. 25). If a Jew became poor and was forced by circumstances to sell anything of the family lot, then it was a duty devolving upon the nearest relative, having such ability, to repurchase and restore the lost property some time before the year of jubilee. The same regulation was applicable to a house, only that in this case the repurchase was to be made before a full year had elapsed (vs. 30, 33). Personal liberty is the third object. Poverty might make it unavoidable for a Hebrew to become a slave, but a relative had the right to release him at any time by paying according to a fixed scale for each year the enslaved man had to serve (vs. 48, 49 thrice, 54).

On this point we have the above mentioned derivative, *geullah*, used nine times (Lev. 25:24, 26, 29 twice, 31, 32, 48, 51, 52), about both the right to buy or to be bought back, and also about the amount of money by which this was to be effected. (The same word is similarly used in Ruth 4:6, 7 and Jeremiah 32:7, 8.)

What we learn from Leviticus 25 is thus that a thing (whether land, house or personal liberty) which had been lost through poverty and debt could be restored to the original owner. For a time he might have lost the use of it or his authority over it, still it might always be purchased back again, so that authority and use were as fully restored as if never lost. The man himself might do it, if he in some way or other obtained the ability to do so. But while this contingency is provided for, even twice (vs. 27, 49), it is everywhere else presupposed that this was to be done by the nearest relative of the unfortunate man. The significance of the word here is thus: To restore what was lost by paying the debt which caused its loss.

In Leviticus 27 we meet the word twelve times in the original, in the English version reduced to nine times. In the law concerning redemption of a thing vowed to the Lord it is used about unclean animals (vs. 13 twice, 27), houses (v. 15), and land (vs. 19, 20, each twice). Then it is used about repurchasing those agricultural products which as tithes belonged to the Lord (vs. 31 twice, 33). On the other hand, the same word, like the preceding, which is used as an interchangeable synonym in verses 27, 29, is found in the declaration that nothing which was *cherem* (devoted) could ever be redeemed (v. 28). By vowing something to God the owner had completely lost all right to it. But this might be restored by paying one-fifth over and above its full value, thereby making it possible to procure a superior substitute. Thus full justice was done; the Lord was not defrauded of anything belonging to Him, nor was the character of the man in any danger of being harmed through pious frauds.

This use of the word thus reminds us of the fact that redemption of what has been forfeited can only be accomplished by fully meeting and fully satisfying the Lord's claims. As the full value plus one-fifth was paid for the purpose of procuring a substitute, we are justified in concluding that the real significance of the word in this place is to restore by procuring a superior substitute.

Before proceeding further in the study of the use of this verb we should turn our attention to the active participle, *goel*, one of the few Hebrew words which had better be left untranslated, as there is no equivalent indicating the wonderful fullness of meaning it possesses. We may pass by its first occurrence (Gen. 48:16) until later and at once turn to Leviticus 25:25, 26, where we find it explained by a word that means one near to him, and to verses 48 and 49 of the same chapter, where it is still more explicitly defined to be either a brother, an uncle, a cousin or anyone nigh unto him of his own family. That this idea of relationship really belongs to the word is easy to prove, for we find in several places that the word *goel* is used interchangeably together with other words for near relatives, or used instead of them. The Authorized Version has therefore translated it kinsman or kinsfolk in

eleven places (Num. 5:8; Ruth 2:20; 3:9, 12 twice, 4:1, 3, 6, 8, 14; 1 Kings 16:11), and in one verse (Ruth 3:13) more correctly than euphoniously it has translated the verb four times, to do, or perform, a kinsman's part. Even the derivative, *geullah*, had the meaning of near relative in the time of the exile (Ezek. 11:15).

Here we have thus another very important addition to the idea of redemption. If done at all, it was to be done by a man of the same family, a partaker of the same flesh and blood. Continuing the study of the word *goel* we next find it used in Numbers 35. Of the seven times used there we find it with useless inconsistency translated, first, avenger (v. 12) and, later, revenge (vs. 19, 21, 24, 25, 27 twice). The same use of the word is found in seven additional places, translated, respectively, avenger (Deut. 19:6, 12; Jos. 20:3, 5, 9), revenger (2 Sam. 14:11), and kinsfolk (1 Kings 16:11). The use of this word in these fourteen passages deserves special attention. In primitive times it was natural that the rights or duties, now held and exercised by the state, devolved upon the family. Some day, it may be, our descendants will find it equally natural that it no longer should be the individual states or nations, but a world-federation that should exercise them. Thus it was not the state but the family, in which were vested the right and the duty to punish in a case of manslaughter in Old Testament times in Israel. When a man was killed it was his nearest relative, having the required ability, upon whom this duty devolved, and this man was called *goel*.

It may not be impossible that we have the connection here between the two words, or the two uses of the same word, mentioned above. When a murder had been committed a reproach was thrown upon the whole family; its peace and prosperity were disturbed, and its strength diminished. It appeared as if the family had either possessed a member guilty of death, or that it had been too weak to protect itself against evildoers. To kill the murderer involved thus several things besides execution of the command in Genesis 9:6. There was to be a proof of superiority over the evildoers and there was to be deliverance from the fear of a repetition of the crime; and until this had been done the man upon whom this duty devolved may well have been regarded as one defiled. In order to roll off his load of reproach and defilement he had to fulfil his duty in destroying the destroyer, or in paying debts and restoring lost land, houses, personal liberty or security to his poorer, weaker, and more unfortunate relatives. Whether this view about defilement be right or wrong, we learn from the use of the word *goel* in these fourteen passages that the man to whom this word was applied was to be the righter of wrongs, the punisher of evildoers, the destroyer of destroyers, the remover of reproach, the restorer of honor, the vindicator of the afflicted, and the deliverer from danger and fear.

We still have to study the use of this word *goel* in the book of Ruth. As compared with the three groups of passages already considered we find important additions to its significance here. In Ruth the verb is found twelve times (3:13 four times; 4:4 five times, 6 three times), and the participle, *goel*, nine times (2:20; 3:9, 12 twice; 4:1, 3, 6, 8, 14).

The context makes it clear that the nearest relative of a widow's dead husband was called her *goel* and that it became one of his duties, if the widow was destitute, to care for her; and if she was childless, to marry her, taking the dead husband's place in removing her reproach of barrenness and in preventing the extinction of a house in Israel. That such duties at times involved considerable difficulty and required a great deal of self-sacrifice needs hardly to be pointed out. A destitute widow was not always a beautiful, attractive or agreeable bride. Hence it is not surprising to find indications that this duty, like many others, was frequently shirked.

It is to be hoped that this lengthy review has helped to show what was really required of a redeemer, and what redemption really included. To sum up this part of our study we may state that we have found the verb and the participle, together, used twenty-four times about the restoration of property and personal liberty,

fourteen times about avenging blood, and twenty-one times about marrying a childless widow and thus building up a brother's house. In one place only (Num. 5:8) it seems to mean nothing more than relative. The derivative *geullah* is likewise also only once (Ezek. 11:15) used as a synonym for relative, but in the remaining thirteen places used for the *goel's* right, or for the price the *goel* had to pay.

The results of our study of the significance of this word as actually used in the above quoted seventy-six places may be stated in the following five points:

1. To redeem was to restore what had been lost or to preserve what was in danger of extinction.
2. The method of redemption was to pay the debt which had caused the loss, or to take the place of the lost one, fulfilling his duties, and to do it all in such a way that God's claims were fully met and strict justice satisfied.
3. The redeemer was to be a near relative; kinsman-redeemer is the nearest approach to a translation of the word *goel*.
4. The qualifications of a redeemer, besides the fundamental one of relationship, were to be unselfishness, strength, and wealth.
5. The duties of a redeemer were to help those who could not help themselves, restore what was lost, supply what was lacking, punish the wrongs that had been inflicted, vindicate the rights that had been invaded, and deliver from danger and fear.

Now we ought to be prepared to grasp the full significance of this word where it is used of God. We find the verb thus used in twenty-one places. The very first occurrences are Exodus 6:6; 15:13, where it is used about God's deliverance of Israel from Egypt. The same word is used about the same event in other passages, thus in Psalms 74:2; 106:10; Isaiah 63:9, yet in such a way that others of God's saving acts may also be included. That the same word is also used about the deliverance from Babylon is natural (Isa. 48:20; 52:3, 9; Jer. 50:34; Mic. 4:10), and likewise that we find it used once (Jer. 31:11) about the future deliverance and restoration of Israel.

To say that the word is used here merely in a general way seems to be a great mistake, for it is easy to prove that even in these passages we ought to apply the word in all its fullness. Israel was lost and in danger of extinction; they were unable to extricate themselves; the duties devolving upon them were by force of circumstances left unfulfilled and without the slightest prospect of future fulfilment. That God in such circumstances became their Redeemer was in full accord with the principles enunciated in His own law. While He satisfied all the claims of justice He vindicated the rights of His people, punished their oppressors, destroyed their would-be destroyers, removed their reproach, restored their lost possessions (chief of which was their liberty), supplied everything they lacked, and made it possible for them to live without danger and fear. As He adopted them as His children He was indeed their nearest relative. And while we may search all the historians' histories of the world we shall nowhere find a greater display of pure unselfishness, of boundless strength, and of an immeasurable wealth of love, pity, patience, and forbearance. They were indeed not merely delivered; they were truly purchased with a price far beyond all human computation.

When we now turn to the ten places (Ps. 69:18; 72:14; 77:15; 107:2; 119:154—deliver; Isa. 43:1; 44:22, 23; Lam. 3:58; Hos. 13:14) where the verb is used in a general way about God's activity on behalf of His people, we are assuredly not only permitted, but also bound, to take the word in an equally comprehensive sense. Next we have twenty places where the participle *goel* is used as an appellation of God. That even in such places it may retain all of its usual significance is clear from the remarkable declaration in Proverbs 23:11, for the orphans who had no human *goel* God Himself would act as such in case anyone invaded their rights. That exceedingly remarkable passage in Job 19:25 is the second in which the word *goel* is used of God. We may surmise from the context that in Job's mouth it meant primarily vindicator, deliverer, and restorer. Though doubted, despised,

rejected, and avoided now by relatives and friends alike, he still had a *goel*, one who would vindicate his standing with God, to deliver him out of all affliction and restore all his losses, so that even his putrescent body would be fit to appear before God Himself; in this very body (not separated from it) he would approach so closely unto God that he could see Him eye to eye.

The very first occurrence of the word *goel*, and at the same time the first occurrence of this word in any form, is in Genesis 48:16 where we may translate literally: "The angel, my *goel* from all evil," and paraphrase: "The angel who was my *goel*, redeeming me in all my afflictions." That the word in Jacob's mouth primarily meant protector, vindicator, deliverer, and that he pre-eminently thought of earthly afflictions may all be true. But it may be equally true that he was guided to speak far more wisely than he knew. If we for a moment reflect on the tortuous path, on which the Lord had to follow Him and from which He had to extricate him, we can only wonder at the enormous price paid in order to make him the Israel depicted for us in the last chapters of Genesis and we never need hesitate to apply this great word in all its fulness even here in its very first occurrence. The last occurrence of the word is in Jeremiah 50:34, where it is used in a similar way about God as the one who restores Israel from Babylon by crushing their oppressors. It will be seen that here the prominent idea is exactly the same as where it is used about the avenger of blood.

The remaining places, three in Psalms (19:14; 78:35; 103:4) and thirteen in Isaiah (41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; 63:16) are each and all of great interest. Suffice it to say, however, that a careful study will show that not in a single place do we need to abandon what we have found to be the chief significance of this word, namely: To extricate from all evil by paying a price commensurate with the cause which brought on the loss or affliction.

The passive participle *gaul* has been used in five places (Ps. 107:2; Isa. 35:9; 51:10; 62:12; 63:4) about those who have been objects of God's activity as *goel*. It is noteworthy that in most of these passages it is definitely stated that they are the Lord's.

KOPHER (כפר)

While it is only as a noun that this word has been translated ransom, we had better take a glance at the verb from which it is derived. It hardly needs to be stated that it, in sound, is closely allied to the English word cover, but it is equally closely allied in sense to the English words cover and shelter, and then to hide an object, to make it invisible, to regard it as invisible or non-existent, to make it non-existent, to obliterate, to purge away, etc.

To render the verb, found in one hundred and two places, into English twelve different words have been employed. In its first occurrence (Gen. 6:14) we have to pitch, which might equally well have been to cover. Then we likewise have to appease, to cleanse, to disannul, to pardon, and to put off, each once; to pacify and to be merciful, each twice; to forgive and to reconcile, each three times; to make a reconciliation, four times; to purge, nine times; and to make an atonement, seventy-three times. Anyone may learn from this that the old translators were not very consistent. We might perhaps learn that redemption is a subject having the closest connection with a number of other subjects that all alike demand our attention if we want to study in all its fulness the teaching of the Bible about redemption.

There are several derivatives beside *kopher*. *Kapporeth* is used twenty-seven times and regularly translated mercy seat. *Kippurim*, used only eight times, is with equal consistency translated atonement. The others may be passed by, so that we now may turn to *kopher* itself. *Kopher* is first used in Genesis 6:14 where it is translated pitch; the nature of pitch and the use to which it has been put are sufficient reasons for this employment of the word. In Canticles 1:14; 4:13 it is translated camphire; the explanation seems to be that this was a shrub from which

a common cosmetic was obtained. In 1 Samuel 6:18 it is translated village; as one of the primary meanings of the verb is to shelter this use is easily explained. There are actually two other derivatives having the same significance, and one of them is identical with the modern Arabic *kefr* (village). Twice it is translated bribe (1 Sam. 12:3; Amos 5:12). Remembering that the purpose of bribes is to shelter oneself against the demands of a law, this use is as explicable as all the preceding. The use in Proverbs 6:35; 13:8 is also plain enough; he who has money may thereby shelter himself against the dangers of death, yet there are occasions where even money can be of no avail, as it cannot either obliterate or hide what has been done. In Numbers 35:31, 32 it is translated satisfaction, though it really means ransom, or an amount of money paid in order to escape death. The Mosaic law declares that such a thing shall not be permitted in case of wilful murder, nor in the case of a man, guilty of accidental manslaughter, who forfeited his life by leaving the city of refuge before the death of the high priest; having despised the provision God had made for him, he was to feel that he could make none to take its place; rejecting God's redemption he was past redemption. Like *pidyon* it is used in Exodus 21:30 about the money a man had to pay when his ox had gored someone to death. It might be called damages paid to the bereaved family, yet it is explained to be a ransom (*pidyon*) for his life. The explanation is that although the owner of the ox was not directly guilty of the man's death, yet he was indirectly responsible, as it might be supposed that he had not cared sufficiently for the safety of others. The money he paid was thus to cover his carelessness, to expiate it, or to make it invisible to those who had suffered on account of it.

Now we may turn our attention to the eight places where it is translated ransom (Ex. 30:12; Job 33:24; 36:18; Ps. 49:7; Prov. 6:35; 13:8; 21:18; Isa. 43:3). In Exodus 30:12 it is used about the halfshekel paid by adult Israelites, when numbered, "that no plague come upon them"; it is thus the idea of covering or shelter that we have here also. In Job 33:24 the existence of a ransom satisfactory to God is given as the reason for deliverance (*padah*) from death. A similar use is made of it in Job 36:18, but it is to be noted that the speaker (Elihu) here has sunk below the level of the former passage. There he spoke of the ransom as found by God Himself; here he intimates that it is something to be done or suffered by Job. In Psalm 49:7 it is declared that in order to redeem (*padah*) a brother no man can pay God the required ransom.

As we have noted Proverbs 6:35 and 13:8 above, there are only two passages left (Prov. 21:18; Isa. 43:3), and in them it seems as if the word really means substitute. That we here have reached the deepest significance of the word is very likely true. The way in which man's sins were to be covered or purged away was by bringing forward a substitute *on* whom the sins were laid and *in* whom they were punished and annulled. In that way alone could a guilty man be fully sheltered. It is really this idea which is stated over and over and over again in the eighty places where the verb is translated to make an atonement, to make reconciliation, and to reconcile. In passing we may note that in the laws about the sin—and the trespass-offerings (Lev. 4:20-6:7), about the formal restoration of a cleansed leper (Lev. 14), and about the great day of atonement (Lev. 16) this verb occurs, respectively, ten, seven, and sixteen times.

Here we may quote from Canon Girdlestone who, in discussing this word, says: "It should be added that pacification, propitiation, and such words are by no means adequate for the purpose of conveying the doctrine of atonement; they savor too much of heathenism and superstition, and lead to the supposition that man pacifies God, instead of teaching that God shelters man" (Old Testament Synonyms, p. 131). That the learned author is perfectly right in making this statement is easily proved by a reference to all the places where this word occurs, for nowhere is man called upon to make an atonement for himself; it is always the priest, the Old Testament type of our divine high-priest, who was to make the atonement for the

people. The great fact would have been still clearer if the verb had been more uniformly translated. The places where it is rendered purge, pardon, cleanse, forgive, and be merciful (Num. 35:33; Deut. 21:8 twice; 32:43; 1 Sam. 3:14; 2 Chron. 30:18; Ps. 65:3; 78:38; 79:9; Prov. 16:6; Isa. 6:7; 22:14; 27:9; Jer. 18:23; Ezek. 43:20, 26) all, with but three exceptions to be noted afterward, speak directly of God's own acts toward man and his sin. Of the three exceptions the two in Ezekiel 43:20, 26, speaking of temple ceremonies, are more correctly translated "to make atonement" in the Revised Version, and the third (Prov. 16:6) may not only just as well be taken as a statement of God's mercy and truth, but the whole tenor of Scripture even forces us to take it so.

The results of examining this word may then be summed up as follows: Redemption is based on the payment of a ransom, which must be of such a nature that it can shelter the person to be redeemed and cover that which has brought on the loss of his former possessions. And the word cover, as used in this connection, does not mean merely to hide for a time but to neutralize, to annihilate, as it is said assets cover liabilities. To meet these requirements the ransom must in reality be a substitute *on* whom can be laid the sin and impurity of the one to be redeemed so that *in* this substitute they may be done away with. Thus this word has drawn attention to the basis and method of redemption, rather than redemption itself.

Having thus found the fact and doctrine of redemption spoken of so frequently in the Old Testament and elucidated so thoroughly from almost every conceivable angle, it is quite natural that it is less frequently spoken of in the New Testament. Rather than develop this doctrine any further the New Testament confirms what has been said in the Old Testament and explains some of its types by emphasizing the spiritual reality. We must glance briefly at the three verbs and four nouns which in the New Testament have been translated to redeem or redemption.

Ἀγοράζω

This is a word which in only three places has been rendered to redeem (Rev. 5:9; 14:3, 4). Etymologically this is not correct, as the word merely means to frequent the market-place (to go shopping, as we might render it colloquially) and then to buy in the market-place, or merely to buy, without reference to the locality, has come to be its current significance. Hence it is in twenty-eight places correctly translated to buy, although in three of these places (1 Cor. 6:20; 7:23; 2 Pet. 2:1) it has exactly the same theological significance as in the places translated to redeem.

Though not limited thereto the word is also used about the purchase of slaves who were an article of common merchandise in ancient Greece. In meaning it almost exactly corresponds to the Hebrew word *qanah*, as it merely points to an act of obtaining possession of something by paying for it. It is therefore natural that the amount of the price paid is often explicitly stated; the same thing is done in three of the six places where it is used in a religious sense.

Ἐξαγοράζω

This word is used altogether only four times (Gal. 3:13; 4:5; Eph. 5:16; Col. 4:5) and always translated to redeem. It is the same as the preceding with the prefix *ex* added; literally it would mean, to obtain out of the market-place, or to buy and take out of the market-place. In profane Greek it is used in the sense of buying from one, or buying up for oneself. The difference between this and the former word is thus that here we have an implied reference to the former owner or to a removal from the market-place; in other words, there is an allusion to change of owner and place. This is also the way in which it is used in Galatians 3:13; 4:5, where the former master is spoken of as the curse of the law. The other two passages (redeem the time) may point to the purpose of the act and conform thus to one of the uses of the same word in profane Greek.

Λυτρόω

This is used only three times (Luke 24:21; Tit. 2:14; 1 Pet. 1:18) and always translated to redeem. The meaning of the word is to liberate by paying a ransom. It is thus a near equivalent of the Hebrew words *padah* and *gaal*, and is therefore with comparative uniformity used to render these words in the Septuagint. Luke 24:21 shows that the two disciples going to Emmaus Easter Sunday thought Christ had come to redeem Israel. Just how much they put into the word we know not. Still we may surmise that they meant both political and religious liberty, like Zechariah, who said: "That he would grant us that we, being delivered out of the hands of our enemies, might serve him without fear" (Luke 1:74). The other two passages, speaking of our salvation, mention both that from which we are liberated and also the price paid.

Λύτρον

As this is the noun from which the preceding verb has been formed, there is the closest possible connection between them. In the Septuagint it has been used to render several of the nouns discussed above; thus *pidyon*, *geullah*, and *kopher* are alike translated by it. The root of this noun is the verb *λύω*, to loose, to loosen clothes or armor, to unharness, to release from bondage, prison, difficulty, danger, etc., and also, like the later word, to release on the receipt of a ransom, or to liberate by paying a ransom. Hence this noun means the price required, or paid, in order that liberation may take place. In the New Testament it is used only in Matthew 20:28 and the parallel passage, Mark 10:45, where Christ states that the purpose for which He had come was to give His life to be a ransom for many.

Ἀντίλυτρον

Here we have the same word with the added prefix *ἄντι*, over against (corresponding to), instead of, in place of. The word thus means a corresponding ransom, a price answering to its purpose, or that which is given in exchange for someone. It is used only in 1 Timothy 2:6, and then of Christ Himself as the price He paid for all men. This passage is really the Pauline echo of Christ's words in Matthew 20:28.

Λύτρωσις

From *λύω* we have the verbal noun *λύτρον*, from that the denominative verb *λυτρόω*, and it is from this verb that the present noun has been formed to denote the act of ransoming. In the New Testament it is used three times (Luk 1:68; 2:38; Heb. 9:12). In the first of these places it is used, as part of a verbal phrase, together with the verb to make, *ποιέω*.

Ἀπολύτρωσις

This noun is derived from the verb *ἀπολυτρόω*, not used in the New Testament but in the Septuagint once each for *padah* and *gaal*, and also used in profane Greek in the same sense as *λυτρόω*. Etymologically it might be translated to ransom away from someone or something, as the prefix *ἀπό* adds the idea of separation. This is also to a large extent implied in the New Testament use of this verbal noun. Besides Hebrews 11:35, where it is translated deliverance, we have it in nine places, uniformly rendered redemption. In four of these passages (Rom. 3:24; Eph. 1:7; Col. 1:14; Heb. 9:15) its usage hardly differs from that of the preceding word, but in the remaining five passages (Luke 21:28; Rom. 8:23; 1 Cor. 1:30; Eph. 1:14; 4:30) it is far more inclusive, as it there points to the day and the fact of our final and complete separation from the world of imperfection, suffering, and sin. As this, however, is regarded as a result, or rather as the consummation, of that which is spoken of in the other passages, it is really not a difference, but an emphasis on one aspect which otherwise might have been overlooked.

Without attempting to synthesize the results in all their details we might arrange together in four groups the chief points learned in the examination of these seven verbs and twelve nouns, and at the same time give brief hints as to the spiritual realities indicated.

1. *To redeem* is to buy something for oneself by paying a fully sufficient price for it, or to obtain lost property by crushing those who have assumed authority over it, thus separating it from that to which it has been joined since its loss, and restoring the original relation. This may be called the Godward side of redemption—God restoring man to be His own possession again.

2. *To redeem* is to restore to a man everything he once possessed, but later lost; thus it is to purchase back to a poverty-stricken man his lost possessions or to buy a slave in order to give him his full liberty again. All this is to be done without regard to how and why this loss arose, and it is to be done where the person concerned is absolutely unable to do anything himself, either in order to help in effecting such a restoration or to make returns when it has been made. To redeem is, further, to take the place of one who is dead in order to fulfil all his obligations; thus the *goel* as the avenger of blood took, as it were, the place of the murdered man and on his behalf restored the lost honor, superiority, and security. Likewise, the *goel*, as the nearest relative of a dead husband, took the place of that husband, performing all his duties, cherishing as his own wife the destitute widow, providing the necessities, propagating the house, and thus restoring honor, happiness, and prosperity. Combining these two points we may say: To redeem is to deliver one from all affliction, distress, and danger that have arisen from his own lack of wealth, strength, foresight, right action, etc., or, in other words, to neutralize and annul all the consequences of such lack so that the original conditions again may obtain. This then points to what may be called the manward side of redemption—God making good man's failures and restoring all he has lost.

3. *To redeem* is to become substitute for a near relative, to take his place and perform his duties (as in the case of Levites taking the place of their brethren, the first-born of the other tribes); it is to pay his debts, bear his burdens, remove his difficulties, overcome his enemies, crush his oppressors, obliterate the effects of his poverty, weakness, carelessness or folly, restore his lost rights, vindicate, shelter, and care for him in the future, thus insuring his prosperity and felicity. This points to what we may call a Christward aspect of redemption, as it hints at the nature of the work He was to do for men.

4. *To redeem* it was necessary to sacrifice oneself for poor, weak, unwise, unfortunate relatives without hope of assistance or reward; thus it required wealth, strength, wisdom, pity, forbearance, and above all the most unselfish and self-sacrificing spirit. This points to what we may call another Christward aspect of redemption, as it hints at the nature of His person.

Having thus far ascertained the general meaning of the word redemption, it now becomes our duty to inquire whether we may use it also with a religious meaning, without limiting its wide scope. We can best do so by examining all the passages where any of the above nineteen words have been used in a religious sense. Examination will show that we may group their teaching under the following ten heads:

1. The need of redemption. The very fact of redemption indicates its need, and in these passages it is rather implied everywhere than explicitly stated in any single passage; Psalm 49:7 is, perhaps, the place where it is most distinctly assumed. But a glance at the conditions from which man is redeemed gives really one of the greatest proofs for man's unspeakably great need (see point 8 below).

2. The nature of redemption. Psalm 49:8 states that it is costly, impossible for a man, and only to be accomplished by one who is immortal and incorruptible. It is in line with this that Elihu, in Job 36:18, though otherwise in error, correctly states it to be great.

3. The author of redemption. In no less than thirty places is it either definitely stated or clearly implied that God is the redeemer and all the five Hebrew words are represented in these statements. (*Qanah*: Ps. 74:2. *Paraq*: Ps. 136:24. *Padah*: 2 Sam. 4:9; 1 Kings 1:29; Neh. 1:10; Job 33:28; Ps. 25:22; 26:11; 31:5; 34:22; 44:26; 49:15; 55:18; 69:18; 71:23; 111:9; 130:7, 8; Hos. 13:14a. *Gaal*: Ps. 69:18; 72:14; 77:15; 107:2; 119:154; Isa. 43:1; 44:22, 23; Lam. 3:58; Hos. 13:14b. *Kopher*: Job 33:24).

The same fact is implied in the twenty places where God Himself is directly called *goel*, an appellation, as we have seen, of the widest possible significance; it ought also to be noticed that it is generally preceded by a possessive pronoun (my, our, your, their, etc.) (Gen. 48:16; Job 19:25; Ps. 19:14; 78:35; 103:4; Prov. 23:11; Isa. 41:14; 43:14; 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 59:20; 60:16; 63:16; Jer. 50:34).

Once more we find the same fact implied in four passages where the redeemed or the ransomed are directly called Jehovah's, which we may take in the sense of those redeemed by Jehovah (Ps. 107:2; Isa. 35:10; 62:12; 63:4).

A noteworthy passage is Job 33:24, which states that God *finds* a ransom. As this doubtless points to Christ, it prepares us for the New Testament statement that it is Christ who is the author of our redemption. This is declared in eight places (Rom. 3:24; Gal. 3:13; 4:5; Eph. 1:7; Col. 1:14; Heb. 9:12; 2 Pet. 2:1; Rev. 5:9). The only place in the New Testament which speaks of God as redeemer is in the hymn of Zechariah (Luke 1:68) which really belongs to Old Testament times.

4. The receiver of the ransom. The distinction between God and Christ is also, by implication, found in Psalm 49:7, where it is stated that it is God who is to receive the ransom, and not the devil, as some of the church fathers and others in later times have imagined.

5. The price of the redemption. Four times it is distinctly stated to be the precious blood of Christ (Eph. 1:14; Heb. 9:12; 2 Pet. 1:18; Rev. 5:9), once, the life of Christ (Matt. 20:28), and once, Christ Himself (1 Tim. 2:6). That these three expressions really imply the same thing is obvious, for to give one's blood is to give one's life, and to give one's life is to give oneself. In these passage we thus have the substitutionary idea as clearly expressed as if it had been stated in so many words. The two passages, 1 Corinthians 6:20; 7:23 do not add anything except, maybe, in the line of emphasizing the greatness of the price.

6. The means of redemption. While the paying of the price is the chief means, the Old Testament mentions also God's great power and strong hand (Neh. 1:10). But the New Testament goes more into details, stating that we were redeemed by Christ's becoming a curse for us (Gal. 3:13), giving His life (Matt. 20:28) or Himself for us (1 Tim. 2:6; Titus 2:14). The same idea is contained in the statement that a death has taken place for the redemption (Heb. 9:15). The qualifications required of a redeemer—unselfishness, self-sacrifice, ability or strength—are thus proven to exist in Christ as our redeemer.

7. The purpose and results of redemption. Negatively stated it is to deliver from going down into the pit (Job 33:24). But there is a positive side having numerous aspects. Thus there is life (Ps. 72:14), purification (Titus 2:14), relationship to God, not merely by becoming His own special possession (Ps. 74:2; Titus 2:14) but even by receiving the adoption of sons (Gal. 4:5). Then follow security and walking (progress) in the way of holiness (Isa. 35:9), coupled with zeal for good works (Titus 2:14). That this actually is a restoration, not only of liberty but also of everything else that has been lost, will be still clearer after studying the next point.

8. The deliverance wrought by redemption. There are eighteen passages stating the things, conditions or enemies from which we have been redeemed. Attempting to group them in a logical order, we begin with sin, and we notice that we have sin spoken of as a principle ("all iniquity," Titus 2:14), as a course of life

(the vain manner of life handed down from the fathers, 1 Pet. 1:18), and as separate sinful acts ("all iniquities," Ps. 130:8; "transgressions," Heb. 9:15). Sin being removed we have as a consequence deliverance from the curse of the law (Gal. 3:13), death (Hos. 13:14b; Ps. 103:4), and the dominion of hell (Job. 33:24; Ps. 49:15; Hos. 13:14a). The hand, or the power and dominion, of the adversary (Ps. 107:2) may mean the devil, but he and all his followers are unmistakably included in all adversaries (Ps. 136:24), and as they are crushed there is freedom from oppression and violence (Ps. 72:14) and from the battle waged against a soul (Ps. 55:18). Then, as if to sum up everything in the most inclusive manner, we find mentioned all evil (Gen. 48:16), all adversity (2 Sam. 4:9; 1 Kings 1:29), and all troubles (Ps. 25:22). These passages are not merely fully sufficient to show the need for redemption, but they prove also the insufficiency of all human power and devices, and they point out the ample and perfect provision God has made for every single need of the human soul.

9. The reasons for redemption. As redemption is a wonderful, divine mystery, it is natural that very little is said about the reason why God should have redeemed men. Only twice is a reason hinted at. Once it is the enemies of man (Ps. 69:18). This is rather vague, but it may point to their cruel nature and the consequent havoc they would work if not hindered, or, as is more likely, it points to a desire that they should not triumph over man, the creature and possession of God. Thus this passage seems to hint at God's glory. The second speaks directly of God's loving kindness (Ps. 44:26), and a deeper reason we never will be able to discover, nor do we need anything greater than that immeasurable, incomprehensible, irrepressible love of God in Christ Jesus. That man himself might be a reason, or have in himself something that could move God to redeem him, is nowhere hinted at even in the slightest degree.

10. The qualities of redemption. Here, too, we have only two passages, but they are nevertheless amply sufficient to characterize that redemption. Psalm 130:7 states that it is plentiful; that is, it is abundantly sufficient to meet every need in every individual. Hebrews 9:12 then adds that it is eternal; that is, its validity, its efficacy, and its results will never diminish or terminate, but, just as its Author, exist forever.

This then is the teaching of the Bible about redemption when confined to the passages where the word itself is actually used. We might perhaps learn a good deal more by extending the scope of our study; we ought, maybe, to have made a digression in order to ascertain the relation between atonement and redemption; a closer scrutiny of special passages might have repaid us amply. Yet we have learned enough to be able to declare that no matter how comprehensive in significance the Bible words examined above may be, still they do not suffice to manifest in all its glorious fulness what the redemption wrought by God through Christ really is.

What remains for us is by faith ever more fully to appropriate for ourselves all the blessings of that redemption which once has been perfected for the sake of all. And then one day we shall know also this mysterious, divine fact, even as we are known, because we shall see Him, our Redeemer, our *Goel*, even as He is.



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"HOSANNA" A painting by J. W. L. Forster.

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EDITORIALS

The Lord is Risen

In our dull and unobservant moments, late autumn and winter seem to be times of check, loss, lifelessness. It is easy to sympathise with the dismay of children brought from tropical lands of never-ending summer, to the bareness of a Northern winter. No wonder if, as day follows day without apparent change, they find it hard to believe that life and beauty will ever return again!

But, of course, this is the time when nature is gathering together all its powers for that outburst of exuberant vitality in Spring which seem so miraculously spontaneous and swift. Let us not forget the long, tender, silent preparations which make it possible. Long before the first frosts hardened the ground, the perfect seeds which should provide spring joys for the coming year had been dropped here and wafted there; they are waiting under the autumn leaves which fell afterwards, they are all ready to cover up the unsightly scars made by man's industries or by flood and landslide. Nature will not take even a partial rest till all that has been attended to. Roots and buds have been quietly preparing too. Already in winter the little hard buds have their exquisite miniature future leaves packed up tight, each kind in its own particular pattern, waiting for the call of soft airs and sunshine, when "all the trees on all the hills put out their thousand leaves".

Are not these things a parable? Nine-teen hundred years ago this world seemed to be making little progress; it was, to the most thoughtful men, almost hopeless. And the day of the Crucifixion seemed to be indeed the climax, the end of all things, to those who loved the Lord. "We *hoped* that it was He which should redeem Israel". The pathos of the words! The hope had been struck dead. Their hearts were like an empty, lonely winter time. They little guessed God's wonderful preparations which go on all through all the seasons! "His own purpose and grace", as St. Paul

says, had been maturing unseen, like the seeds and buds of His world of nature, but far longer, "from before times eternal", "kept in silence through times eternal", and the day of the Resurrection was the first great day of the new, glorious spiritual spring time for the whole world.

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God's creative, vivifying touch has not left the world; every spring reminds us of that. We have the right to expect it in all our spiritual work in a much greater degree. Last year's seeds, sown in faith, seeds like the Lambeth Conference in London, the World Conference on Faith and Order at Geneva, the World's Sunday School Convention in Tokyo—to mention only a few of the bigger ones—should by God's grace bring us beautiful flower and fruit in this and following years.

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"Rise, heart, Thy Lord is risen."

A friend who knows many thoughtful Japanese, said lately to the writer, "The Japanese are looking up, but they have not yet arisen." This is true of most of us. Our discipleship is still very incomplete, our union with Him very imperfect.

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One thought which comes to us vividly at the present time is the importance of remembering, and the strength to us of remembering, that it is the Risen and glorified Christ Who is the Solution of all our problems. The Galilean ministry must have awakened many new questionings in the minds of the disciples, and the Cross created still more. The answers began to come on Easter Day. And so it is still. We have a large share of the world's problems clamouring for solution here in Japan, in an atmosphere which is peculiarly sensitive; and personal spiritual problems are constantly brought to us. We can point the distressed to the great

Teacher, Jesus of Nazareth, but better far, we may lead them on to the Divine Prince of Life, Who passed by the hard road of human suffering to a victory filled full of blessings and can teach us each and teach every nation the road through the maze of life, since He is with us to be Himself the Way.

A. C. B.

Bon Voyage

Important personages in these days can leave their responsible posts and travel abroad, yet keep in close touch with vital questions affecting their duties. This can be done with ease. The visit of President Wilson to France, the world tour of the Prince of Wales have so familiarised us with this fact that we are apt to take the journey of His Royal Highness the Crown Prince as a normal sequel to the end of his school education, and the necessary preliminary to his settling down to the duties of his high position. Far otherwise does the trip appear to the Japanese. Those who are most elated at the trip speak of it with almost bated breath, those who oppose it regard themselves as the commissioned agents of the gods. It seems to the latter class to be almost sacrilege.

There is another and deeper meaning in the decision of the Emperor and the Imperial Household to send H.R.H. the Crown Prince on a trip to Europe. It can only be understood when thought of against the background of the history of the reigning House of Japan. It is difficult for the Occidental mind to take in the extent of this break with tradition and custom, but even a glimmering of what this decision must have meant, will illuminate the meaning of most of the unpleasing incidents that have happened in connection with the opposition to the trip, from the ultra-conservative element in the nation.

Beyond a supposed visit to Korea by the third century semi-mythical Empress Jingo; and another by the present Emperor as Crown Prince after the Russo-Japanese war, no son of the Im-

perial family has breathed other air than that of the Land of the Gods. The honour and glory that have been fostered and gathered round the reigning House are such that some worship, some pray, all stand in awe of the Presence. In any assembly a discussion of royal affairs brings down a solemn hush; an awe and solemnity falls upon men touching, however lightly, the sacred theme.

Sons of Japan since the opening years of Meiji have poured forth in streams to every corner of the globe in search of wealth material or spiritual. Laden with spoils they have foregathered in the land of the Rising Sun to enrich her name and fame. The world outside the divine land has been looked upon as the home of all the riches worth gathering and garnering for the honour and richness of the home of the gods. For sixty years the two stream have flowed—one going out empty handed, the other returning with knowledge and wealth. All adventurers who returned with spoils received honour, all wealth enlightened and enriched the State.

Now last of all, and crown of all the movement, there goes forth the Heir to one of the most ancient thrones of the world, the representative of a lineage stretching back into the shadowy days that lie between myth and history. That the Son of the Gods should go forth and adventure his sacred person on the high seas is an act of great courage. Such an adventure assayed means high counsels, deep reasonings, profound meanings. If the spirits of the men who in pre-Meiji days sung of the divinity of the land and the sacredness of the Ruler's Person were to awake now would they not proclaim his pilgrimage to Europe as a gracious act to a people in darkness and the rising of the star of hope in barbarian hearts?

The true meaning of the Imperial visit to Europe lies in these realms about which we may only hint and wonder. Our deepest concern is with the con-

sideration of what H.R.H. will learn in ancient England, wounded France, and tempest-tost Europe. What impression is he likely to receive of us and ours? There is matter for earnest prayer here for all of us. If he saw, realised, and came to believe in some of the secrets that for us have the seeds of eternal greatness in them what might not the result be to his sons and the land over which he will one day be called upon to rule.

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The Crown Prince has had a modern education. He was a member of a specially chosen class and studied on equal terms with them. He is acquainted with European languages. He will of course be guarded and guided in Europe. Apart from officially arranged impressions he will carry back many private thoughts and ideas. Every reader of the *Evangelist* will wish him God speed and a happy return. They will also pray that the Spirit of truth may enlighten him so that he may be fully equipped for the arduous duty of guiding his people through the stormy seas to the land of greater Righteousness. S. H.

Anticipating a Summer Treat

Harry Emerson Fosdick will spend several weeks at Karuizawa next August! What that may mean to the Christian Movement in Japan only those who know Dr. Fosdick, whether personally or through his devotional books, can forecast. It would be difficult to find a

Christian worker in the Far East who does not feel the thrill of a new spirit of life throbbing in the pulse of the Oriental nations to-day. What does it portend? Can any man or woman doubt that the greatest need of Japan, as the rest of the world, is the application of the laws of the Spirit to her modern problems? Can any one question the ripeness of Japan for the evangel of Christ in its entirety?

We believe that Dr. Fosdick is peculiarly qualified for a distinctive mission to us at this time. The mere mention of his three latest and most inspiring books would suggest the basic message which he will be prepared to bring to us, viz. "The Meaning of Prayer", "The Meaning of Faith", and "The Meaning of Service". On the firm foundation of prayer, faith and service we may go forward to certain victory.

We may profitably practice all three of these means of grace in anticipation of the coming of Dr. Fosdick. We may study and circulate his books, the first being already translated into Japanese and very well received; we may prepare our own hearts for his messages by thoughtfully facing the issues before the Christian Church in Japan; we may exert ourselves early to interest our Japanese friends in this Christian ambassador and to broaden the scope of his ministry to include the maximum number of Japanese leaders among those who will enjoy the blessing of his presence in our midst.

G. S. P.

THE WHITE MAGNOLIA

Beside a yew in shades of gloom
From winter's sleep emerging,
It spreads its fragrant fleecy bloom
In cloudy whiteness flowering.

Its naked branches bare of leaf
Uplifting arms to heaven
Are topped with coronets of white
As pure as snow that's driven.

Its mystic fragrance fills the air
And sets the heart a humming,
Its whiteness points to things more fair
And stirs the soul to singing.

Glad emblem of this Easter Day
From winter's sleep emerging
In glory's beauty pure and gay
On resurrection morning.

—G. C.

ART AND ITS MESSAGE

By J. W. L. FORSTER, Artist

A similarity in forms and in the decorations upon the pottery and implements belonging to prehistoric races and to the more backward peoples of to-day proves the aesthetic instinct to be universal in the human family. This being true the art of every nation will reveal to some extent its character and its civilization, and reflect the national ideals of the time.

Where the rise of Empires developed high civilization aestheticism took on strength to develop art craft to its highest attainments. The world's best art in this way received a geographic imprint. With the fall of empires came an arrest of art development; and we are obliged to classify art styles by the countries where the arrest occurred. In this way we speak of the art of Persia, China, Assyria, Babylonia, Egypt, Greece, &c.

We are in the habit of making broader classification in art, as of the East and of the West; and it is true that the buried cities of the Euphrates Valley and Mesopotamia have marked a Great Divide, whence westward all is West and eastward all is East. Into these divisions religion, which is always a vital factor in human expression, likewise fell.

The patriarchal forms of government based on a concept of God as Almighty, cruel and implacable, was of the same mould as the religions of the time. Eastward the varied phenomena of nature bred thoughts of a divisible God; and by natural process a multiplicity of Gods; and a shaping of forms to symbolize them came to the simple people. A thousand deities have been conceived for the great elements of nature, the hills, towns, hamlets, homes, stables, animals and trades.

Reverent mental processes fancied the sun to be the eye of God, and awe some seismic shocks and fiery outbursts as the anger of a terrible earth spirit. Hence the symbols of the "All seeing Eye" and of the Dragon in remote tradition. Tempests, quakes and floods were interpreted as divine displeasure, and were

utilized by priests and lawgivers alike to bring people to contrition, obedience and generosity. For this purpose the hideous dragon and demon forms grew up in the temples and are an interesting commentary on religious cults.

Great teachers arose, like Zoroaster, Shaka-muni, Confucius and others. Under the culture of their philosophies and religious divisions art grew up in Asia through the centuries. Temples of rich and beautiful design gave the key to architectural style, and the skill of the painter and craftsman was cultivated to the very highest degree. But ever the old persisted through the new in the religious art of the East.

For centuries the painter priests produced religious stories to convey lessons to the people. Many of these still exist and are evidence of the deftness of the cloister artists during the centuries when culture was mostly confined to temple compounds.

West of the Euphrates successive empires passed while under the spell of patriarchal religions and laws. Prophets however arose from time to time, who had visions of a better order. They gave promises of a new spirit and life for men under fuller revelation of God, by a man of the ages, a prophet born of God. Jesus, the promised Messiah came, revealing the great truth that God is Love. With His coming came the light of joy and hope instead of the darkness of ever impending fate; instead of terror and despair came a holy reverence and a devout affection.

Some time after the first apostolic dissemination of this illuminating gospel many pre-Christian traditions crept back into the Christian Church; and these so influenced ecclesiastical interpretations of the Master's teachings that pains and penances for a time reappeared. These were reflected in the Christian art of that period, and it became charged, like that of the Far East, with representatives of horrible and materialistic tortures to awe the impenitent.

In both East and West reactions from this sort of religious art came about under changing dynasties. Historic, heroic, domestic and nature subjects supervened. The aesthetic impulse, freed from monastic decrees flourished, and the swing and grace of line with the broad and simple treatment of color and spaces have made the pictorial art of the East inimitable. In the West it attained its greatest power; yet art has never divorced itself from sacred themes. Rarely, if ever in East or West, has a generation passed without some record of religious art. Seldom is a great exhibition held that has not on view a religious or sacred picture.

But there is a difference. In the West the spiritual meaning of the Christ is

being better discerned, and the loving fatherhood, the compassionate tenderness of the Great God, who is still Justice, Truth and Power. The Spirit of God is experienced through Christ in the human soul as Life, Health and Salvation from sin and despair. With this new knowledge of Christ has come a new Christ-consciousness in the religious art of the nineteenth and twentieth centuries. A sympathetic examination of western religious pictures of recent production reveals the Christ portrayed with a depth of human sympathy hitherto unsounded. There is a loving spiritual touch in Christian art for which we look in vain in the earlier work of the West and in any work in the East.

HOSANNA! THE PAINTING BY J. W. L. FORSTER

By D. NORMAN, D. D.

The readers of the *Japan Evangelist* will be pleased to see as its frontispiece a copy of a painting that has attracted favorable comment, by an eminent artist who was recently amongst us and who has left worthy pieces of his work in Japan. I am glad to be able to give some information at first hand about the picture. The picture was begun as a result of conversation in a Bible Class. The opinion was expressed that materialistic influences which had moulded ecclesiastical teachings from the time of Constantine were rapidly yielding to the spiritual interpretation of life as formulated by Jesus and that the whole human race, attracted by the Christ is following after Him. Mr Forster with this growing conviction read the narrative as recorded in St John ch. 12 v. 19 "Perceive ye how ye prevail nothing? Behold the world is gone after Him" and caught a vision of a world movement toward Christ.

With this picture in view Mr. Forster visited Palestine, Syria, and Egypt. He had the benefit of a study of the models of the city of Jerusalem of the well-known

antiquarian Dr. Conrad Scheick. These were made from an exhaustive study of Hebrew, Chaldean and Egyptian records and traditions and also the researches of Thompson, Robinson and the American Colony in Jerusalem. With all the information and light that Mr. Forster could get on the subject he went carefully over the ground in order to form his own conclusions. The result is that in the picture we have probably as true a presentation of this important historic event as is possible when so far removed by time from its occurrence.

The scene of the picture is upon the roadway which led from Bethany and Olivet and entered the city from the south by way of the Tyropean valley between Mounts Zion and Moriah. The moment chosen is as the procession began to enter the gateway in the ancient wall.

In answer to the question that the procession might have entered the city from the East through the gate called St. Stephen's Mr. Forster says that there was a small gate there known as the Needle's Eye for pedestrians only but

that the climb to it was precipitous and narrow and that Jesus would not have chosen such a path for the Triumphal entry. The only conceivable route for such state occasion would be the leading highway in its easier ascent into the city.

In the foreground of the picture is a mosaic paved portico of one of Solomon's palaces on the spur of Mt. Moriah outside the wall. The architecture is Assyrian, a recognition of Solomon's well authenticated courtesy toward the taste and preferences of his foreign wives. The Saracen arch familiar in Moslem architecture is a derivative of Assyrian architecture. The background is the "Court of the Women" built by king David upon the slope of Mt. Zion and which Dr. Scheick maintained was standing at the time of Christ.

In the shadowed corner of the portico is a group of Jewish dignitaries, Pharisees. They were stirred with indignation as they saw the multitude and heard the shouts of "Hosannas."

Out in the sunlight are those who went before and followed after, chanting and keeping time with their hands. Some leap as they shout while at the right hand corner can be seen suppliants with outstretched hands. The only unimpassioned face is that of the Roman sentinel by the gate—the stern watcher on the frontiers of an empire that would one day own as King Him who passed in that day.

The picture was begun in 1903. Last year at the request of Bishop Sweeny of Toronto it was exhibited throughout the Lenten season and many came daily to see and study it. Mr. Forster says that the events of the past six years have contributed much to the appreciation of the painting. The suffering, the service, and the sacrifice given recently for the world's deliverance have supplied the realism needed to rightly estimate the spirit, the love, and the sacrifice of the Son of God. . . . The Life of Jesus is influencing human practice in a way to make the words of the ancient Pharisees doubly true, "Behold the world is gone after Him."

Prof. E. A. McIntyre of Wycliffe College Toronto, in an article in the *Christian Guardian* of Aug. 11th, 1920, says of the picture "It is a triumph of artistic interpretation." He quotes the opening words of James Burns in his study of "The Face of Christ in Art." "The Face of Christ may well be regarded as the most exacting test of Art. To blend divine majesty with human pity, to paint the face that will satisfy the imaginations of the artist and the feelings of the devout is a task in which the greatest could hope only partially to succeed." He then adds that Mr. Forster's painting meets this test and places him at once amongst the foremost interpreters of the personality of Christ. He says that in this work the artist is also a preacher.



THE NEW MISSIONARY AND THE JAPANESE LANGUAGE

By G. M. ROWLAND, D. D.

Prayer and a Tongue Thirty five years ago Hartford Seminary provided a course of lectures on missions. The lecturer was the late Dr. A. C. Thomson. Dr. Thomson had visited foreign mission fields in person, and studied missionary problems at first hand. He had one of the best missionary libraries of his day; and he used it persistently. He was a high authority on the subject of foreign missions. His twelve lectures, elaborately prepared, covered the history, the theory and the practice of missions. Two out-standing impressions were made upon the mind of at least one hearer. These were the need of prayer, and the need of mastering the vernacular of the people to whom the new missionary goes. The lectures left no room for doubt on these two points. And thirty five years of experience on the part of the present writer have confirmed the emphasis of the wise lecturer beyond a peradventure.

The value and power of intercessory prayer probably no one will question. The value and power for the missionary of a mastery of the speech of his people is second only to that of his faith and his prayer. The writer early resolved that however long he might be permitted to live in Japan he would each succeeding year speak and read Japanese better than the previous year. He still believes in the wisdom of that purpose.

A Comparison I have often said that if I had to choose between doing some small piece of evangelistic work in a given hour and helping a new missionary in his efforts to learn the language, I should regard the assistance to the beginner as the more important service. Help the new man to be fit for more efficient service than the older man can render.

A free, idiomatic, wide-ranging use of the vernacular in ordinary conversation opens doors everywhere that might otherwise forever remain closed. A

sermon or a lecture pronounced by a foreigner naturally, and in chaste Japanese vastly increases the power of his message.

The Heart Through The Vernacular

Moreover the missionary who can communicate easily with the people in their own tongue will find them coming to him with the deepest things of their hearts as they could not do if they had to speak in his language, to them a foreign language. It is a common experience of the missionary who can speak Japanese but who uses a little English now and then with students who wish English practice, to find them turning to Japanese when they really wish to say something of vital importance.

Again, that real deep knowledge of the people, their thoughts and feelings, their philosophy of life, the motives that actuate them, their difficulties, doubts, beliefs, the things that appeal most to their wills—this knowledge of the people themselves, can best be learned through the study of their speech. Some of it can be learned only through a personal knowledge of their tongue. The late Dr. M. L. Gordon used to say it was really a blessing that the young missionary couldn't speak the language when he first came. He would make all sorts of breaks, offend in ways innumerable, the very people he wished to help, if he could speak Japanese before he knew the Japanese.

A Prime Necessity The new missionary can not possibly overestimate the importance of a thorough knowledge of the Japanese language to his work and to his happiness for twenty, thirty, forty years. He needs it in his work. He needs it in his every day life. He needs it in the little relations with shop keeper, servant, jinrikisha man. He needs it every where. The house-wife who may be tempted to feel that her life is chiefly in her home-

making and the training of her children, makes a great mistake, if on that account she excuses herself from patient, hard, continuous language study. Ease in the vernacular literally promotes ease and even economy in the home and with the servants as well as economy of nerve force at every turn. Let every new missionary then, man or woman, single or married, aim very high during his first year or years in Japan, aim at mastery of the tool he will be using all his life.

The Written Language Aim to do the written language as well as the spoken. The missionary who can speak never so glibly but can't read a newspaper or a book is practically illiterate, like the Japanese who never learned to read and write. He cannot know *in Japanese* the daily happenings of the world nor the currents of thought in Japan. Even if he reads an English newspaper, reads reviews in

English of all the important Japanese books, his knowledge is not available to him *in Japanese*. He cannot tell what he knows nor even make reference to it except in language so imperfect as to cheapen both his knowledge and his very self.

Let every mission see to it **Be Stubborn** that its new recruits have ample time and opportunity to learn Japanese. And let every new missionary claim the time and opportunity. Let him be stubborn about it, if he has to be stubborn in order to get his chance. Let the "important missionary work," especially the "important school work," go undone till he prepares his linguistic tools. He can't cut much of a swathe if he tries till he sharpens his scythe. The first year—three years—is the best time to lay solid foundations for future progress in language study and for future efficient "missionary work."

HOW TO SUCCEED WITH THE LANGUAGE

By CHRISTOPHER NOSS, Ph. D.

There comes from the Editor a fluttering request to tell new missionaries how to get the language. This reminds me of a remark just made in my hearing by a brother missionary who is noted for his proficiency. A lady asked him, "How long did it take you to master the Japanese language?" His reply was, "Just fifty years, of which twenty are still ahead of me." That is about the size of the proposition.

The first factor required in order to succeed is, no doubt, a lively sense of the importance and difficulty of the task. I shall never forget the jolt given me on the eve of my departure to the field by the lamented Dr. George William Knox. As he was visiting the theological seminary with which I was connected, I sought him out and asked for advice, saying that I meant to master the language, and had

been thinking that I ought to go to a lonely station where I could hear nothing but Japanese rather than spend my first years in a place where English was much spoken. Dr. Knox did not approve much of sending missionaries to Japan anyhow, and at that particular time was feeling very weary; so he dismissed me with the curt remark: "It will not make any difference where you live; you will never get it anyhow." I must confess that he frightened me. I had committed myself to a course which meant spending many years in a land whose language was impossible. Truly it was a dismal prospect. But the fright was salutary, and induced a determination of very high potential. I owe a great debt of gratitude to my brusque mentor.

But sheer strenuousness alone is not sufficient. The Master, speaking of His

ideal, said, "Men of violence take it by force." But he also said, "Except ye turn and become as little children, ye shall in no wise enter." One must feel a childlike delight in the sounds of the language, and, before he learns what the words mean, find pleasure in repeating them, as one hums a tune that has caught his fancy. We often hear of young missionaries who shun the society of Japanese, and decline to attend a Japanese church, thinking to wait until they can understand what is spoken. But time so spent is not wasted. The best part of the language is acquired by unconscious absorption. For this reason, after a student has spent a year in the Language School and has been started right, I would advise an arrangement by which he may get in more intimate contact with Japanese life than is likely to be the case if residence in Tokyo is much prolonged.

Given the aggressive will and the susceptible mind, success seems to me quite certain, whatever the method followed. When I first came to the field there was neither a language school nor

even a prescribed course, and my seniors left me to my own devices. I picked up a few books in Yokohama, went through a primer, read my Chamberlain, and practiced faithfully some exercises prepared by Dr. Brown in accordance with the method of Prendergast. After six months, feeling that I was not getting anywhere, I bethought myself of a bulky red book that I had the year before bought at a stall on Unter den Linden, Berlin, and found that it was just what I needed. This book, prepared by Dr. Lange, followed the familiar old method of Ollendorff. Later I recast the material in it, somewhat expanding it, for the benefit of English-speaking students. This English Lange has been widely used, especially by our British cousins, whose characteristic conservatism is manifest in this matter also. Some one ought to prepare a manual more adequate than this one, whose shortcomings, grammatical and pedagogical, are plain to see. But unless one has a teacher who is enthusiastic over some superior method, I still consider the good old way probably best for most of us.

Over a year ago steps were taken for the organization of a Union Choral Society in Nagoya, the object of which is to improve the general congregational singing in all the Churches of the city. The Chorus now has an enrollment of over forty, and before another year the hope is to have at least this many over 100. According to the Constitution of the Society there are to be given at least two Song Services a year by the Chorus, one at Easter, the other at Thanksgiving. The members are now hard at work for their first Concert to be held on Easter Monday, March 28th.



THERE WILL BE GIANTS THESE DAYS

SOJOURNER

It is very natural to think that the best days have passed. It sticks in our minds that "There were giants in those days," and it is by no means easy to anticipate giants in these. Those who have listened with awe to reports of how Drs. Verbeck, DeForest and Guy, to say nothing of a number of the older men still living, could speak the Japanese language, find it difficult to see incipient Verbecks in young men fresh from college and seminary.

But the truth is that while we may not have many outstanding names, it is probable that there is relatively a far greater ability in the use of the language to-day than ever before, and we might be surprised to find, after examination, that there are men among us to-day with such ability in the language that if they had been living in the first decades of mission history in this country they might even have been able to surpass the shining lights of that day. It is quite certain that the missionaries of the first three decades of missionary history, considered collectively, did not begin to approach the missionaries of this generation in their knowledge of the Chinese characters. Thirty years ago the man who could scan the columns of a newspaper intelligently was the exception: to-day the man who cannot is the exception.

The reason for the above is not hard to find. The missions and the Boards set a much higher standard, give the candidate much more time for the attainment of the standard, and furnish funds for instruction in a far more generous spirit. The very earliest missionaries were much hampered in their freedom of approach to the Japanese, and if they were so minded had abundant time for study. In succeeding generations opportunities for evangelization became more pressing, and it was only a very exceptional mission that would allow three, or even two years for uninterrupted language study.

It is very evident that the change for the better puts the missionaries of to-day

under very heavy responsibilities. Tho studying alone far back in the interior it would be only a very exceptional person who could fail to make good in the use of the language, while so thorough and persistent are the methods of the language school in Tokyo that, after visiting the school, it is hard to believe that anyone could study there for a couple of years and not have a very generous amount indeed of knowledge and proficiency drilled in and riveted fast.

The Language School has its own methods and what answer for text-books. Besides that there are language helps that seem sufficient to fill every need. It is regrettable that some of these are out of print, or nearly so, but there are still plenty to be had. Books by Aston; Gubbins, Verbeck, Chamberlain and Lange are standards. The last two can be obtained with little difficulty, and the eager student can readily obtain at least a perusal of books on the written and colloquial speech by the others.

Perhaps a few words in regard to text-books may not be out of place. Gubbins' excellent dictionary is almost unattainable, but there are Japanese works of a similar kind that are open to students with the proficiency that is quite common to-day. Aston's book on the Written Language must be borrowed from some friend, but it is suspected that there are copies in Germany that may once more come on the market. There are a plenty of the Synopsis of All the Conjugations of the Japanese Verbs by Dr. Verbeck. Aston on the colloquial and Chamberlain on the written speech need perhaps to be borrowed, but are interesting for comparison.

Chamberlain's *Moji no Shirube*, a royal book, is out of print. The Kyobunkwan is considering a new edition. The book cost originally fifteen *yen*, but would now cost probably twenty-five or thirty. But it is worth it. If several score persons would write to the Kyobunkwan stating that they were interested in procuring the book, probably a new edition would

be assured. Many people hesitate to think of paying thirty *yen* for a single book,—but it depends on the book.

Mr. Rose-Inness will in due time publish an interesting work. He procured five hundred sets of the Primary School Readers, and is preparing a rather elaborate commentary which will tell every thing that a good teacher ought to tell but possibly might not. Mr. Inness is a very pains-taking student, and in questions of proper readings or proper renderings of classical or colloquial renderings, will be found perfectly reliable. A set of the readers and the commentary will be sold together. The five hundred sets ought not to last long. He has had sympathetic assistance from the Monbusho.

Some years ago a brochure entitled "How to Pray in Japanese," was published. It was found useful by many, and has been out of print for some time. It is a satisfaction to learn that a new edition is now going to press and will be on sale in a couple of months.

It is a cause for congratulation that we have the Fourth Edition of Satow's English Japanese Dictionary, and also that the price does not seem to have been affected greatly by the war. The

Kyobunkwan has bound up what it had left of the Dictionary of Six Thousand Characters. Perhaps there are one hundred and fifty copies left. Will a new edition be required? Can the next generation get along without it? In what respects can it be improved?

Does the missionary need the language as much as formerly, or in view of the fact that so many use English and prefer to talk English of a sort, is it not a waste of energy to do the very hard work that is indispensable to a thorough command of the speech of the people? One cannot but recognize that the eagerness manifested on every hand to learn English and use it on foreigners greatly increases the difficulty of acquiring the language, but we think that it should be insisted on for a missionary that he should first learn Japanese, and then use whichever language best suits his purposes. Besides, there will always be plenty who can never use effectively anything but English.

The missionary body seems at present to be talking and writing very little about the language, but a great deal of studying is going on, and the total command on the part of the missionary body is considerably more creditable than fifteen years ago.



The "Aiseikwan" in Kameido, Tokyo, has been established as a hostel and recreation centre for girls engaged in industrial work or in business. If any person interested in or knowing of such girls in the neighborhood of Kameido or Honjo will send to the address given below information as to where they may be found an effort will be made to get into touch with them.

Miss A. W. Allen,
"Aiseikwan"

380 Sunahara, Yanagishima,
Kameido, Tokyo-fuka.

RELIGIOUS EDUCATION; ITS AIMS AND PURPOSES

By PROF. B. F. SHIVELY, DOSHISHA

Many thoughtful persons are asking to-day, whether the church has not outlived her usefulness. They suggest that perhaps some other institution of a more social bent will be necessary to meet the changing conditions and needs of the new day. The inference, if not the charge, is that the church has failed in the essential work which she may reasonably be expected to do.

It would not be surprising if, to-day, some of those who have been doing most in the work of the church were not among the first to say that the church has laid herself open to this charge. They would say that it is high time her leaders should undertake to evaluate the various lines of her activity and to plan more adequately for the kind of advance program which will more nearly measure up to the supreme task the Christian message lays upon her.

It must be evident to all that certain neglected phases of her work must receive increasing emphasis if that message means anything. Perhaps all would agree that the essential message of Christianity is that *man is the child of God intended to grow into the likeness of God Himself*. This one thought alone ought to be enough to set the whole church on fire for its speedy accomplishment. Indeed one wonders why we have come such a short way in the line of its realization. May it not be that it is because we have not set the child in the midst as Christ did. May it not be that it is because the church has failed to conserve her childhood and the larger childhood outside of the church for the Kingdom of God. May it not be that it is because the church has not planned for that *growth* which we hold to-day to be the normal way toward Godlikeness. It is on these assumptions that religious education proceeds to the task of helping the church into a more hopeful field of ministry than she has found heretofore.

One of the first things we must do in any serious attempt in a program of religious education is to define its aims

and purposes. We are concerned primarily in determining what these should be in the light of the great educational ideal which is possible in the field of religion. A brief study of the aims and purposes of education in general as outlined by those who are at the head of the most modern movements in the field of education to-day, will be helpful at this point.

The point of departure in education has generally been the subject-matter. Here are certain principles and facts which the child should know. Accordingly they are arranged in logical order by the adult mind and set before the child to be committed to memory for future use. In this conception the emphasis is doubly misplaced. It is on the material rather than on the child, and on the future rather than on the present. The child is looked upon as a future possibility. His present worth is not taken into the account. The primary interest is in the future. The child figures chiefly as a storage for the principles and facts which may be of use to him in the future if he applies himself with sufficient diligence to their acquisition.

The main task of the educator, therefore, has inevitably been to devise the best possible way to get the child to take what was set before him. So it is that *method* has been such an important part of the teaching process. The doctrine of interest sprang out of the same soil and held a place of chief consideration with educators for more than a quarter century. The importance of this doctrine of interest and the purpose it served in "the storage of fact" system are not questioned here. It is the system itself which, in our judgment, is wrong. Its chief weakness is that it places no present value on the child.

On the other hand, modern educational theory and practice assume that the child is a member of society now, and that he is capable of living a full child's life within that society. It is not his future, but

his present life that is our chief immediate concern, therefore, while our ultimate concern is his prospective growth to maturity. We take our stand with the child, and from him and his problems we take our departure. We look upon child life as one that is rich and full, brimming over with activity, and infinitely potential for the *present*. We believe he is somebody to be respected. We believe in him and in his ability to live a full life, as a child, in the home, in school, on the playground, and in society where he will be regarded as a member of the group and encouraged to perform the functions of such membership.

The problems of the child are, generically, the problems of every one else, namely, those of adjustment to environment. All life is one continuous problem of how the individual can adjust himself to society and its ideals, and how society can be adjusted to the individual and to his ideals. This matter of adjustment is a very real and present one to the child. It is his daily companion. What he needs in helping to solve it is not facts merely, but also, sympathy and encouragement. His problems are those of a child, to be sure, but they are of infinite significance to both him and to society. Not least in importance is the attitude he takes toward the problems which confront him. It is of rather greater significance that the child form right habits of meeting his problems and of attacking them than it is that each difficulty should be solved just as an adult would solve it. Herein lies the crux of the function of all education.

From the above discussion it must follow that the aims and purposes of education are to be found in society. Those values which society think to be of greatest importance are to be the determining factors in the selection of our aims. We may then say that the final purpose of education is to change the child into a mature member of society taking his place and performing the functions of mature citizenship. Surely this is what our best judgment as it is embodied in society, demands of education. But this is the final and ultimate purpose. It is too far removed from the

daily task of education to be of immediate help. There must be other and more immediate aims for each stage in the process. These several aims will lie within the ultimate aim so that there will be no conflicting of aims. The ultimate will be the sum of all the series of immediate aims leading up to it. The former are ever growing in content toward the content of the latter.

It must be clear that underlying this conception is the idea that education is a growth. It is a process. It is a development. It is an unfolding. It is a constant process of self-discovery; it is the finding of one's self. It is, furthermore, a development from within as opposed to something imposed from without. It is not a giving to the child something which he may pile up, as fact upon fact, like a brick building is erected. The germ of it all lies deep within the child nature waiting to be called to birth at the touch of his surroundings. It becomes the great task of education to provide such surroundings as will call forth responses intended to lead the child step by step in the process of self discovery till he attains the final goal of the realization of mature self-hood. If these are wisely chosen he will be acquainting himself with the things which society values most highly, and will be realizing himself through social action. In short, the end of education at each step in the process will be the self-realization of the individual in society.

Turning then, to the field of religious education, we believe the same theory holds true. Moreover, it seems to be the only theory that will adequately provide a society founded in the Christian ideal of one great family of men, women and children in fellowship with their Father, God, whose will—because it is their own it is their continuous and abounding good pleasure to do.

In looking, then, for our aims and purposes in the field of religious education where shall we turn but to this same Christian society. We will need to look for those things which this society, commonly called The Kingdom of God, values most highly. In doing so we at once discover that the highest goal for

life which this society has ever set for itself is the Life of Service. This is the ideal which Jesus taught and lived. Ever since Jesus lived, this ideal has been the paramount issue among those great ones who have stood true to those which are highest and best. It follows that the final aim of religious education for us Christians is mature membership in this Christian society. This includes taking one's place and performing the functions of membership in The Kingdom of God. This is the highest end we know.

But this is the ultimate end suited only to the mature. It is too far removed for the purposes of religious education. There must be more definite and immediate ends. These, again, will fall within the ultimate aim. We must take the child in his immaturity and deal with him as a junior member of society. We are interested primarily in the present and its problems for him. It becomes the province of religious education to help the child to solve, in a Christian way, the problems which are immediate to his life as a child. It is not so much fact and principle that he needs; it is Christian sympathy, and especially, encouragement and guidance in his own activity toward the solution of his problems. It is the function of religious

education to help him in this process to appreciate the values which the Christian society holds as its highest and best and to lead him in the process of appropriating these in a vital way. To this end the various aims must lie within the range of child life and experience. They must be near enough to his world so that he can feel the importance of them and can realize them within his own experience.

Nor is this enough. As in secular education, so here, we are dealing with a process. It is a growth from within. It is this significant fact that we must never lose sight of in religious education. There will be in our aims the forward look calling out the ever awakening possibilities of the developing child. We need to clear the way for this future development by meeting the various difficulties which present themselves, in the attitude of the solver of problems. The child will be thus growing into those wholesome habits and attitudes toward life and its problems so that he will come gradually but surely into full citizenship in the family of God with man-grown powers. He will be prepared to take his place in the Kingdom and its program for the world as becomes the sons of the Father.

A PRAYER

The following prayer was composed by Robert Louis Stevenson, and read to his family the night before he died:—

"We beseech Thee, LORD, to behold us with favour, folk of many families and nations, gathered together in the peace of this roof: weak men and women subsisting under the covert of Thy patience. Be patient still; suffer us yet awhile longer—with our broken promises of good, with our idle endeavours against evil—suffer us awhile longer to endure, and (if it may be) help us to do better. Bless to us our extraordinary mercies; if the day come when these must be taken, have us play the man under affliction. Be with our friends; be with ourselves. Go with each of us to rest; if any awake, temper to them the dark hours of watching; and when the day returns to us, our sun and comforter, call us with morning faces and with morning hearts—eager to labour—eager to be happy, if happiness shall be our portion; and if the day be marked to sorrow—strong to endure it. We thank Thee and praise Thee; and in the words of Him to Whom this day is sacred, close our oblation."



Student Missionaries in Japanese Language School, Tokyo
Picture taken on Annual Excursion in Nikko, Nov. 1920

(See page 85)



Present Home of the American School in Japan, at Shibaura, Tokyo

THE AMERICAN SCHOOL IN JAPAN

By W. E. HOFFSOMMER PH. D., PRINCIPAL

This article is written on the supposition that its readers are convinced that there should be a good school for foreign children in Tokyo. Hence, this point is not argued. This is a description of the recent development and tendencies in the American School.

Building and Equipment

The most striking of these is the change to the new building at Shibaura, Tokyo. For eighteen years the school has been housed successively in the Kan-da Y. M. C. A. building and in such buildings of the Presbyterian and Episcopal Missions in Tsukiji as were available from time to time. None of these had been built especially for the use of the school. In the Spring of 1920 it became imperative to leave the buildings and grounds then occupied. A committee of the Board of the School sought in vain for a place to rent within any reasonable figure. In this extremity the newly elected president of the Board, Mr. E. W. Frazar, offered to erect a temporary building on his land out in the made land extension (New Tsukiji) in the general direction of Shinagawa, that is, the part of the city nearest to Yokohama. The idea in Mr. Frazar's mind and in the minds of the members of the Board was to put up a very cheap structure which might tide the school over until sufficient funds could be gotten together from the Inter-Church World Movement and Foreign Business Houses to erect a complete and adequate plant. This temporary building could then be used by the Sale and Frazar Co. for its own business purposes. With these ideas prevailing, tentative plans were drawn up and a contract between the owner and the Board was signed.

The Original Idea Grows

But as the pencil sketches were transferred to blue prints and passed back and forth, the original plan expanded in size and the specifications became more elaborate and substantial. Instead of a cheap building following Japanese lines of construction the school now erected is

foreign in every particular. Instead of being of temporary construction, it has metal concrete basement floors, stone foundations, brick first story, shingled second story, slate roof, fire proof furnace room and reinforced concrete and tiled kitchen, with floors, walls and ceilings in hard wood, and modern sanitary toilets and wash room arrangements. In the old building some of the class rooms had small windows; in the new, the unilateral, artistically curtained system gives a proportion of light space of more than twenty five per cent of floor space. Where formerly the students and teachers were inconvenienced by unjacketed stoves, pipe and smoke, they now have the advantage of an evenly distributed hot water system. The black painted boards used for writing have been replaced by a four ply pressed green paper board giving more space and being easier and more pleasant to the eyes. Crowded play conditions in the former grounds resulting in student friction, broken windows, trampling by big pupils over the rights of little ones, bursting out into the public street for sheer breathing room—these have given place to space, wind blown and free. The school enclosure of one acre, another cindered piece of another acre, and, until building by other owners takes place, still other acres of open land offer opportunities for individual running and for group games requiring as much space as base ball and foot ball. Out of a possible one thousand score of perfection for a city school building, grounds, and equipment, our present plant scores about six hundred and sixty three.

The Hot Lunch and Rest Room

The fact that the location of the school is on the outskirts of the city makes it impossible for any student to go home for lunch. Consequently, the kitchen and dining room become daily the scenes of an essential industry. This is handled under the care of the Mothers' Auxiliary. The children bring their own sandwiches and are served something hot at a minimum cost. Because most students must

have an early breakfast in order to cross the large city and cannot get home much before supper, the lunch has become indispensable to good health and has grown from the occasional visit of a mother or two bearing some warm food from home to a rapid handling of large quantities by the cook and his helpers.

In the new building provision is also made for a rest room, comfortably furnished for the convenience of those who need it. A telephone, a phonograph, with seventy five records, well selected pictures on the walls, national flags, two pianos, and two cloak rooms add much to the artistic and physical comfort of all in the building.

The Teachers At nearly every public function of the school in the past, speakers have taken opportunity to call attention to the fact that a school consists not of equipment and building but of the teachers and the students, and they have gone on to tell of the almost brilliant careers of boys and girls who had passed out of the doors of this school, illy equipped materially, but rich in student and teacher quality. This is eternally true, and the school that is the American School today numbered among its teachers many of high quality and unimpeachable character. Still, it may be asserted that never at one period has the school had a better faculty than at present. And further, few cities of the first class in the United States maintain a higher professional quality. Quoting from Prof. L. D. Coffman's investigation of the "Social Composition of the Teaching Population." "The typical American female teacher received but four years training beyond the elementary schools." Speaking of the teaching staff of Secondary schools in the United States, Strayer and Thorndike say, "The length of education beyond the elementary school in the case of women teachers ranges from 0 to 12 years, or possibly higher in a few cases. The typical condition is 8 years..... The length of experience.....for women.....the median is probably 6 years." The typical female teacher in our school has received six and a half years of training beyond the elementary schools. The length of educa-

tion beyond the elementary school in the cases of the women teachers in the high school averages eight years. Their length of experience averages over ten years.

All the grade teachers are graduates of normal or training schools. Every high school teacher but one is a graduate of a college, and this one has a B. E. with over twenty years experience. On the staff there are six teachers who hold the degree of Bachelor of Arts. This preparation, both scholastic and professional, is of inestimable value and takes on a new meaning for the school and the community as we are far removed from the inspirational melieu in which our fellow teachers at home work, think, and develop. Ten of our teachers are Americans; there is also one English woman, one French woman, and one Japanese.

The Students In 1902 a few missionary mothers got together with their own children and the school began. But the idea was too good to keep confined to one section of the community, and after a while the children of business men and the diplomatic corps joined the group. The demand arose naturally for teachers brought here for the specific purpose of teaching. This change placed non-missionaries upon the staff, and there came a change in the support and the character of those attending. Last year at one time a majority of the staff were parents; today but two out of the thirteen are what we designate as "home folks." The proportion of the non-missionary community has gradually crept up until now there are fully fifty per cent of the children from parents who are in Japan for other reasons than those distinctly religious. The mingling of these children from different kinds of homes approximates the conditions in the public schools in America.

The institution is called the *American School*, but only in a negligible number of cases has this name kept those of other nationality away. At the close of the last term, the numbers were as follows:

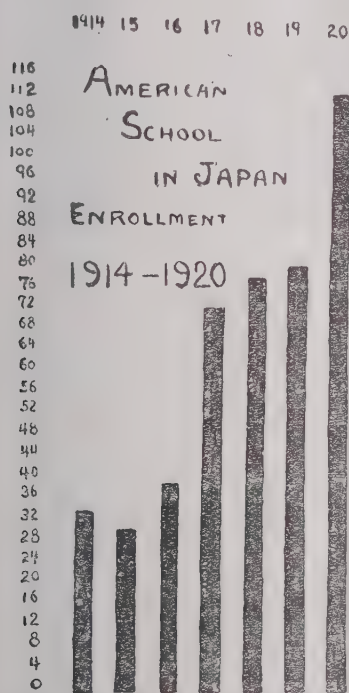
American...	68
British ...	17
Japanese ...	16
Russian ...	11

German	...	...	...	...	2
Czeck	...	...	...	...	3
Brazilian	...	...	...	...	1
Serbian	...	...	...	...	1
Chilian	...	...	...	...	1
Chinese	...	...	...	...	1
Italian	...	...	...	...	1

120

As a consequence of this variety in the class room and on the play ground, each student must make good himself if he wishes to be considered worth while. The resulting competition is both friendly and stimulating.

The increase in numbers by calendar years recently has been as follows:



1914...	...	...	...	...	34
1915...	...	...	...	...	30
1916...	...	...	...	...	38
1917...	...	...	...	...	72
1918...	...	...	...	...	77
1919...	...	...	...	...	80
1920...	...	...	...	...	114

As to the mental quality of the student body, we are not yet prepared to make any scientific statement, but this much may be said—that whereas in the average

American school more students are below grade according to age than those above we find the condition exactly reversed here. We actually have more advanced students than normal students. Superior parentage, superior teaching and small classes help to bring about this condition. The figures are:

Advanced	...	...	...	47
Normal	...	...	...	44
Retarded	...	...	...	29

120

The Course

We are taking as our norm for the eight grades the Baltimore County course of study. Of this it may be said, to quote from the preface, "The present Course of Study may be characterized as the crystallized present judgment of large groups of specialists in grade supervision, together with the judgment and helpful criticism of subject specialists not connected directly with our schools, on the organization of subject matter in their special fields. As such, it affords a new point of departure in our elementary school work. It represents our best experience and our present ideals and practice." In the high school we make the following offerings, the number of years that the subject is offered being indicated by a figure: English—4; Mathematics—3; Science—2; Latin—4; French—4; Japanese—4; History, Civics, and Economics—4; Singing—4. The course is primarily American but we cannot make it nor does any one desire to have it chauvinistic. The mere presence of other nationalities in the class and the staff has a very wholesome effect upon any ultra patriotic young teacher fresh from the States. But as the best thought today is that internationalism shall be reached by sane nationalism, so our straight line is American education, but we turn aside as opportunity offers or as facilities permit. Generally speaking, there have always been enough British on the staff to make the work at least Anglo-Saxon.

Our belief is that if we strengthen the main courses and offer from time to time consideration to the needs of groups other than Americans, this school will be as satisfactory a school for all parties con-

cerned as can be made in Japan, and will be most satisfactory to the majority of those who remain here for pre-collegiate education.

Student Activities

Time was when about the only way the boys could expend their extra energies was by throwing stones at dead rats in the canals in Tsukiji. Now we are removed from the noise and dust of the city and open to sun and wind on play ground and in class room. We all realize, however, that though cramped quarters tend to accentuate social temptations, the dangers do not necessarily disappear in the open air. This is the more true with regard to the so-called petty and unhealthy indulgences practised by many, evidently a part of the modern civilized social environment in which children move when away from school regime. Schools, as such, take over many responsibilities from the shoulders of parents and guardians, but some remain there which cannot be delegated or shirked. The school is but one agency for social betterment.

In the American School there is a boy scout troop and a group of girl scouts. The students are fully organized for all branches of athletics. Music helps to increase the esprit de corps. This is the answer we give to the overflowing physical powers of the youth under our control. I do not speak now of the evident but unobtrusive religious influences that are also present and vital.

Support and Budget

The receipts of the year 1920-1921 are in the budget as follows:

Mission subscriptions.....	10,800
American Association subscriptions	14,464
Various subscriptions	1,403
Interest on Funds	10,500
Interest on Bonds and Securities	222
Sale of Books and supplies..	1,200
Tuition fees	13,350
Sundries.....	100

¥ 52,039

At the present time we have a wider representation of supporting constituencies than ever before, including, as will be

noted, the Missions, business houses, individuals, the American Association of Tokyo, and the regular fees.

The constitution reads: "The Board of Trustees shall be composed as follows: One representative from each Mission or business firm making an annual contribution of Five Hundred Yen or more or a donation of an amount equivalent in annual interest value of Five Hundred Yen or more, to the support of the school, and one each from...any other organization recognized by the Board as interesting itself in the financial support of the school."

The New Name

The question has been asked many times as to why the name has been changed to THE AMERICAN SCHOOL IN JAPAN rather than to the INTERNATIONAL SCHOOL or the COSMOPOLITAN SCHOOL or the TOKYO FOREIGN SCHOOL or the JAPAN SCHOOL FOR FOREIGN CHILDREN. The answer is plain and straight forward. We had, when the name was changed in the spring of 1920 the active interest of a most powerful group of Americans both in the Trusteeship and outside who believed that as American business and missionary interests were growing in Japan and as the air was full of large movements in the United States it would be possible to launch the plan for an adequate and endowed school and carry it to completion if one group with one definite educational ideal should shoulder the responsibility. In this judgment we had the concurrence of the British Board members of the large Executive Committee which acts ad interim for the Board. For eighteen years the school had more or less held its own but with no marked advancement. Now, together with other men, Ambassador Morris and Mr. Frazar gripped the proposition; the community and the Board felt its time of achievement had come. A considerable sum of money, given originally to "an American School in Japan" was made available, by this change of name. That is to say, nothing remarkable had been done under scattered responsibility and control—something might be done, they believed, under a single ideal.

The Future

We hope for the realization of this ideal. It had been hoped that the religious forces would rally through the Inter Church World Movement. The failure of this movement to provide any money for us is but a temporary check. The tide of American business is ebbing just now but that too will rise again. 'Too many men and women are praying, planning,' and working at this proposition to have it fail. Our cause is too just; the school is too useful.

In this paper the intention has been to express the enthusiasm with which the teachers, students and community welcome the new building at Shibaura. But always in the back of our minds loom the plans for seven acres of land, dormitories for two hundred boarding students, homes for teachers, buildings and grounds sufficient to train all from kindergarten to high school in health and the three R's, and in the high school differentiated courses in the regular old line high school

studies and in manual training, general science, household science, commercial work, modern languages, and art. We look forward to locating these activities so that Tokyo and Yokohama may both be served and that the children of parents outside of these cities may find homes with us for their educational life up to college. We confidently expect the gradual integration of school and community activities for mutual benefit. The high school will be affiliated closer and closer with colleges and universities in the home land; the staff will become more and more permanent because of better working conditions. For this building and endowment fund one million yen is required. One hundred thousand is in hand now. The givers may confidently expect that the Board will expend this on the one hand with the highest business acumen and most careful scrutiny and on the other hand with the deepest sense of stewardship and of service.

TRANSLATIONS FROM THE JAPANESE PRESS

By DR. S. H. WAINRIGHT

Science and Superstition

Dr. S. Shinjo has published a series of articles on the subject of science and superstition in the Tokyo *Nichi-Nichi*, a daily newspaper. These two words represent two outstanding factors in the Japanese situation. The introduction of modern science has been a salient feature of the new Japan, while superstitions have been inherited from the past. Dr. Shinjo compares science and superstition to day and night. The antagonism between the two, in his mind, is like that between light and darkness. "Ghosts have always appeared," he says, "in the night time. In proportion as electric lights are introduced, the appearance of ghosts ceases. As the theory of science widens, the domain of superstition shrinks in extent."

If these statements be true, why does Dr. Shinjo find it necessary to discuss

the subject? He says himself that it seems unnecessary to wage war on superstitions. Nevertheless, he feels obliged to take up his pen on the subject owing to the numerous superstitions still in vogue. He does not appear to be impressed with the significance of the fact that in spite of science superstitions maintain their place in the world. He complains that intellectual people, not a few, still believe in fortune telling, in *senrigan* (supernormal vision) and in astrology. Though we should expect this type of mind to disappear with the progress of civilization, yet as a matter of fact it does not disappear. He expresses the opinion that the unrest prevailing as a result of the War has rendered the human mind an easy prey to all sorts of superstitious practises.

The Omoto religion, he says, has sprung up and has availed itself of superstitions,

no doubt because these are effective in gaining adherents. He also calls attention to the daily horoscopes published in the newspapers. He complains that the newspapers encourage superstition by publishing daily the indications founded upon astrology. The reader may not be aware that astrological reports are published daily by the newspapers along with weather reports, though in a different place. The twelve zodiacal signs, the ten cyclical signs and the "nine stars" enter into these astrological calculations. In the Tokyo *Nichi-Nichi*, for example, published on New Years Day, the day this series of articles began, various indications are given, founded upon these signs. Among the readings, it is said that the day is bad "for cutting cloth, and for wearing new kimono for the first time." One of the nine stars points in a direction said to be very dangerous. The indication of the white star is to drink to one's health with a quiet mind and offer congratulations for the peaceful reign and plan for a happy home life. The black star indicates a feeling of dullness as an after-effect in society. This calls for deep reflection and the subduing of one's spirit by drinking to his health. The blue star also calls for a drink, but with the caution not to drink too much. The green star hints that one should make a great plan for the year. The yellow star intimates that everybody is happy with the New Year feeling and enjoins us to be at peace and to take up life's struggle. The sixth or white star indicates that the depression of last winter will prevail during this winter. One will have good luck, if he maintains himself with self-respecting bearing. The red or seventh star points to the necessity of effort following distress and the need of caution not to be attacked by illness. The eighth or white star says that to drink spiced *sake*, even to intoxication, is not bad, provided one does not stir up a quarrel and provided he maintains order in his house. The ninth or purple star signifies that one may drink as much *sake* as he wishes, but he should not destroy himself with women. The writer of these articles on Science and Superstition protests against consulting the stars, not on the

ground of their "wet" doctrines, but because of his distrust of their messages in any sense!

Most superstitions, says Dr. Shinjo, have their center in fortune telling. But from the scientific standpoint, it is very foolish to seek good luck and to try to escape misfortune by such means. Five thousand years have elapsed since history began and the progress of science is very slow. There is so much that is still unknown, the height of the heavens and the depth of the earth, that people are evermore threatened by natural calamities about which their knowledge is imperfect. Dr. Shinjo does not voice the prevailing sentiment of men of science when he says, "there is no room to day for superstition, for there is nothing mysterious and nothing strange around us." It would be more correct to say that science has removed the veil and has given us a vision of the mysterious and the strange such as the world has never had before. When he says furthermore that there is no such thing to scientific men as an "accident" and that everything is explained by causality, he is stating only half the truth. He is leaving out of account the realm of freedom and providence.

The greater number of superstitions, he says, relate to astrology. This he explained as being due to the magnitude and the mystery of the heavens. Dr. Shinjo devotes much space to scientific exposition in order to show how unfounded are many superstitions. He declares that the sexagenary cycle and the nine stars were developed into a system of astrology in China not only through ignorance of science but through imposture. He points out various mistakes in the calendar.

Dr. Shinjo makes light of prayer to gods and Buddhas with reference to accidents. Everything is a part of the world's order. Our faculties are incapable of tracing intricate affairs to their ultimate starting point and we are taken by surprise because the causes are hidden. Accidents can not be eliminated so long as our knowledge is incomplete. Man should think a long time before he takes to the divining rods and the gods will not

accept our unwise and selfish supplications. Dr. Shinjo urges his readers to act according to reason and to further science.

Buddhist Education and Present Day Education

Mr. Y. Yota, in the February *Zendo*, discusses the question of Buddhist education and current ideas of education. He complains that many are eager to adopt western ideas and too ready to put aside eastern ideas. The urgent demand of the times calls for the utilization of eastern tendencies of thought and the essentials of eastern culture. Three motives actuate him in the study of this question.

As the first motive, he thinks that there is occasion for making clear the truth of the present situation. The new ideas of modern men are as a matter of fact surcharged with traditional influence. Modern men are not conscious of the degree the ideas of their own past surround and influence them. His first object is to make this point clear.

He is prompted, secondly, by the thought that Buddhist education, or that of the Zen Sect, from the standpoint of which he is writing, is in a position to make a contribution to the educational world. The present tendency, for example, is to take partial views of education. Some attach importance to the "intellect" and others to the "will," some to "originality" and some to "imitation," some speak of "spontaneous education," and others of the education of the "personality;" others still of "naturalistic education," and other advocates uphold "public education," and some attach importance to "industrial education." But education is the education of the whole man. This can not be achieved by any such onesided methods. It will not do to make the content of culture too simple. While maintaining the unity and organic character of education, we should seek for complexity, selecting the good from many sources. He thinks that Buddhism can make a contribution by bringing into prominence this more complete conception.

The third motive by which he is

prompted is the desire to study the history of education. The education of the past means ordinarily the Confucian learning. But Confucian education did not contain the elements of religious education. He is unable to speak for the Shinshu education or for Mt. Koya or Mt. Hiei and their educational methods. He has had no opportunity to study them. But the education of the Zen sect will afford instructive material. In speaking of religious education, he does not wish to be understood to mean religious instruction as a course of study in the curriculum.

The discussion that follows does very little to elucidate the above three points. Yet what the writer says is not without interest. First, he speaks of the "choice of a teacher," and expresses the feeling that teachers today compare unfavorably with a man like Shaku Soyen. With truth, he makes much of the choice of a teacher as being essential to a good education. Under the next heading, namely "ideals and experience," he seeks to show that even Zen Buddhism is very practical. Two illustrations are given. The first is that of a priest who was very careful to place his sandals in proper order at the entrance when they were removed. This does not seem to accord with the careless bearing cultivated by the Zen priests in former times. The second illustration is that of the example of General Nogi who had both sandals made alike so that there would be no confusion, over left and right, at a time when prompt action was demanded. The ancient warriors were fond of Zen Buddhism and these illustrations show the importance attached to even small matters in practical conduct.

Under the heading of "originality," to which much importance is now attached in education, the writer has no difficulty in pointing out that Zen Buddhism was no adherent of mere imitation. The Zen method is referred to as an illustration of the "originality" of Zen teaching. The method is a familiar one in Zen books and consists of a problem propounded by the teacher to the pupil. There are one thousand eight hundred of these, he says, each differing from the others, to be found in Zen records. The truth is,

this writer says, everything about us propounds a problem for solution, or in other words is an appeal to originality.

This leads on to the next heading which is "individuality," the importance of which he seeks to illustrate by reference to the Buddhist method "of expediency in teaching. It is well known that Buddhism carries to extremes the principle of accommodation, by adapting its message to the degree of intelligence possessed by the hearer.

Under the next heading he discusses "work" and refers to the celebrated Hyakujo, a priest who lived to be ninety five years old during the Tang period in China. At the age of ninety, he insisted upon using the plough in the field. The plough was stolen from him to keep him from working. He then refused to eat and gave utterance to the Pauline principle almost in the same words. Paul said that "if any would not work, neither should he eat." Hyakujo's way of putting it was, "If today no work, then today no food."

The article would not be complete without a word concerning "democracy." Under this heading the writer observes that the spirit of democracy prevails among the priests as is shown by the simplicity of superiors in their manner of living. There is therefore no class distinction separating those who learn and those who teach. He further calls attention to the doctrine of equality (byodo) inculcated by Buddhism.

In the "conclusion," the last part of the article, the writer reverts to the broader outlook of the beginning of his discussion. He thinks there is a better solution for social and educational problems than by subservience to the views of western men. A solution can be found without walking in the path that leads to political or social revolution. There is a marked difference, he says, in the

respective tendencies of eastern and western social organization. He thinks that western civilization has run its course. No revolution in the social order can establish peace or bring happiness to the people. The only salvation is in a change of ideas. The thoughts of Bergson and Eucken, propagated in the west, have gained an effective influence in Japan. But the fundamental principles of these philosophers are derived from oriental thought.

The writer proceeds to make a curious comparison between the east and the west. Oriental nations, he says, are based on agriculture. They live on wet soil and make high floors on which they sit in a squatting posture. Agriculture renders cooperation necessary and gives impetus to the development of the family system. In the occident (and to some degree in China) nations have a pastoral basis and live on dry soil. They have no need of floors and sit on chairs. In their pastoral pursuit they range over wide areas and become scattered and widely separated which encourages individualism. The tendency of ideas in the orient is synthetical and in the occident analytical. In the west science prevails and constructive organization. In the Orient philosophy flourishes and intuitionism.

The last statement represents a wide spread view among orientals. It might be argued with considerable force that just the reverse is true, namely, that the west is synthetic and the orient analytical in the tendencies of thought. The Buddhist writer concludes by saying that he has no desire to make an invidious comparison between the east and west. He wishes to point out Japan's advantageous position as an intermediary between the two types of civilization. He thinks that Japan can work out some form of unity between the two.



THE JAPANESE LANGUAGE SCHOOL, TOKYO

Mr. K. S. Beam has kindly furnished the following facts as to the present condition of the Japanese Language School in Tokyo:—

Twenty-one different denominations are represented in the student body. The enrolment for the current year is,

	1st year class	2nd year class	3rd year class	Special	Total
Fall Term.....	43	14	6	14	77
Winter Term	41	13	9	24	86

The "Special" group is composed chiefly of missionaries who arrived too late to enter the regular first year class. Twenty new missionaries arrived between October and February.

22 missionaries in distant parts of Japan are following the Correspondence Course provided by the School, and 35 are receiving private instruction in their homes in Tokyo.

First year classes and chapel services are held in the Misaki Tabernacle, Kanda. Second year, Third year and Special classes meet in National Y.M.C.A. Bldg., 10 Omode Sarugaku-cho, Kanda.

Eight Japanese teachers are employed on full time and two on part time. Director—Rev. J. C. Holmes (or furlough); Principal—Mr. Y. Matsumiya.

During Mr. Holmes' absence correspondence can be addressed to K. S. Beam, 2210 Shinjuku, Zushi.

Following is a list of the new missionaries enrolled during the year 1920-21,

NAMES	American Board (Congregational)				ADDRESS IN TOKYO
Downs, Aaron Worth	12 Honmura-cho, Azabu
Downs, Mrs. A. W.	" "
Hackett, H. W.	" "
Baptist					
Derwacter, Frederick M.	10 Rokuchome, Fujimi-cho, Kojimachi
Derwacter, Mrs. F. M.	" "
Jenkins, Louise F.	" "
Kennard, Joseph S. Jr.	29 Sanai-cho, Ushigome
Laughton, James F.	30 Tsukiji, Kyobashi
Laughton, Mrs. J. F.	" "
Moore, Charma M.	10 Fukuro-machi, Surugadai, Kanda
Palmer, Lucy C.	51 Itchome, Temma-cho, Yotsuya
Evangelical Association					
Thede, Harvey	500 Shimo Ochiai-mura
Thede, Mrs. H.	" "
Foreign Christian Missionary Society					
Douglas, Bertha	35 Nakano-cho, Ushigome
Hunter, Joseph B.	Sei Gakuin, Takinogawa
Richey, Helen	35 Nakano-cho, Ushigome
Independent					
Fox, Herman J. (Church of Christ)	1675 Higashi Nakano
Fox, Mrs. N. J.	" "
Beatty, H. E. (Yotsuya Mission)	1766 Nakano
Beatty, Mrs. H. E.	" "

NAMES	Methodist, Canadian	ADDRESS IN TOKYO
Barr, Lulu M.	8 Toriizaka-machi, Azabu	
Greenbank, Katharine M.	380 Sunahara, Yanagishima, Kameido	
Hambly, Olive	"	"
McKenzie, Mrs.	Kamitomizaka.cho, Koishikawa	
Tench, G. R.	"	"
Tench, Mrs. G. R.	"	"
Methodist, Southern		
Searcy, Mary	8 Tsukiji, Kyobashi	
Van Hooser, Ruby	"	"
Methodist Episcopal		
Dorsey, Donna B.	10 Aoyama Gakuin, Aoyama	
Gard, Blanche A.	Aoyama Jo Gakuin, Aoyama	
Krider, Walter W.	1 Aoyama Gakuin, Aoyama	
Krider, Mrs. W. W.	"	"
Paine, Mildred A.	Aoyama Jo Gakuin, Aoyama	
Thurston, Esther V.	"	"
Weiss, E. Ruth	"	"
Presbyterian, Canadian (Formosa)		
Hotson, Jennie L.	30 Kōun-cho, Mita, Shiba	
Presbyterian, Southern		
Cousar, James E. Jr.	19 Kawada cho, Ushigome	
Presbyterian, Northern		
Fleming, May A.	33 Kami Nibancho, Kojimachi	
MacDuff, Esther	16 Tsukiji, Kyobashi	
Reiser, A. Irene	"	"
Wilson, Gertrude	33 Kami Nibancho, Kojimachi	
Reformed Church in U.S.A.		
Nace, I. G.	1912 Shimo Shibuya	
Nugent, Carl	"	"
Nugent, Mrs. C.	"	"
Seventh Day Adventist		
Patterson, W. E.	171 Amanuma, Suginami-mura,	Toyotama-gun
Perkins, Homer J.	"	"
Perkins, Mrs. H. J.	"	"
Kraft, E. J.	169	"
Kraft, Mrs. E. J.	"	"
United Lutheran Church of America		
Knudten, Arthur C.	139 Higashi Kata machi, Hongo	
Knudten, Mrs. A. C.	"	"
Schillinger, G. W.	144 Hara machi, Koishikawa	
Schillinger, Mrs. G. W.	"	"
Y. W. C. A.		
Ferris, Sara D.	2 Sanhome, Sadowaracho, Ushigome	
McGregor, Grace	75 Itchome, Kobinata-Dai-machi,	Koishikawa
Wiser, Edna M.	"	"
Canadian Anglican		
Hawkins, Francis	81 Harajuku, Aoyama	

THE SUNDAY SCHOOL INSTITUTE AT KOBE

By REV. A. T. WILKINSON

The first Sunday School Institute having representatives from the entire Methodist Church was held in Kobe from the 6th to the 9th of Jan. last. Each district in the church including Chosen and the Loochu Islands was allowed to send two delegates, but many more came who paid their own travelling expenses and as many as 116 attended at one session.

The Institute which may be said to have been very successful throughout was held in the Theological Chapel of the Kwansai Gakuin and a few sessions in the Hammil Institute.

Some of the subjects which were discussed were as follows:—

Sunday School Work in relation to the "Taisei Undo"	Rev. K. Ishizaka
How ought I to extend my Sunday School.	Rev. K. Kanazawa
The World's S.S. Convention and S.S. Work in Japan...	Mr. Yamamoto
How to get Church Members to read the Bible	Rev. M. Akazawa
Improvement of S.S. Music. The Training of S.S. Teachers	Rev. K. Nakamura
The Country S. School, Ideal and Actual	Rev. K. Yabe
How to obtain sufficient funds for S. School	Mr. F. Nakamura
Improvement of S. School and required Environment	Mr. Y. Kanda

On the Sunday of the Institute Mr. Mito, S. S. Secretary for the Methodist church conducted a Model S. School which was followed by a very simple but inspiring sermon by Bishop Uzaki on the text: "Feed my Lambs". A S. S. Rally of all the Methodist S. S. children of Kobe was held in the afternoon and in the evening a Thanksgiving Service and Sacred Concert brought this very profitable Convention to a close.

In brief the outstanding emphasis of the Convention was placed on

I. EXTENSION of S. S. Work. It was demonstrated that the S. School is the foundation of all our evangelistic work.

II. The TRAINING of TEACHERS. The necessity of some uniform system and better organization to carry this into

effect. The necessity for better teachers was strongly emphasized.

III. The RELIGIOUS EDUCATION of S. S. children particularly in their conception of GOD, and obligation in regard to SOCIAL SERVICE.

The RESOLUTIONS adopted at the Institute will indicate in themselves the ideals toward which the S. S. Workers of the church are working.

The resolutions may be divided into Seven classes. *First* in regard to EXTENSION, fitting resolutions were passed covering the following points,—(1) Methods of bringing in new scholars. (2) A better understanding of the S. S. by the laymen and the enlisting of their help. (3) The S. S. department of the Church should direct the workers in accomplishing the above objects. (4) Methods for bringing the Primary School and the S. S. into closer relation. (5) How to interest the elder brothers and sisters of the family in the S. S. (6) The greater extension of the Home S. School or Bible School. (7) In May and Nov. of each year special decision Days shall be held for bringing the scholars into the church.

Second a resolution was passed aiming at bringing the lives of our church members into conformity with the teachings of the Bible and emphasizing the great need of Family Worship. To accomplish this the S. S. is to form cradle rolls and adult Bible Classes.

Third, In regard to Methods for improving the Sunday School the following were strongly recommended.

(1) The holding of S. S. Institutes as far as possible in each district.

(2) The appointment by the church of two travelling S. S. Specialists, 2 for each conference.

Fourth in regard to TRAINING SCHOOLS for TEACHERS it was recommended that;

(1) The Committee on training schools be composed of the Head of the S. S. Department and the chairmen of districts

who after consultation may add to their numbers.

(2) This Teacher Training Department may hold S. S. Institutes at Conference, District Meeting, or at other times assisting the local workers.

(3) The department shall award certificates to teachers who have finished the course provided for them in the discipline.

(4) Books will be loaned to teachers who desire to take up this course and also books of reference may be procured from the S. S. Central Office.

(5) Inquiries in regard to management or methods of teaching directed to this department will be referred to specialists who will make suitable replies.

In regard to the Course of Study for teachers it was recommended.

1st Term. Pedagogy, Children's Psychology, N. T. Introduction.

2nd Term. S. S. Management, Music, Study of the Gospels, O. T. Introduction.

3rd Term. S. S. History, Acts and the Epistles, Practical Problems.

Fifth. A large number of recommendations were adopted in regard to more efficient organization, only a few of which we note here. Additions to the ordinary staff of officers were recommended such as corresponding and statistical secretaries, a librarian, a reporter, nurse mother and Conveners of such Committees as Welcome, Visiting, Hygiene, Decoration and the supply of S. S. materials; but these perhaps will only be found practicable in a limited number of schools.

The Music in the S. School is to be improved by a special instructor who takes charge of a S.S. choir and wherever possible an orchestra should be formed.

The division of scholars into classes runs from the cradle roll up to the oldest adult members. Particular emphasis is placed on young people's classes from the higher Primary School up to Middle School grades. It is recognized that it is from the ages of twelve on that there is the greatest falling off in attendance. The formation of home and Normal classes are emphasized, particularly the latter, which is to be a regular class in the S.

School with the object of training the young people for teachers.

Outside of the regular Sunday School Work its others activities are classed as follows:—Evangelistic Work, Social, Athletic, Charity, Temperance, Education, Amusements.

Sixth. Working parallel with the Forward Movement of the Nippon Methodist Kyokwai the Sunday Schools are to plan to bring 2000 S. S. children to Christ during this year. The estimated number divided among the districts is as follows:—East Conference: East Tokyo 153. West Tokyo 100, Yokohama 90, Shizuoka 150, Yamanashi 110, Nagano 138, Aichi 84, Sendai 82, Hirosaki 85, Hokkaido 101. Total 1092.

West Conference: Hokuriku 117, Kinki 130, Sanyo 130, Hoyo 145, North Kyushu 107, South Kyushu 97, Chosen 70, Nanto Senkyo Bu (Okinawa Ken) 68, Total 914.

Seventh. Recommendations in regard to S. S. Offerings.

(1) To explain to the school the meaning and objects of giving and that the offering on Children's Day be sent to the Central S. S. Office for its support.

(2) It is recommended to the Conferences that the offering of one Sunday in each month be devoted to the education of Theological Students. One of the subjects which aroused the greatest interest at the Institute was the paper read by Mr. Tsugawa on the improvement of S. S. music, all being of the opinion that a new S. S. Song book should be published with songs suited to the various grades of scholars.

Better S. S. Literature was urged upon the S. S. Publication Committee as a very great necessity in our rapidly developing schools.

It truly was an inspiring sight to see the young leaders of the church of to-day discussing this most important branch of Christian work. Full of zeal and faith these young pastors and laymen are laying the emphasis in the right place, and one could not but feel that in their hands the future of Japanese Methodism was assured.

REV. J. C. BRAND

By PROF. E. W. CLEMENT

James Cassie Brand was born in Aberdeen, Scotland, Sept. 6, 1848. He was converted at the age of 18, on Oct. 22, 1865; and he always carefully remembered each recurring anniversary of his "second birthday", the date of his spiritual birth. He united with a Presbyterian Church in his native place; but later, in America, he became a Baptist, and an ardent Baptist.

It was soon after his conversion, that, on account of his health, he left Scotland for Canada. But he went back to Scotland twice: on one occasion, he became pastor of a church in Aberdeen for a year; and, on another occasion he did evangelistic work in Scotland and England. Later, he returned to Canada, from where he drifted across the border into New York State.

In the United States, as in Canada, he engaged in general evangelistic work; and he also went into the pastorate at Niagara Falls, where he resuscitated a dead church, which is now an active body, a good memorial of his labors. He also worked in New York City and was State Missionary.

It was in New York State, when he was evangelizing, that he met Miss Clara A. Sands, who was one of the first single lady missionaries sent out to Japan for the work of the Baptist Mission, and who was then in the home land on furlough. Their acquaintance culminated in marriage in May, 1889; and, in February, 1890, they arrived in Japan, where they worked together till the death of Mrs. Brand in July, 1911.

Mr. Brand, having come to Japan at a somewhat advanced age, never attempted to study the Japanese language for the purpose of using it in his preaching. He

did all his religious work of about 25 years (till he went on the "retired list") in English through an interpreter. And the wonder is, that, in spite of such a handicap, he did so good a work in winning many Japanese, who look to him with reverence and affection, as their spiritual father. He was fortunate in having good interpreters, like Mr. Morise and Mr. Saegusa.

His religious work was chiefly in connection with the Shiba Baptist Church, which he founded and in which the funeral service was held, and in the preaching place in Fukagawa, Tokyo. He also spent about three years in Mito; and he made occasional visits to Kofu.

Mr. Brand was one of the old-fashioned "evangelists", now so rare. He preached most earnestly what he most earnestly believed. He was what is called "a man of one book", the Bible, which he knew almost literally from cover to cover. He could make references to chapter and even to verse with the utmost ease; and he could recite from memory, word for word, long passages from the English Bible (the old version). I cannot tell how many times he read the whole Bible through.

His good strong voice was a great aid to him, not only in preaching, but also in the musical part of his religious services. And it was most interesting to hear him sing Scotch secular songs, like Harry Lauder.

He was strong in his likes and dislikes, a man of mighty conviction, without any idea of compromise. He was a loyal friend to a friend; and, above all, he was loyal to his great Companion, his Elder Brother, his Master, the Lord Jesus Christ.



JULIA HOCKING TRUEMAN

By G. S. PHELPS

Mrs. G. Ernest Trueman died at her home in Nagoya at eight o'clock on the afternoon of February 24th. as the result of complications following the birth of a son five weeks before. Her going home is a distinct loss to the Christian movement in Japan, where she had lived a devoted life for twelve years. As Julia Hocking she came to this land as a co-laborer with Miss Cozad in the Bible School at Kobe, bringing to the field a rare preparation in mind and heart and body. She had graduated from Oberlin College with the highest honors, including the Phi Beta Kappa Key, where she had lived a happy, wholesome college life which had laid deep the foundations in heart and body for the exacting service of the foreign field to which she was to go. From the earliest days she had wholeheartedly responded to the spiritual things of life which led her into active religious leadership during college and culminated in her taking the pledge of the Student Volunteer Movement after the Toronto Convention in 1902. Throughout her life on the field she was characterized by supreme interest in the spiritual aspects of her service.

In 1910 she became the wife and help-mate of Mr. G. Ernest Trueman who has served since that time as honorary secretary of the Young Men's Christian Association, first at Nagasaki and later at Nagoya. In connection with his work Mrs. Trueman showed the greatest tact, sweetness and self-sacrifice. Her home

was a center of wholesome influences for young men and her activity in Bible class work and other direct service has won scores of men to the Christian idea's of life. Hundreds of American soldiers passing through Nagasaki to and from Siberia have blessed her name for restraining and stimulating ministry in "keeping the home fires burning."

The funeral service was held in the Methodist Church at Nagoya on February 27th. The Rev. Mr. Sugihara of the Methodist Church, and the Rt. Rev. Bishop H. J. Hamilton, of the Anglican Communion in Japan, officiated. Over three hundred Japanese and sixty foreign friends assembled from all over the land to pay their respects to the memory of the departed sister. A large number of floral pieces and scores of telegrams testified to the place which she had won in the hearts of a multitude.

The deceased leaves her husband with two children, Margaret, aged seven years and Wilbur Julien, aged five weeks. The baby was consecrated by the rights of baptism, the Rev. S. A. Stewart officiating, after the funeral services, at the home of Mr. and Mrs. H. F. Hawley, in whose care he is temporarily left. Mrs. Trueman also leaves an aged mother, three sisters and one brother, the latter holding the chair of philosophy at Harvard University. Mr. Trueman will soon sail with Margaret for a short furlough at his home in Canada.



PERSONALS

Prof. E. W. Clement, sometime editor, for many years, of THE JAPAN EVANGELIST, left on March 10 for a three weeks' trip in Chosen and China.

Mrs. H. B. Benninghoff and daughter Katherine sail for home by S. S. "Empress of Asia" on Apr. 9. After a short visit in Chicago, where Merrell Benninghoff graduates from Morgan Park High School, they will visit in Oberlin, Ohio, where Margaret is a sophomore in college. From July they will be in Chautauqua, N. Y., for the summer.

Mrs. Luman J. Shafer recently went to Seoul for the purpose of having her son David undergo examination at Severance Hospital. For any one who has to pass through Shimonoseki, Seoul is as convenient in time and expense of travel as Tokyo. A prolonged stay is not anticipated.

The address of Rev. S. W. Ryder, of the Mission of the Reformed Church in America, is Union Theological Seminary, New York City. The entire family are at present in New York.

Dr. E. S. Booth is busying himself with extensive repairs and the erection of a forty thousand yen building for gymnasium and domestic science rooms at Ferris Seminary, Yokohama. Times change and we are obliged to change with them. The increase of High Schools for girls all over the country tends to lessen the number of boarding pupils in Mission schools and readjustments are necessary.

At its recent meeting the Board of Trustees of Meiji Gakuin, in view of the resignation of President Ibuka, to take place March 31, made the latter President Emeritus, appointed Dr. A. Ohtsumi as Acting President, and elected Dr. Ibuka Dean of the Theological Department, Rev. S. Tsuru Dean of the College, and Prof. I. Mizuashi Dean of the Academy.

Rev. A. Ankeney, of the Reformed Church Mission, Sendai, is having a most varied and profitable furlough. He is at Union Seminary, New York, taking Religious Education, History of Religions, and Practical Theology under Profs. Fosdick and Hugh Black and Ethical Interpretations of Present Day Problems, Missionary Principles and Methods, and Apostolic Age under Prof. Scott. He is studying the trombone and plays in the Columbia University Band. He is also working in a Presbyterian Sunday school at Dobbs Ferry, N. Y. The pastor is the Y. M. C. A. man, Rev. Morgan Noyes, who met Mr. Ankeney at the ship when he landed at Vladivostok in October, 1918.

Miss Nellie Winther, daughter of Rev. and Mrs. J. M. T. Winther, Kumamoto, is leaving this month with her parents for furlough in Denmark. During the past year Miss Winther has been teaching in the Women's Union Girls School, Yokohama.

Commissioner McAlonan, International Secretary for Salvation Army Far Eastern Affairs, arrived by S. S. "Tenyo Maru" on March 10, and was soon engaged in the various matters awaiting his coming. Besides inspecting the different institutions of the Army in Tokyo, the Commissioner conducted public meetings in the Central Hall on Sunday, March 13, at Azabu the same evening, and again in the Central

Hall on Thursday evening, March 17. Two Officers' meetings were also held.

Adjutant Taylor of the Salvation Army, arrived in Japan with Commissioner McAlonan in the capacity of Private Secretary of the Commissioner. Adj. Taylor served in Holland for six years, where also he was Private Secretary to the Commissioner, who was then Territorial Commander in Holland.

Lieut.-Commissioner and Mrs. Duce and Lieut.-Col. and Mrs. Beaumont are members of the Long Service Order of the Salvation Army. It is a distinction conferred on officers who have served for 25 consecutive years. Col. Gumpei Yamamuro, the Chief Secretary in Japan, has recently received the decoration.

Gen. Bramwell Booth, who is at present touring in the United States and Canada, is expected in Japan in the autumn. Gen. Booth is leading in the Army's world-wide campaign which has for its objectives: the salvation of souls; the making of soldiers; the procuring of missionary and other officers. This has been taken up in good spirit in Japan under the name of "San Ichi Undo," which Commissioner McAlonan is directing at present.

Missionary friends of Mr. and Mrs. J. B. Andrews have learned with deep sympathy of the death of their infant son on Monday, Feb. 28.

Mrs. Frank Muller, formerly of Tokyo, spent the Christmas holidays with members of her family in Missouri. Mrs. Muller's permanent address is Box 221, Shelton, Washington.

Mr. and Mrs. O. D. Swan and family, of the Y.M.C.A., Kobe, sailed from Kobe on March 3 by S.S. "Yamashiro Maru." Their destination is the United States, via China and Europe, on furlough.

Mr. Guy C. Converse, of the Y.M.C.A., Osaka, has taken over Mr. Swan's work at Kobe, for the present dividing his efforts between the two cities. From July, when Mr. Geo. Gleason returns to Osaka from the United States, Mr. Converse will be able to give himself entirely to the Kobe work.

Mr. G. S. Patterson, formerly of the Canadian Methodist Mission, is expected shortly in Japan to take general direction of work for boys. Mr. Patterson left Japan in 1916 to join the Canadian army.

Mr. Roy Smith, of the Kobe Higher Commercial School, who with his family is now on furlough in the United States, is expected back in Japan in June.

Among the arrivals by S. S. "Empress of Russia" on Feb. 22 were Mrs. Margaret Wells Wood to join the Tokyo Y.W.C.A. and Miss R. Plaskitt, to become a member of the staff of the Women's Union Girls' School, Yokohama.

Miss Evelyn Camp, of the American Baptist Mission, Osaka, leaves on furlough about the end of March.

Dr. and Mrs. D. S. Spencer, of the M. E. Mission, are expected back in Japan by S. S. "Suwa Maru" on April 16.

Rev. and Mrs. W. O. Phillips and five year old daughter Dorothy arrived in Japan early in March to join the M. E. South Mission. For the present they

are making their home with Dr. and Mrs. S. H. Wainright, 8, Tsukiji Tokyo.

Miss Ida Appenzeller, who came to Japan in 1917 and has since held school positions in the M. E. Mission in Hakodate and Tokyo, left recently for the United States. She will not return to Japan.

Mr. and Mrs. Jackson, of Winnipeg, Canada, arrived in Kobe March 1 from a visit to the Canadian Methodist Mission, West China. Mr. and Mrs. Jackson attended the World's Sunday School Convention in Tokyo, thence going to China. They will now visit the work of the Methodist Mission in Japan, particularly the women's work, as Mrs. Jackson comes as the official representative of the Woman's Board to visit their work in the Orient. Mr. and Mrs. Jackson expect to return to Canada via Europe about the middle of April.

Miss Constance Chappell, of Kofu, is appointed to the Christian Women's College, Tokyo, on the return of Miss E. Campbell to Canada. Miss Clarke, of Tokyo, goes to Kofu at the beginning of the spring term.

Misses Robertson, Campbell, and Drake, of the Canadian Methodist Mission, leave on furlough on April 15, going via Suez.

Definite word has been received that Dr. Harry E. Fosdick plans to be in Japan this summer. It is hoped that he will be in Karuizawa for Sunday, July 10, and Sunday, July 17, and also for two Sundays in the latter part of August.

Dr. R. S. Boville, of the Daily Vacation Bible School Movement, arrived in Yokohama from New York on March 8. Dr. Boville is giving three weeks to promoting this Movement in Japan before going on to China.

Rev. Herbert Manchester, D.D., is due at Yokohama by S. S. "Shinyo Maru" on April 2, to take temporarily the pastorate of the Yokohama Union Church. Dr. Manchester worked for several years as pastor of the Union Church at Rio de Janeiro.

Rev. J. J. Scott and family, of the Church Missionary Society's work at Kure, arrived back from England after furlough about the middle of February.

Rev. J. F. Ray, of the Southern Baptist Convention, has arrived back from furlough, returning to his former post at Hiroshima.

Mrs. William Imbrie, Meiji Gakuin, Tokyo, who has been very ill since early in February, is gradually recovering.

Rev. and Mrs. H. D. Hannaford, Tsu, of the Presbyterian Mission (North), left for Korea on March 9 on a health trip.

Dr. and Mrs. O. R. Avison, of Severance Hospital and the Union Christian College, Seoul, arrived back from furlough by S. S. "Nanking" early in March. Their son, Dr. Douglas B. Avison, and his bride are with Dr. and Mrs. Avison, coming out to join the Presbyterian Mission in Korea.

Rev. and Mrs. K. W. Dowie and two children, of the Canadian Presbyterian Mission in Formosa, arrived back from furlough by S. S. "Siberia Maru" about March 1. Mr. and Mrs. Dowie have many friends in Japan, both having been residents of Tokyo in their earlier missionary years.

Rev. E. S. Cobb, Kyoto, was awarded one of the fellowships given by Union Seminary, New York, for the year 1921-22. These fellowships are of the

value of \$750 each. Mr. Cobb and family are now on their way to the United States on furlough, via Suez and Europe.

Miss Sarah Field, of the American Board Mission, who has been attending the Language School, Tokyo, has left for Iyo, Shikoku, to take up work in the town of Niigama.

A son was born to Rev. and Mrs. H. W. Hackett, American Board Mission, Tokyo, on Monday, March 7.

The *Japan Mission News* of the American Board Mission announces the following interesting items concerning missionaries on furlough or former Japan workers:

Rev. and Mrs. J. C. Holmes are settled at 33 Thornton Avenue, Venice, Cal., for the remainder of their furlough year.

Rev. and Mrs. A. W. Stanford have been spending their furlough year in and around Boston, residing in the Missionary Home at Auburndale.

Rev. and Mrs. George Allchin have had a discouraging year through ill health. Mr. Allchin is still under medical care at Philadelphia, while Mrs. Allchin is with her daughter Belle, now Mrs. C. L. Bristol.

Miss Agnes' Allchin was married on New Year's Day to Mr. Harold L. Hanson. Mr. and Mrs. Hanson may return to Japan.

Mrs. J. D. Davis is living with her son, Louis L. Davis, at 2809 Bird Street, Denver, Col.

A recent letter from Dr. Sidney L. Gulick states that his work is too uncertain for him to make any plans for returning to Japan this year. "I see no chance whatever of getting away from America before next summer, and quite likely not before next winter or even spring. And even then, whether or not I ought to return to Japan for a permanency is by no means clear."

Dr. and Mrs. Otis Cary are at 530 twenty-third St., Ogden, Utah, and are engaged in Christian work for Japanese. Last summer they visited many of the Japanese groups on the Pacific Coast.

Leeds Gulick, second son of Dr. and Mrs. S. L. Gulick, graduates next June from a special course of study in work for young men in connection with the Y.M.C.A. He expects to be in Japan ready for service next September.

Miss Charlotte DeForest studied at the University of Chicago during the fall term. After a little rest with friends in the Middle West she was at last accounts on her way east for a few weeks before beginning the spring campaign of speaking.

Rev. and Mrs. S. S. White, formerly of Tsuyama, are now at 815 North Hill Street, Pasadena, Cal.

Rev. H. P. Jones, of the M. E. South Mission, is spending his furlough at Chicago University, specializing in Religious Education.

Dr. Frederic E. Lee, formerly professor of Economics and Sociology at Sei Gakuin, Tokyo, recently passed through Japan on his way to his post at Shanghai where he is Economist Consul of the United States for China. His work represents a new branch of the foreign service of the United States.

Since arriving in China in December Mrs. Lee has been seriously ill with typhoid fever, acquired while making their home at the Astor House, Shanghai.

THE JAPAN EVANGELIST

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EDITORIALS

Religious Liberty and Dangerous Ideas

The world of thought in Japan has not escaped the mental aftermath of the war, with the accompanying revolution in Russia. Educationists in touch with the present generation of students are aware that the whole student world is seething with social and moral ideas fundamentally opposed to those that have hitherto governed and guided Japan. Acts of lawlessness among students are of frequent occurrence. The efforts of officialdom in dealing with this serious symptom in the national life are not always as wise or harmless as lovers of Japan would desire to see. But that a serious situation exists, and that there are real potential dangers ahead, we must acknowledge with anxiety.

* * *

That the Government and the Education Bureau are aware of the seriousness of the situation is evident from the strenuous efforts that are being made through the Police Bureau to suppress the dangerous thoughts and imprison the thinkers. Premier Hara in the House of Peers last month said that one of the reasons why the government opposed the universal suffrage system was because it feared that the adoption of the system would give better facilities for the expression of extreme views. A large number of persons have expressed their fears in newspapers and magazines that the spirit of Japan is being undermined by vicious ideas. The attention of educators is now absorbed in seeking adequate means of meeting the danger. Without doubt what are called 'dangerous thoughts' are capable of various explanations but there is no doubt that the whole fabric of life in Japan is being assailed by frontal attacks, through mines, and propaganda.

* * *

Japan began her adoption of Western methods of education with the cry

"religion is unnecessary." The late Mr. Fukagawa founder of the Keio Gijuku did an incalculable amount of harm to the mental life of his country when he supplied it with this for a slogan. In India farseeing statesmen and well wishers warned the government that there would be a terrible aftermath to be reaped from a godless education. We have lived to see the beginning of the reaping.

* * *

It is interesting to note that there is now a turning to religion to seek there a remedy for the danger. In a record of the speeches made in the House of Peers that appeared in the "Japan Weekly Chronicle" for March 10th there is much food for reflection in the remarks of certain members and the replies of the Premier. The subject of the discussion was these dangerous thoughts. The Premier assured the House that successive Cabinets had been giving close attention to the encouragement of the spirit of revering the gods and worshipping ancestors, with the purpose of wisely guiding the nation and inculcating in the Japanese nation the ideas peculiar to the Yamato race.

* * *

We are assured of religious liberty in Japan. Hitherto we have been accorded it. Yet there have been occasions when Christians have had to ask for a more liberal interpretation of that article in the constitution. Everything depends on the practical outcome of the "careful attention" that the cabinet is giving to the question of inculcating the ideas peculiar to the Yamato race. There are possibilities of pressure being brought to bear on Christians in the process of "inculcating." We believe there are no Christian ideas inimical to Japan's highest and lasting welfare: that all that is worthy of preservation in the spirit of the Yamato race would be preserved and purified by

Christianity. All we ask is for equal opportunities with Shinto and Buddhism. It would be a regrettable thing if in turning to religion for help in the present crisis the Government identified itself with any one of the three now existing in Japan.

S. H.

* * *

Courteous Treatment

The Committee on International Friendship of the Federated Missions of Japan, has rendered wise service in taking up the matter of the treatment of Americans, and giving full publicity to the truth. It has become a popular diversion with travellers of a certain sort to carry back to their home land tales of the indignities to which they have been subjected in Japan because of race hatred.

* * *

It is not too much to say that we who live in Japan and know the people at first hand must simply give the lie to such statements. They are unbelievable. The uniform courtesy accorded us on the part of acquaintance and stranger, in city and in country, the exceptional security of person and property everywhere in Japan, and the national characteristics of peaceableness and self control, all combine to make us feel that any dis-

courtesies would be the fruit of the extremest provocation. We confess to wondering how the people of the East have kept their equanimity in the face of the contempt that is often shown them by superiors from the West. We wonder too, why the threatenings and slaughter breathed out by the irresponsible press in Japan have not resulted in evidence of race animosity. But facts are facts. And the investigation made by the above committee has produced results which cannot be gainsaid. Inquiries were made of business men and missionaries from all parts of Japan. Thirty five replies were received. One of the questions was, "During the past few months have you or any Americans known to you been mistreated by the Japanese?" The positive answer, "No," was given by 33. In two cases minor incidents were reported, easily explained and atoned for. The report also quotes the American Consul General in Yokohama as authorizing the use of the strongest words in the English language in denying the foundation for rumors regarding mistreatment of Americans.

* * *

Missionaries in Japan may work under disadvantages of one form and another, but certainly among these disrespect or unfriendliness are not to be found.



HE NEW MISSIONARY AND THE HOME

By MRS. H. E. COLEMAN

"Home is the one and only spot upon earth where you have the opportunity unfettered and out of yourselves to reproduce in the power of Jesus Christ, a plot of the Kingdom and the atmosphere of it. Some may hear the call to another way of obedience and witness. Others sheltered by the Great Roof may have no opportunity of life. But this is the call to the Home-Makers,—to enter the Order of the Home of Jesus."

A long time ago one of the Old Testament writers said, "The Joy of the Lord is your strength." How many a new missionary after a few months or years on the field has part of her strength gone because of a lack of joy in the multiplicity of little details that seem to be swallowing up the main thing she wants to do. Certainly home work everywhere is made up of little things, and to the woman who at home has had large work in young women's societies, missionary meetings, and College Young Women's Christian Associations the many little things that fill her time on the mission field seem exceedingly disappointing. One of the older missionaries of great experience, who had been in Japan first as a single woman, said she felt that many of the nervous breakdowns among the younger women came just from this difficulty of adjustment,—their high vision of the task they wished to do making it all the harder for them to settle down to the apparently dull routine.

Can any Home-Maker read the words quoted above without a real sense of the greatness of the task to which she has given herself? Can she read them without a fresh dedication of herself to the best work that it is possible for her to do thru her home? No one to whom the vision of work in Japan has come but must be thrilled by the thought that in one place at least it is possible to bring the Kingdom of God. One may look about on the busy streets and the beautiful country where so many things so far from the Kingdom are going on and feel discouraged that their work seems so

small, but if there comes to them a realization that in their own homes they have an opportunity to reproduce "in the power of Jesus Christ a real plot of the Kingdom and the atmosphere of it," they must go on in their work with renewed strength.

Sometimes to the woman who has been a missionary before her marriage it has seemed almost impossible to give up her loved work in the school or in the evangelistic field to the call of the home. I remember most keenly the young husband who said to his wife, "I can't ask you to use our home in the way that I want to use it for our students when I know that every day every bit of your strength goes into that school, but can't you see that the thing that I do want to do more than anything else is to have our boys see what a real home is?" To that woman there had come no realization of the fact that her great opportunity for the Kingdom of God was in her home.

Certainly Mission Boards have not realized this fact up to the present time. Too many times they have thought of the wife as only a part of the husband's necessary equipment. When the Boards realize that the work in the home may be of equal if not greater importance than that done in any other way, will there not be some appropriation for this very thing? How many women have found their hands tied in these last days of high prices because they were unable to serve even the simple things required? How many of them could have made of their homes a much more wonderful place for their husband's students if it had been possible to have used it in the way that they would have liked to have done, but when they had to consider every time a fire was lighted in the drawing room, and just how much it cost to serve even simple tea and cake, it has been impossible to do for numbers what they should have liked to do. I remember very well a friend saying, "I am quite willing to not be able to entertain my foreign friends, but it cuts to the heart to limit our work

in the way I know it's doing by being unable to invite our Japanese friends into our home as we used to do." In the future ideal state of mission work, certainly any Mission Boards who understand the importance of this Kingdom of God in the Home will allow for that work the sums that are necessary to make the home effective. No Y.M.C.A. or Y.W.C.A. expects its secretary to provide the refreshments and furnish the light and heat for the entertaining which is done in the Association, and yet that is exactly the thing that every Mission Board expect of its missionaries on the field—that their home, which is the best place they have to use, will be entirely financed out of their own personal allowance. Not only the attitude of the Home Boards have made women feel that the work is very unimportant, but the attitude of the great and dignified committees upon the field. How many times are women used on the Committees? How many times is their advice asked outside of the merely necessary physical questions connected with some special work? When reports are being sent about, unless the woman is taking active part in school or evangelistic work, how much importance is attached to the work which she is doing? Last summer in Karuizawa a questionnaire was sent around which roused the righteous wrath of some of the husbands. One of the questions asked was, "Is the wife engaged in regular missionary work?", and then followed different lines of regular work.

More important than the attitude of the Missionary Board or the Committees upon the field is the attitude of the husband himself. If his own feeling is that the best thing in his life is his home, and what it can mean, and that nothing is too much for him to do to cooperate in the fullest possible way with the wife in making the home what it should be, and in dignifying with her at all times in the midst of hard and petty things the work which they are trying to accomplish, no woman will fall short whether the Board gives her an appropriation or the Mission recognizes her, but will try in the fullest possible way to live up to the

ideal that she knows her husband has with her of this Kingdom of God that they together are establishing.

One always feels the effect of the attitude of the general public about the missionary wife when at home on furlough. "What is your work on the Mission field?" "My husband's wife." And then there is always a look of surprise. If you ask, "Don't you find that quite sufficient to make up your life work?" they say, "Of course; but I thought a missionary's life was different." When the possibilities of the work in the home are explained, with the difficulties as well as the joys of it all, the home worker responds with a feeling of nearness to the missionary she can have in no other way. The Christian woman at home has too often thought of the missionary as miraculously lifted out of petty things instead of having to make out of petty things glorious opportunities. Many a woman at home has said after such a talk, "This makes me feel my home may do missionary work also."

Perhaps one reason why some homes on the Mission Field may fail to have established the Kingdom of God in the way in which they might have done has just been because to the wife as well as to the husband the work seemed unimportant compared with some other lines. There has been up to the present almost no literature along this line. This Christmas time Mrs. Platt got out a little book, "The Home with the Open Door," in which she gives some suggestions to missionaries' wives. It is very interesting, but so very much is not touched upon at all.

To people who have a real ideal of what they wish their home to mean, nothing will be too much to do to make it so, because ideal homes don't *happen*; they have to be *thought* out most carefully. Of course, the burden of this must fall on the wife. The Home-Maker must realize that the home is first of all for the *family*. This tree of the Kingdom will only grow as its roots are nourished by the love and devotion of the family. No difference how good the work may be that goes on in that home, unless the family find peace and rest there

to strengthen them for whatever comes, the home has failed. For this reason, few women can be at one and the same time real Home-Makers, and carry on regular work. One can tell almost by entering a home, whether it is one the mistress started the servants running in the past and so it goes on, or whether she herself day by day lovingly arranges the flowers, plans where the pictures shall hang, and sees to it that each thing in the home, however simple, is used in the best way. Unless she does this herself, lovingly, reverently, may one say it,—sacramentally—the home will lose something of that atmosphere which will be its greatest charm.

I have known one home in Japan which seemed to me ideal. It was ideal in spite of the fact there were no children. Certainly no one ever entered those simple little dark Japanese rooms without feeling the real home atmosphere. The few interesting things were well arranged, the talk was *always* good, *real* values seemed here the most natural thing in the world. The Japanese and their customs became interesting as never before, and you learned some new thing about them. To those of us who care little for outward form the tiny shrine with its guiding star and many symbols of universal religion seemed unnecessary, and yet no one of us but shared in the real spirit of the light of the home, that was inspired by the ideal back of the shrine. Most of us will feel no need of the outward shrine with its symbolic fixtures, but unless there is in our own hearts a shrine, our homes will fail. It must be with this spirit in her heart that the Home-Maker plans for the furnishing of her home. The things that are necessary for her family and her guests must be gotten in such a way as to minister to the purpose that she has in her mind. This planning for the furnishing of the home is a very difficult thing when one has just come from the homeland with its beautiful homes. The disappointment, the disillusionment, when the things that one has ordered turn out to be the things one does not wish, give an opportunity for showing the Christian spirit in a rare degree,

The question of furnishing a missionary home is a very big one. How much does the missionary have a right to have in her home? Is it right to have *pretty* things, and beautiful things, and the really fine things? Dr. Fleming of Union puts it well when he says that people should try to express themselves naturally. They should not live in a way that is so different from that to which they have been accustomed that they cannot be natural and cannot be happy. Certainly no home that is really going to be used, a place that has a wide open door for all, but has a right to be as beautiful and as attractive and as comfortable as possible. Of course, the standard for taste has been set long ago in the home and college life. One wishes that all Home-Makers might have time to have good training in some artistic line. If this is not possible, especially the new missionary will do well to look carefully over the homes that are about her, and not hesitate to go for advice to those homes which seem to express in their furnishings and atmosphere the things that she wants her own home to represent. No Home-Maker of experience, but will be gratified to share what she has learned thru years of experimenting. All of us can think of homes whose quiet charm rests and comforts all who come to them.

Whether the amount of money to be spent in furnishing is large or small, the way it is spent will reveal unerringly the personality and taste of the Home-Maker. "What have they seen in Thy house?" "If you will tell me what is in your house by your own choice, I will tell you the story of your home life and shall be able to inform you whether yours is a home in which there is harmony and peace or confusion and despair. Let me read the names of the guests in your guest book, allow me to study the titles of the books in your library in which you have special delight, permit me to scan your magazines which you particularly choose, allow me to listen to your conversation when you do not know that you are being overheard, give me the privilege of talking but for a moment to your servants, and make it possible for me to visit with your friends in whom

you have particular delight, and I will write a true story of what you have been, of what you are, even though I may not know you personally."

But tables and chairs, while necessary, are not the most important thing to make the missionary home really worth while. Every home should have in it the books that minister specially to the kind of guests that most often come. Books in both Japanese and English, most carefully selected, that may be loaned over and over again. Of all the things one should "not count unto themselves" are books, even tho often precious ones are lost. There should always be books specially helpful for the servants, and books that may be loaned to *kurumaya* or chauffeurs while waiting. Much thought should be given to having just the right things at the right time. One very earnest woman in the earlier years at least of her work in Japan kept a carefully selected list of pamphlets in the kitchen, which her Christian cook distributed at his own discretion.

Victrolas have such a large place to-day that it isn't necessary for one to be a musician to share the best things. How many times our lives have been saved after having said all the things that needed to be said by putting into the victrola something really worth while that would rest us and help our guests. If the guest does not know English, records sung in English may be understood if the *sambika* is given to the guest so that he is able to get the meaning. Many times a good record has some story connected with the life of the composer or the music itself that may furnish a good talk. Certainly every missionary's home should have good hymnbooks, both English and Japanese. Over and over again, people will ask to sing the hymn they like best, and the servants will first of all become interested in family worship thru the songs. Any mistress may feel happy when she hears from the kitchen the humming of some song like "Joy to the World" and will know that for that day at least the work in her home will be better because of the song in the heart of the worker,

After the family the mistress should consider the servants, how best to have them share in the life of the home. How to have them feel that they are really a part of the Christian work that is going on there, not mere pieces of machinery. We have found telling the servants about our guests, letting them know when young men had become Christians, and trying to have them feel they've had a share in it has often made them most interested in the work. I shall never forget the joy of our cook Sunday morning when she returned from church on a day when four young men had made their decision. "To think they all said that they had had their first teaching in our home." It was a great joy to tell her how large a part we felt she had had in this, in the faithfulness with which she had prepared the doughnuts and other things that had gone to make up the hospitality that had made the home attractive to the young men in the beginning. One very necessary thing to avoid with servants is having them feel that they should go to church because they are in your home. The danger of having them say they are Christians to please you is great. We have always found that explaining to our servants that they may go to church if they wish and arranging for them to go with some one who understands the Church service the first time, has made it so that gradually they would wish to go. For new servants who know almost nothing of Christianity, pictures of the life of Christ, with the stories that explain them, is almost the surest way to their interest. Especially it is a valuable thing if you have pictures on your wall illustrating Bible stories. As very often the servant dusts the picture and gets no message from it unless it has been explained to her. Over and over again they will turn to the pictures you explain to them.

With the family happy, the servants contented and the home beginning to be at least comfortably furnished, the homemaker naturally opens the door to her friends. Her ideas for her home will now have a chance to be tried out. Is her ideal of hospitality to be that of sharing her life with her friends and

doing it simply and often, or is it her standard to be a lavish one. In a country like Japan where entertaining is so elaborate that the ordinary Japanese woman can seldom invite her friends, it will mean a real step forward if students can get the ideal of sharing *life* rather than food. One of the joys of after years is for men to tell you that in the new homes they are making they are using your standard and having guests often and with simple entertaining and afterwards singing and playing games and having a good time. A well known missionary says that any one who will teach the Japanese to play has done a good work. Mr. Matsuda of the Yurin En says that the sad scenes at cherry blossom time and other like occasions come from the Japanese not knowing how to play. So any hostess may feel such playing worth while.

A whole article might well be written on the subject of Games. The ones that can best be used in the missionary's home and which have some point to them and are worth while. How valuable these are depends almost entirely upon the spirit of the hostess. If she is deadly bored by them, they will probably be a deadly bore to the guests. If the games are interesting to her, they will probably be very interesting to the guests. A great many of the games that we had used as children and young people in school and college will be much enjoyed by the younger generation of Japanese while a group of women together will often play some of the quieter games with the greatest pleasure if the hostess knows how to set the ball rolling in the right way.

The homemaker may often be able to put her ideal into words when talking with students about their homes and their hopes for them, but always unconsciously every guest is absorbing her standards.

One rule our Japanese friends have kindly given us is "Treat Japanese absolutely as you would foreigners." Their explanation is that when a Japanese goes to a foreign home he likes to see foreign ways and customs. Haven't we all longed for the delicious

cup of Japanese tea we knew our hostess knew how to make, when through kindness she has prepared for us foreign tea she did not know how to make. After all there are many Japanese who seldom get into a foreigner's home and the novelty of it is a pleasure.

The servants must feel there are no guests for whom you so much want everything to be right as the Japanese. It does not matter about foreign guests in comparison. The daintiest service is needed when one is helping to set standards. A country missionary most wisely said that she did not care what she wore when with her foreign friends in Tokyo, but for her Japanese friends she must look her best. A distinguished Japanese educator who knows foreigners quite well said that all Japanese liked to feel they were getting real foreign ways in a foreign home. One needs to see that the tea table is just as dainty for the Japanese guest as for one's day at home. Teach students to help you serve and to be useful and comfortable. If they are guests at mealtime explain to them the mystery of a napkin, or finger bowl and the art of taking soup quietly. Let them learn with you alone and not make mistakes that will often in after years spoil their chance for advancement. Girls need this as well as boys as many a wife is left behind when the husband goes abroad if she would not be able to do the right thing. Often even men on missions are sent second class at first we are told, so that they attain a certain degree of foreign manners in an inconspicuous way. No student who comes often to a missionary home but should learn the little essentials of foreign polite manners.

How can the hostess plan to make in all her entertaining that indefinable something that differentiates her home from every home not Christian. Methods will vary with the personality of the hostess but one rule abides—first see that you yourself are feeling the reality of the things that are worth while. If one is leading a meeting or a Bible class, of course one prays, but how much more does one need communion with the Father when the impression must in all probability be made without

words. A few minutes alone in the drawing room—preferably, since it is there you meet your guests, will give you a quietness of spirit that will help over many difficulties. Certainly always the hostess must have some plan in her mind as to what she hopes the occasion will bring forth. The plan may be decidedly changed but the entertaining will be better than if there had not been one.

If the entertaining is a meal the grace itself makes a beautiful difference. If it is a *real* grace—some seem mere mumbles,—or a sung one, or the Quaker blessing if the guests are told before hand so they will not be embarrassed, and the silence is “living silence” it is almost sure to make its impression.

A worth while story or reading help an evening. If some one would collect suitable short inspiring English stories for this purpose the hostess would be saved finding her own. In the years of student guests Sunday noon, it was my place to find such stories for the after dinner time. A young man who had been with us a great deal for eight years, when leaving for his Embassy post, made a large part of his farewell message to the young men one of these stories that we had read several years before—“And all because he didn’t know how to use the strand from above” translated by Jacob Riis.

The opportunity of the home on special occasions is great. Christmas we all probably use most but how one longs to have the house warming ceremony they have been preparing for years!!!

The coming of a baby gave one father his chance to show his students the layette. The wife questioned the value of this. She had seen reason for showing it to the women and the girl students but why these university men. The husband said these men would all marry and no difference if the wives did have new ideas the children would probably

go on with the same old style of clothing unless the husband himself knew how easily a baby might be properly clothed even when the outside garment was a kimono.

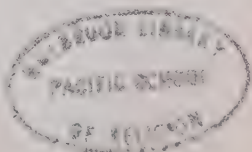
Wedding anniversaries and birthdays of your friends, if you happen to know them, and can celebrate them may often be made more beautiful by arranging a short responsive service of songs and scripture and any kind of good thing suitable to the occasion. This may be in either English or Japanese as the guests require.

The whole conversation at dinner may be made worth while by home made place cards with quotation either grave or gay as the occasion requires.

The custom of the women first returning to the drawing room is a great help, when having Japanese couples. The women are so likely to say nothing when the men are in the room. In the freedom after the dinner there is a chance for all manner of interesting feminine exchange of ideas.

How mechanical it all sounds when put on paper! How wonderful when lived. Dr. and Mrs. Nitobe spoke once of how rarely the Japanese felt they were received into foreign homes as equals and how they appreciated it when they were. Dr. Nitobe said any one who was trying to use their home for students would get their appreciation twenty years afterwards when the student knew enough of the world to recognize how few would care enough to do this for him. Dr. Nitobe was pessimistic. The reward comes all along the way.

The missionary finds in using her home *Fra Angelicos* old picture of “Hospitality” come true again—in reaching out to welcome her guests she has indeed welcomed Him and has learned lesson after lesson for her own home to make it more truly one of the “Order of the Home of Jesus.”



A VISIT TO MOUNT KOYA

By REV. J. B. HAIL

Kobodaishi was perhaps the most famous of all the Buddhist Saints that have appeared in Japan. His biographer says of him that he had the body of a man, but the wisdom of a Buddha. He was the founder and the Great High Priest of the Shingon sect of the Buddhists. After a life of good works and faithful teaching of the law, as he taught it to the Shingon priests, he went up Mount Koya and there in the high valley he retired to a vaulted tomb, where in deep religious meditation he awaits the coming of Miroku Buddha. In front of the tomb or place of his Sammai has grown up the famous Monastery of Koya. In the palmy days of this Monastery it is said that there were here over a thousand temples. Some of them were the most magnificent of any in all Japan—unless we except some of those at Nikko. It is written, "A man shall be an hiding place from the wind, a covert from the tempest, as streams of water in a dry place, as the shade of a great rock in a weary land." Just as the great men of England sought rest in the shadow of Saint Pauls, and Westminster Abbey, and the great ones of Italy seek the shade of Saint Peter, the great ones of Japan, Lords and Emperors, have sought the shade of the great Kobo Daishi. In front of the tomb of the saint has sprung up a cemetery over a mile in length and the width of the valley, in which repose the bones of the Lords and Emperors of Great Japan. My first visit to this famous Monastery was at the time of the Chinese Japanese war. Professor Muller, who was then a teacher in the Naval School at Itajima, was visiting me in Wakayama, and proposed to me that we take a trip to the Monastery. As I had been in Japan for years, and was living in the Province in which this Monastery was situated, and had not yet visited it, I was only too glad to accompany him. As we wished to enter the Monastery by the way of the front gate we began the ascent of the mountains a little above Ryumon. Night overtook us about

twenty cho from the front gate, where finding a good yado we stayed all night. The next morning early we were out on the road. About all I now remember of the way from the yado to the gate was a hanging stone under which our path lay. We were told that Kobo Daishi, when he first went up this mountain, found this stone in his path, and lifted it up so that he could pass under it. He must have had the strength of a Samson to have accomplished that feat. Another thing that I remember was a foot print in a stone. This was said to be the foot print of the Buddha himself. If he was a man as large in proportion as his foot he must have overtopped the highest cryptomeria tree on the mountain; and the sugi here are the largest and the tallest that I have ever seen. We also saw many strips of paper tied to trees and bushes along the wayside. These we were told were prayers of pilgrims that had climbed the mountain before us.

About eight o'clock in the morning we reached the entrance gate. It is a two story structure. From the upper story you can see the bay of Wakanoura, the sea beyond, and Shikoku beyond the sea. From the front gate we walked a distance of about three and a half miles to the tomb or the place where Kobo Daishi sits in deep meditation, waiting the coming of Miroku. Temples most magnificent, trees beyond all praise for size and stateliness, monuments of Daim'o and Taiko, and the tumuli of Emperors, who although in this world men of power and might, and rulers of men, yet in death sought the shadow of the great saint, beautiful landscape gardens within the inclosures of the various temples—a thousand and one interesting things we saw on our way. At the wayside and in front of some of the temples were sold charms and amulets for the safety and happiness of those who purchased them. I remember at one place of buying a little piece of wood about the size of an ordinary match, but not quite so long, guaranteed to protect the teeth from

decay, and a charm against toothache. Unfortunately however I lost the same, and when I returned to America on a vacation I had to secure the services of a dentist.

Just before the cave in which Kobo Daishi is said to be in a state of meditation is the hall of ten thousand lamps. Of these ten thousand lamps, not more than a hundred or so were lighted, and so the interior was in semi-darkness. A priest was standing at the window explaining the merits of keeping the lights burning. He was also selling charms. Among others he was selling charms against gunshots or bullets. While we were standing there talking to the priest a man came up and asked for one of those charms. He was buying for a friend who was going to the war. He said to the priest, "If my friend wears this charm, will it certainly work and protect him from being shot when he goes into battle?" "Certainly it will work," answered the priest, "for it comes from the very presence of Kobo-daishi. It must work." Then the man answered, "A friend of mine purchased one before he went to China, and he was shot and killed." The priest put his head on one side and answered,— "He must have eaten fish. Of course if a man eats any kind of flesh it will destroy the charm." Turning to our left and going around the temple of the ten thousand lamps we found at the back corner of the temple the kotsu-do or the bone temple. This is a six sided temple that stands over a kind of cistern. People from all parts of Japan come bringing with them some bone from the cremated corpse of a friend and deposit it here at the side of the tomb of the saint. I was told that the temple was filled up and cleaned out about once in three years. What was done with the bones after being taken from the temple I was not told.

Leaving the tomb of the great saint we wended our way back to the middle of the Monastery and visited the School of the Priests. In this School at that time there were five hundred students. It is a Theological School with a course of study covering seven years. Four of

these were called the Middle and three the College School. We were in time to hear a lecture on "Kenshin." The elocution of the lecturer was as nearly perfect as any that I have ever heard. Vice President Colfax and Dr. O. H. Tiffany are the only ones that I have heard that could approach the lecturer. When the speaker closed all the students rose and bowed themselves to the floor three times and retired. After they were gone, the lecturer, who was the Principal of the School asked Prof. Muller and me to address the students that night. To this we assented.

Finding a lodging in a temple where we were waited upon by the students living there, we were served a supper consisting entirely of vegetables, some of them cooked in bean oil, no flesh nor animal fat of any kind being allowed on the mountain. After supper we witnessed the devotions of the priests and students in the temple where we were guests.

Wending our way to the lecture hall after supper, we found on our arrival an audience of about five hundred priests and students, assembled to hear what we had to say to them. A priest deputized by the head of the School introduced Prof. Muller who chose for his topic the subject of prayer. He told them of what he had seen on his way up to the Monastery, of the prayers tied to the trees and shrubs. His points were these. It is natural for man to pray. Prayer presupposes faith in some one who can hear and help us. We who are Christians pray to a living and personal God whom we believe to be our Father and who was always willing and anxious to help us. The Eternal God is our helper and Savior and always is anxious to help all who call upon Him.

The subject that I took was "Christ and Buddha." My points were, First, as to the duties that we owed to our fellow man perhaps there was not a great difference between our religions. Every Christian accepted the ten commands of Buddha as being the path of duty. We also believed that what Confucius taught as to the duties that grow out of the five relations are incumbent on

all men. We had also the Law of God as taught by Moses. This law in its last Six commands corresponded very nearly to the ten commands of Buddha. It is when we pass out of the human relationship that a difference appears. According to the teachings of the Buddha that which is without beginning and end and without limit is not a free personal spirit, but Law. According to the teaching of Christ, God, who is the Eternal first cause of all things is a Spirit, and they that worship him must worship him in Spirit and in truth. That is, there is an all wise, all powerful and personal Creator whom we are to love with all our souls and from whom we are to withhold nothing. Now if we take what Christ said of himself, and what Buddha said of himself as true, we find that Buddha does not claim that he is either the Creator, nor that he is the incarnation of the creator. In fact he found himself inextricably involved in the misery that is the lot of all men, and he sought a way of escape. He found it through enlightenment. It is not necessary for me to remind you that Buddha never claimed to be more than the incarnation of that universal and eternal law that constitutes his true body or nature. We who are Christians believe also in a law that is universal. Confucius called that law the decree of Heaven. We call it the decree of God, and all alike believe it to be the path of duty. We believe it to be the path of duty because it is the will of the Eternal God who is over all blessed forever. Since there is this eternal law there must be the Eternal God who has established this law. Now Christ claims to be God incarnate. We Christians believe that in him dwelt all the fullness of the Godhead bodily. Because he is God incarnate, he is the image of the invisible God. Faith in him inspires in the hearts of his believers the desire and purpose to be like him. While all religions teach men to be perfect it is Jesus alone that inspires in our hearts the will to be what we know we ought to be and to do what we know we ought to do." After the addresses, which were listened to with the closest attention and occasional applause, a

priest followed me and tried to establish the truth that the Eternal First cause is Law and not a Free Personal Spirit. I was glad that what he said confirmed what I had said of the Buddha.

I was informed that in this School was taught ethics, natural science, comparative religion, as well as the doctrines of Buddha. The priest who followed me quoted the Bible as if he were familiar with it. A converted priest told me that there were over four hundred copies of the New Testament in the possession of the priests in the School at the time we were there.

The best students in the School are given Scholarships in some University in America or Europe.

There is a middle School at Fuku Mura, about five or six cho from the town of Iwase, founded by the liberality of a man by the name of Hamaguchi. The teachers in this School are all Buddhist Priests. They all had a course of study in Yale University. When Professor Ladd was in the East visiting Count Ito, in Korea, he was the guest of this school also on the invitation of these Priest—Teachers, and delivered a series of lectures in the School. I write this not that it had anything to do with our visit to Koya, but because I read in some paper a few days ago something about the ignorance of the Buddhist Priesthood. When I read it I thought of what our Professor in Theology, Dr. A. A. Hodge used to say to us, "Young gentlemen I can answer any question that *you* can bring against what I teach. But when I was in India as a Missionary those old Indian philosophers used to wrap me around their fingers."

As to the relation of Buddhism to Christianity, I think that the Missionary body should take up the question and study it thoroughly. Buddhism is neither dead nor sleeping. The alert priests are taking on all the processes of Christian work, even to a Buddhist Salvation Army. We should thoroughly study the subject that we may know how to make the Buddhist Priesthood disciples of Christ. For they are among the all people, and all nations, that we are commanded to disciple.

CONCERNING INSTITUTIONS—AND A FABLE

By REV. D. G. HARING

Are we nearing the end of the "fad stage" of institutionalised "religious work?" There is in some quarters a gathering distrust of the objective "plant" wherein the greatest of all religions is reduced to a process calculated to turn out Christians as from a machine.

This reaction does not mean the tearing down of our laboriously built institutional churches and Social Centers. Where these have grown up naturally to meet real needs they have come to stay. But they have not been panaceas for the ills of man's body and spirit. The wide claims of their enthusiastic proponents have been only partially fulfilled. The day has past when we will be inclined to regard the institutional church or social center as the cure-all for the religious situation. These institutions have shown their own scope and henceforth we have a right to expect that they will be wisely, if not quite so universally, applied to the spiritual ills of the race.

Mankind is prone to administer large doses of every new, untried, and unknown discovery to its sore spots in hope of finding relief. Who has forgotten the days when our rheumatic grandparents endured electric "treatments" by the horsepower, seeking relief? In those days every sufferer from cancer, tuberculosis, skin trouble, or what not, became a conductor for all sorts of electric currents. Electricity was new; an unexplored field. Our fathers waited breathlessly for "something to turn up", hoping that the Fountain of Youth and banisher of sickness would at last come to mankind on the harnessed thunderstorm. We are wiser now—at least concerning electricity.

The present-day cure-all is still radium. Is the patient beyond diagnosis? Do we know the disease but not the cure? Then the learned heads wag wisely to the tune of thousand dollar bills. Radium! Put a little of it in his bath—let him sleep with a ten-thousandth of an ounce of the

precious mystery next his heart! Verily we can ill afford to laugh at the Middle Ages, testing the unknown in their own fashion by prescribing dried spiders ground with powdered tigers' teeth and a touch of burnt monkey hair! The healing properties of the unknown are only limited by human gullibility—and more seriously, by human needs.

The men of Athens were no different. Paul recorded of them that they did naught else but listen to some new thing. Heart hunger and bodily ills, sin and sickness—somewhere there must be the Great Cure-All. Let us try what is new and perchance will discover it.

This instinct for experimentation need not be deplored. Progress has come thus, though the road be painful, and pitiful when viewed afterward.

So with institutionalised religion. Human hearts are hungry. A few have found God and satisfaction. They would like others to find Him too, but it is not easy to lead men one by one, with loving hand and understanding heart. Perhaps we can build a great *cathedral*, which by its very form shall suggest God. Perhaps a great *organisation* can automatically lead those who join it to God. Perhaps—and this is the latest way Christianity has tried—we can build a *place exemplifying service* which shall take in common mortals and turn out Christians. Alas! These things have a limited place. Aching hearts come away from the cathedral with the same temptations and cares which dogged them before they entered. Hungry souls depart from a superfluity of meetings, hungry and lonely yet. Sin laughs at our institutions and enters in with the throng.

Perchance the cathedral is the abiding-place of a Man. Those who visit it find in him the spirit of God. They go forth with new strength and vision, and firm resolve. The cathedral becomes hallowed to memory, and a rock in a desert place in whose shade the weary may rest.

If at the center of the vast organisation there be a Man of God—the whole will live. People will sit through meetings for one touch of his hand, one clear glance from his eye—and go away whole. When in the Social Center there is a Godly Man, the people go away touched with the Spirit of God.

Personality is the only real force. Institutions are clanging cymbals unless Life be at their center. If there be one who can give the Living Water to those who come, they thirst no more and the institution becomes beloved of men. Little minds look and see only the building, the organisation, the method, and say—"Go to, let us build a cathedral or a Tabernacle with a sawdust trail and a gymnasium for a pulpit, or put up a Social Center, and we will duplicate this miracle", Too late they learn that it was Life which made the Institution, not the Institution which breathed Life.

Institutions are the methods by which some men work. Strangely enough it is possible to work entirely without them. Jesus did his "life work" without a bit of "equipment". He wisely refrained from building anything that could live as an institution. His power lay in the impact of Spirit on Spirit, and all of his followers who have really carried on His work have used His means whatever their circumstances.

Institutions defeat their own ends. They grow up around people who can vitalise them. Rarely does one thrive when the organisation or building is built first and the human elements assembled later. When the people pass on, the old changeth and that which was Life is only the empty husk which once enclosed the vital power. The Pharisee is the logical successor of the Prophet. The Life has gone, but the Pharisee seeth not the change, for is not all as it was of old? Each generation must work out its own spiritual destiny. The fathers may build buildings, they may achieve freedom, they may walk with God—but the sons must gain their own freedom and enter the Kingdom of Heaven for themselves. The father's buildings are always a mockery when the Purpose that built them has departed.

Once upon a time there was a Just and Good Judge. He led the people of his city to see through the meshes of sophistry and technicality and see Justice herself. Riches awed neither the Judge nor his supporters, and the poor man could be heard fairly in his court. The city, in pride, built a splendid courtroom and there their beloved Judge held forth. A great painter was commissioned to portray Justice upon the walls of the court, above the head of the Judge. The painter was passing wise, and he meditated long. "This is known far and wide as the Court where Justice really lives", he mused. "But it cannot always be so. The Judge will die and another will follow him, and Justice may depart hence". Then, carefully choosing his paints and noting which would endure, he set to work.

The picture was completed, and blindfolded Justice, holding in her hand the scales wherein the merits of cases are weighed, sat enthroned above the old Judge's head. The painter died and was forgotten. The Judge passed on to meet the Great Judge of All, and with him went his spirit. His name lingered as a tradition, but the reason for its greatness was forgotten. The great courtroom was presided over by other men of different mold. Because they occupied the seat of the famous judge, men acclaimed them as great and they accepted the praise.

But Justice herself had gradually departed from the hall where she had been known so long. One day a poor man, being despoiled of his goods after the fashion of lawyers, looked despairingly at the picture of the blindfolded Goddess, hoping that the Judge might remember his calling and protect the oppressed. But the Judge did not even know the meaning of the painting, and gave his decision in accordance with the wishes of the Powers that Pull Wires.

Then the poor man cried out—"Look! The Painting! Justice has indeed become a mockery in this court!" For he saw that the picture had changed since his childhood days. Some paints had faded—others were as at first. The balance was gone, dimmed by Time till it merged

with the background. But the hand that had held it was still outstretched: it had somehow taken on the familiar gesture of the servitor seeking a gratuity. The bandage was still across the face, but it had faded unevenly and from beneath it slyly peeped an eye.

The court hangers-on noticed nothing wrong—they had never cared about the form of Justice. The Judge did not look, but having heard the truth about the

departure of Justice from the court, waxed wroth and clapped the poor man in prison lest he "make a scene".

This is indeed a wild fable. But all our institutions and organisations go the way of this court. Let us take heed as we labor to build the Kingdom of Heaven in Japan. May we build with spiritual forces, with personal contacts, with Love and persuasion—but let us take care how we build organisations and institutions!

BISHOP NIKOLAI, AN APPRECIATION

By H. WATANABE

February 16th was the 10th anniversary of the death of Bishop Nikolai who might well be called the St. Columba of Japan. The anniversary was observed as a day of prayer, and having in my boyhood days the good fortune to know something of this great man when he came to my village home in the Hokkaido I made my way to the mighty cathedral which he built in Tokyo to pay my respects to his memory. I expected the Cathedral to be well filled, but to my surprise there was no need of the large auditorium so well known and so often filled in the days of Bishop Nikolai.

The Greek church has fallen on evil days as was evidenced by the small gathering in a small room. There were other signs of stagnation. The Greek theological Seminary which used to be connected with the Cathedral, is defunct, and the room is rented out as an office. That part of the building which in the more prosperous days of the church was used as a Woman's Seminary is now a dental school. Everything seemed to be in a state of decay and I who had seen the rapid rise of the Greek Church through the indomitable perseverance and power of Bishop Nikolai wept hot tears of sympathy.

The prayer service went on while the purple smoke of ascending incense filled the room. I saw the incense, and heard the sermon of Bishop Sergins which

followed the prayer service, but I seemed also to see and hear something else. Before my eyes there was a vision of the man who for more than fifty years had served his Master in Japan and built up a great church. Other churches have been reared through the efforts of many. The Greek church owes its existence and its position to Bishop Nikolai. How the man laboured! There was no spot too remote for him to visit, no winter too cold, or summer too hot for him to be about his Master's business. He preached in the cathedral in Tokyo, in the cottage of a Hokkaido village, in the room of a wayside hotel, and often in the open air.

And how he preached! With the earnestness of conviction he laid hold of the heart, touched the conscience, and awakened the souls of men.

There was no eight hour day for him, for his message was as a fire in his bones. What would he have said to the men of to-day who are always clamouring for a shorter day and less work? Work to him was what it was to his Lord. He too could have said, this my task is to me meat and drink.

The spirit of self sacrifice was strong in him, and the same spirit has been communicated to others, who to-day are carrying on his work. The present Bishop and his Japanese associates are often hard put to it now that the church is cut off

from Russian aid. Some of them are reduced to the necessity of living on sweet potatoes but without wavering they carry on their work.

"Other Churches" said the Bishop, "have many missionaries while I am the only representative of the Greek church. They have Schools, Kindergartens, and other organised aids to their work while we have nothing save our Cathedral. But when it comes to the number of our members we take a leading place with thirty thousand who own allegiance to the church called by the common people after its illustrious founder, 'The Nikolai Church.' And this great body of believers is to-day entirely self supporting which is a stage that even Bishop Nikolai did not dream his church would reach for many decades."

Personally I feel that I owe a great deal to the Greek church. It knocked at the door of my village when I was a boy. Indirectly through it I became acquainted with the Sunday School of the Protestants which proved such a blessing to my life. And when I think of that long ago, two men rise before me who have both gone to their reward, but whose memory I shall never cease to cherish. The one was the Bishop of the Greek church who in the midst of a busy life found time to visit the outlying villages of the frozen northern island carrying with him the message of life. The other was a man equally noble who came from the sunny south, and made his home in the dull, gray, cold village of Nemuro—

made his home among us until he went to the home of many mansions, and we who loved him carried his ashes and laid them to rest in a little mound above the village. And though dead Mr. Carpenter like his contemporary Bishop Nikolai still speaks to the Japanese, and especially to us who come from the North land. They were very different, these two men. The one was a Russian, robust, strong, energetic; in politics a conservative and in religion a ritualist.

The other was an American, delicate in body but strong in faith, a lover of democracy, an advocate of liberty, a man of the people, a pioneer of the Baptist church. They were different men from different nations, with different ideals and tastes, but one in faith and love and zeal for the glory of God and the salvation of men. I do not know if the two men ever met until they met in glory, but I know that after the death of Mr. Carpenter the bishop and Mrs. Carpenter met in Nemuro. I do not think the Bishop could speak English, and Mrs. Carpenter could not speak Russian, but both could speak Japanese, and they had so much to talk about. The one had come from Russia and the other from America, but both had come for the same purpose, and amidst the smoke of the incense in the great Greek Cathedral I seemed to see them on the other side, and I rejoiced that they had given their lives for Japan, and that their lives had touched mine and made it warmer and brighter than it otherwise would have been.



THE NARA CONFERENCE

By REV. C. W. IGLEHART

On the eighth of March nearly seven hundred delegates representing the Methodist church throughout the whole of Japan met in conference at Nara. The meeting was in many ways momentous. The very first of its kind in Japan it marks a new epoch in the self-consciousness and power of initiative of the Japanese churches.

The occasion was noteworthy. A year ago the Japan Methodist Church completely on its own initiative and under its own leadership launched the three year Forward Movement (TAI SEI UNDO) which had as its aim for the first year the subscribing of six hundred thousand Yen among the members. This goal was overpassed, and the church has now swung into the second year with its aim of doubling the membership of the entire denomination before the three year period is finished. It was to set up this mile-stone that the Nara Conference was called.

The time and place were auspicious. Spring seems to break at Nara ahead of the rest of Japan, and warm sunny weather day after day came as a refreshing change to the many delegates who had left the snow and winds of the North. The spell of old Japan was upon everyone. Nara is the cradle of Yamato, the huge seventh Century Buddha cast his shadow upon the meeting place, and only a few miles off were the ancient shrines of Ise. Even the huge cedars that lined the paths through the magnificent park, and the mild deer, pushing their noses into your pockets for a sweet as you passed, spoke of the early days when the world was young and the heroes of the gods walked with men. There was a fear among some that the beauty and history of the place might detract from the intensity of interest in the meetings, but quite the opposite was true. A dignity and solemnity characterized every session, and this quiet sense of mission from the living God for the future evangelization of Japan was deepened by the silent influences of the place.

The make-up of the Conference was interesting. The Railway Board granted the unusual favor of half-rate fares for everyone, and thus delegates from each of the eighteen districts, all the way from the tip of Hokkaido in the North to Loo Choo in the South, and from the Japanese churches in Korea and Manchuria were able to come. Many of the sessions were given up to free discussion, and as each man or woman arose to speak he introduced his remarks by giving his name and home. The imagination was stirred at the wide range of places represented, and at the varied types of men and women that were present. Of course more than half the conference was made up of laymen,—men who found time to leave their work and give three days of study and prayer to the interests of the Kingdom. It was another demonstration, added to the many of the Forward Movement thus far, that the laymen are in dead earnest, and are ready to make real sacrifices for the advancement of church work. A large number of women were present. Nor did they take merely a listening part. Miss Furuta from the platform spoke with her usual directness and force. In the prayer seasons and times of general discussion women's voices were heard clearly throughout the great hall taking their part equally with the men in planning and petition. In fact, among the clear memories of the conference are two. One is that of a woman's prayer, passionately appealing, and spoken in Japanese so beautiful as to be almost music. The other is of an elderly woman who during the last session arose from her seat upon the floor in the front of the Hall, and turning about like Deborah of old poured out burning words of exhortation. The prophetess will yet have her place in Japan. The conduct of the meetings was admirable. Each session carried an almost too heavy program, but the presiding officers as a rule held the speakers to time, and frequently more than a dozen speakers would be heard

from in a single session. The business committee under Mr. Yamamoto was scarcely in evidence at all, though they had the task of receiving and caring for seven hundred people, placing them in the proper hotels, providing the noon luncheons, and managing the Hall arrangements. Accommodations in the inns meant a triumph of the spirit over the flesh, for four men had to share room nine feet by twelve, sleeping on the floor, but not a complaint was heard. The registration was accomplished without confusion, and by a very small staff.

The singing was splendid. Every year shows evidence of the growth of musical certainty among the people of Japan and in the churches. With no opportunity for practice a picked up choir of thirty or so young men and women was easily able to sing at sight with the four parts any hymn in the Union Hymnal. Young Mr. Nakamura with his cornet led the large gathering as they sang most inspiringly the old familiar tunes.

Unusual ability was shown among the speakers. With the exception of Dr. Wainright's thoughtful address and Bishop Welch's stirring appeal all the addresses were by Japanese. While only one or two could be said to be positively eloquent practically all were by men and women of solid ability. Among the ministers there passed in review during the three days meetings at least a half dozen men who might well do justice to the office of Bishop in the church, and the laymen had several representatives who are second to none of the preachers. The clear impression left by the speakers is that the Japanese church is in the matter of able leadership already ahead of its numerical strength.

The communion service during the last session was unique. It is not unlikely that the Japanese church has made a permanent contribution to method in

liturgy, since it has evolved a way of administering the Lord's Supper to large congregations quickly, and without sound, without confusion and without any danger of infection. The seating was so arranged that there were aisles running lengthwise and crosswise at intervals. Along these the ushers first carried trays on which were spoons, each one wrapped and folded in a piece of soft white paper. Every person took one, unfolded it and held it while the bread was being distributed. Then the wine was passed in small bowls from which each person dipped out his portion with the spoon. The spoon was then refolded in the paper and put away. In this case they were not returned, but kept as a reminder of the occasion. Dignity and order were perfectly maintained while the large congregation observed the ceremony. It was a most impressive hour, and one full of potencies for the future.

The results should be considerable. During the last session there was evident a deep feeling of expectancy. It almost broke out into emotional expression two or three times, but the Chairman each time gave the meeting a turn and, whether intentionally or not, avoided it. One felt that it was just as well, as the feelings were directed within to a re-dedication of the life in service; and this is what was being done in hundreds of hearts. The spiritual pressure gathered force, and had its climax in the Communion service, when the entire conference seemed to be energized for the work that lies ahead during the next two years. The task of winning twenty thousand new members to Christ and the church was looked at squarely, and, nothing daunted, the delegates from the churches throughout the cities and villages all over Japan turned back to their homes and their work to do their utmost to bring it to pass.



MISSIONARIES AND GOVERNMENTS

By REV. S. HEASLETT

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The position of missionaries in a country like Japan where criticism of the State is practically barred to them is not always an easy one. If the State was modelled on lines familiar to us the difficulty of being obliged to refrain from criticism would remain; but the presence in the Japanese State of at least one element that is strange to our thought, viz.:—Emperor worship, increases the difficulty.

Difficulties arising from a sense of strangeness are further increased when we begin to teach the Gospel of God and are confronted with questions in this connection that arise in thoughtful minds that have been attracted to, or have already given their allegiance to, Christ. It is easy enough to evade the questions either by declaiming pious generalities, or demanding unquestioning obedience to a particular view. To think out an attitude from the point of view of a loyal Japanese and arrive at a principle require more courage. This is one of those questions where missionaries can speak with great weight of authority if they will trouble to master the facts and the implications of the worship. There are numerous helps to hand to assist us in arriving at a solution.

The Problem The Government has several times officially asserted that bowing at national shrines, before the Shokonsha, to the pictures of their Imperial Majesties; salutations before ancient Shinto temples, and the drinking of dedicated saké; are not questions of religious worship, but things done in honour to the Emperor and the soldiers who died for their country, and are signs of patriotism. On the other hand the nation wide chorus of approval that greeted the act of the Principal of a

Primary School in Nagano Prefecture who perished in the fire in an attempt to save the Emperor's photograph; the fact that the Minister of Education stated in the House of Peers that every consideration had been shown for the bereaved family of the unfortunate Principal; the placing on the retired list of a high army officer for the "immoral act" of giving cigarettes—the gift of His Majesty—to a geisha; and the atmosphere of solemnity that surrounds everything connected with the Japanese Family; these point to a belief not to be accepted only at the official valuation. Christians are constantly being faced with positions where their consciences become involved.

The New Testament Emperor worship did not appear on the horizon of the period covered by the Gospels. Roman rule was not unduly repressive. The relationships noted in the Gospel records between the Jews and the Romans are, generally speaking, pleasant. The words "He loveth our nation having built us a synagogue", reveal a happy relationship, and are probably not an unfair summary. Our Lord laid down His famous principle "Render therefore unto Cæsar the things that are Cæsar's". It was a commentary on His own life and conduct, and it would not be unfair to construe it as His command to let political affairs alone, or, at least, to refrain from violent attempts at upsetting the established order.

In the Acts, S. Luke seems to go out of his way to depict attractive Romans. It would be hard to find a more loveable personality than Cornelius. There is reasonableness and fairness in all his sketches of Roman officials. Paul and Peter both voice the principle laid down by their Lord in unmistakeable terms.

It is hard to realise that the terms we appeal to in our day were used by them of an alien rule. They certainly never contemplated revolutions by force. If changes are to be sought the New Testament idea would seem to be that they should grow up through the spread of right ideas.

When we turn to the Apocalypse there is an unmistakeable change, but not in the spirit of the relationship of Christians to the State. Emperor worship was either taking up a larger place in the thoughts of the Church when the book was written, or, the author with a marvelous insight and prophetic vision saw the coming conflict of ideas with an extraordinarily clear outlook. It is noteworthy that the author of the Apocalypse has no theory of civil government to offer in place of that which is crowned with this, to him, hateful and usurping worship. All his powers of imagination and prophetic insight are concentrated in drawing in clear limned lines the source of the evil and its inevitable end as warning and comfort to an oppressed Church.

The period is summed up by Mr. Bevan thus:—"it is plain then that the early Church originated no system of civil government; all that they wanted was for the government they knew and revered to be just and honest".

It was among the Romans that Emperor worship became an organised part of the political and religious system of the Empire. As early as the 2nd Century B. C. there was in the Provinces a certain deification of the State and the payment of divine honours to the God Roma and the Roman governors.

This movement developed and received a powerful impulse when the majesty of the State became personified in the Emperors. They were quick to seize upon anything that seemed to be a means of strengthening their authority.

Julius Cæsar in B.C. 29 boldly claimed divine honours and placed his own statue among those of the Gods in the temples. The cult thus established as a religion continued through the following reigns. It varied somewhat in the emphasis laid

upon it according to the disposition of the respective emperors but gradually became an essential feature in the Imperial religious system. The rapid spread of the cult throughout the Empire caused rejection of it to become, in general, disloyalty to the person of the Emperor. Therein lay its force.

The likeness of the modern cult in Japan to the classical example of it in the ancient world requires no laboured explanation. There is not any likelihood of conscious imitation. Similar causes have produced somewhat similar results in the two cases. It is a cult that would appeal strongly to any nation in search of a principle or idea round which to build up a great patriotism.

It was the first Christian Emperor who decided that as there was one Empire, with one law, and one citizenship for all free men, so there should be one religion. This meant that he had to deal with the cult of Emperor worship. It has been well said that the reason why we do not now look to persecution to remove obnoxious persons or ideas, is not because we have broadened in spirit or are any more tolerant than the Inquisitors, but because we have come to the rather mercantile conclusion that persecution does not pay. Lord Morley, speaking of the modern attitude to religion said, "the modern free thinker does not attack it, he explains it". Constantine showed the quality of his mind by anticipating this method in his dealings with the worship of the Emperor. He did not abolish it. He took the force out of it by proclaiming it to be something else than it really had been. He could do this as he himself was the object of adoration in the cult. In the end it came to possess the character that he proclaimed it to have. He reduced the cult to a civil idea. He rendered it innocuous by changing its character. He removed its supposedly divine nature and in doing so he preserved certain good elements in it that were useful to the State. These would have been lost if he had made a frontal attack on it and endeavoured to abolish it immediately or by force.

The Forces that Defeated it

Emperor Worship in the Roman Empire

The Church and
the Worship

Constantine's action was the result of the uncomfortable attitude of the early Church to the cult. In this worship political and religious devoteism, State and Church, so to speak, became identical. The Christian Church could not fail to see the significance of the movement. When the homage that was due to God alone was demanded as due to the person of the Emperor, the Christians saw concentrated and culminated therein the whole conflict between the Church and the world. This was, to them, an abominable and unclean thing having its origin in the region whence comes all opposition to God. The Church severely disciplined its members who succumbed from any cause and said the fatal words "Lord Cæsar" and offered sacrifice.

The charges brought against the Christians were those of atheism and anarchy. Their rejection of the old gods seemed atheism; their refusal to join in Emperor-worship appeared treasonable. The Martyrdom of Polycarp is a good illustration of both sides. When he was taken prisoner "the police captain Herod and his father Niketos met him and removed him into their carriage, and sat by his side trying to persuade him and saying, "But what harm is it to say 'Lord Cæsar', and to offer sacrifice, and so forth, and to be saved." Polycarp answered "I am not going to do what you counsel me." The persuasions of his friends, gently and lovingly pressed though they were, availed nothing against the old man's life long faith and experience. He would not "say", "offer", and "be saved", at the price of denial.

It was the spirit of these martyrs and confessors that made the later attitude of the Church possible. When the centre of the cult himself proclaimed his own humanity the Church could afford to allow it to run out its days. It could not live alongside Christian ideas. The growth of truth left it no soil in which it could flourish. The point for us to note is that the strenuous opposition of the early Church, that 'striving unto blood' of which the author of Hebrew's speaks,

preceded the atmosphere in which the cult could not continue to exist.

Japan cannot act as the Roman Empire acted. The pressure of outside opinion guarantees that. There is also a liberal element in the nation. Unless a great change come over the Government there will be no attempt made to *enforce* the regulations about Shinto Shrines. But the use of physical force is only one method of coercion. There is such a thing as an atmosphere in which certain ideas flourish and others wilt and die. Is not a practising Christian even now at a disadvantage in the public services? Non-participation in certain rites and customs for conscience' sake marks any man as a suspicious person. Nowhere in the world can an official's or an educationist's reputation be more easily made or marred by the cry of patriotism or non-patriotism. It is an easy way to fame to raise the cry of non-patriotism, and an easy and certain way to professional ruin to seem to merit the stigma. Official statements have in a sense eased Christian consciences. There are some who can make out a plausible case for participation in all the rites and customs of the cult in Japan. But in practical life the cult still retains its character. If a percentage look upon such acts as we look upon saluting our flags and the tombs of our great dead, there is a larger percentage of people who do not and cannot make the scholarly and real distinction that the Government makes. *There is no such class in the West.* This is the fact that robs the comparison of its value.

The Christian Church is in absolute sympathy with the Government of Japan in its endeavours to create a sound basis for national life. The teaching of Christ and His disciples are clear on this point. There is nothing in it to destroy nationality, everything to purify and exalt the idea. We have only one fear. Are we being asked in this cult to give anything else the homage that we pay to God alone? According to our answer to that question shall be our attitude to the modern cult. History is full of lessons for us on this point.

The Present

CHURCH AND MISSIONARY WORK

By ALBERTUS PIETERS, D.D.

In all our thinking about missionary work, it is of the highest importance to bear in mind the distinction between church work and missionary work. The former includes all the activities of the church; the latter, when correctly used, refers only to the work the church does among those not in touch with its own organized life; that is to say, the work designed to carry the gospel message to countries and districts where it is not yet known, or to establish the church where it does not yet exist.

Our work as missionaries is but a small portion of the activity of the denominations which we represent. Usually not more than a tenth part of their resources is employed in missionary operations. Missionary work is in its nature temporary, even though this "temporary" period should stretch out into two or three centuries. Some time or other the need for it in any country will come to an end. Church work, on the other hand, is permanent. Hence the missionary work may fitly be compared to military operations by which a rebellious or hostile country is subdued, and the church work to the permanent civil government organized in such occupied territory. If the latter is securely established, the need for the former ceases.

It follows from these principles that the Japanese church is an institution of far greater dignity and importance than the missionary work. It is already that in principle, and with its growth it must soon become such in fact. The expression of John the Baptist: "He must increase but I must decrease," spoken with reference to Christ, is sometimes applied to the relations between the mission organizations and the Japanese church. With due qualification, this use of the text is appropriate enough. For the present, to be sure, this use is premature, if referred to the volume of the operations of the two bodies. In this respect, for a long time to come, there should be no decrease on

either side, but a large and rapid increase of both. But it is certainly true that ultimately the relation between the two must be as suggested by this application of the text.

From this some argue that the "centre of gravity" of missionary work in this country should be in the Japanese churches. They think that this should be so cordially and constantly borne in mind that the mission organizations should take no important step without consultation with the Japanese authorities; and should usually proceed not only in consultation with them, but in a partnership in which the foreign organizations shall furnish most or all of the funds, while the Japanese churches, through their appropriate representatives, shall be an equal or dominant factor in the management. Those who hold such views would have the churches abroad wait patiently until their assistance in any enterprise is requested by the Japanese; or, at least, until they have due assurance that the work proposed will be acceptable to them. Some would even refer to the appropriate church authorities such questions as the number, qualifications and work of the missionaries to be sent out. Those who hold this conception of missionary work must look with disfavor upon the present organization of the Christian Literature Society and the Federation's Standing Committee on Newspaper Evangelism; since both of these are missionary enterprises pure and simple, begun without consultation with the Japanese churches, and conducted without any special reference to them. They say: "The evangelization of Japan must be done by the Japanese. They are the principals in this enterprise, and we are at best their helpers."

On this view the continuance of missionary activity in Japan can be defended only on the ground that the Japanese have not the men and means to attend to the task alone. So far as the question of means is concerned, this would readily be admitted. The Japanese churches

would not find it so very humiliating, I think, to admit that they have not yet the financial resources needed for so great a task, and might be willing enough to accept assistance from abroad in the shape of money. But if they are the principals and we the helpers, and if the continued presence of missionaries is to be justified on the ground that the church has not yet the men needed to conduct the enterprise, then the missionary work must appear to them a serious reflection upon the leaders of the church. From that standpoint I can well believe that the presence of foreigners conducting important Christian enterprises in this country may seem like "poison to the spirits of our leading Japanese associates," as the writer of an editorial in the February number of the *Japan Evangelist* puts it.

It seems to me, however, that this whole way of looking at the matter is fundamentally unsound, in that it ignores the distinction between missionary work and church work. If I am right, then the sooner our Japanese associates (that is, those who have this idea) are disabused of the notion that we are trying to do their work because they are not yet considered competent to do it, the better. We are doing our own work, not theirs. In some future generation, missionary activity on the part of American churches in Japan may be a reflection on the faithfulness or competence of the Japanese church; in this generation it is an expression merely of the earnest desire of those American churches that those who are perishing without the knowledge of the Saviour may learn of Him.

As I look at it, we are not merely the associates and helpers of the Japanese churches but have a direct and independent commission from Christ to make His gospel known. The existence of a Japanese church does not modify this commission in the least. It modifies the carrying out of this commission only in so far as they may be willing and able to help us, either by working in conjunction with us or by taking over a portion of the task to be done by them independently. I hold it therefore to be entirely legitimate for the American and

British churches to proceed independently in the execution of this task, and both to organize and carry on such agencies as may be necessary for it; without being in the least under moral obligation to consult the Japanese churches.

Naturally, I do not mean by that that there should be no consultation, either with individual Christian Japanese or with the church authorities. I do not mean even that in special enterprises we may not very profitably act in a formal partnership with the churches, especially when such enterprises have a close connection with church life. I mean only that all such questions are purely problems of what is expedient. If we can do better in consultation, let us consult; if in partnership, let us be partners; if better by putting funds directly into the hands of the Japanese church, so be it. We should do as circumstances indicate will be best for the work, but I hold strongly that in no case should we admit that the Japanese churches have an intrinsic right to be consulted—so long as we are in the domain of purely missionary work. When it comes to church work the case is radically altered. In missionary work, that is, in the effort we make to reach the unevangelized, we should not take the ground that we are helping them in what is really their work, but that we are discharging our own responsibility before God and the churches which support us; that it is our work, and that we call them in to help us or join with them in combined operations only in so far as the interests of the work require.

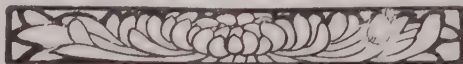
Some one may say: "Very well, but do not the interests of the work always require it?" I think not. My experience is that in certain kinds of work we can do better if we retain the management entirely in missionary hands. Whatever we do, the "centre of gravity" of our work should always be in our home churches, whether in America or elsewhere, not in Japan. The reason for this is that missionary operations must remain in touch with the causes that gave them birth. Let us remind ourselves how the missionary work comes into being. It is because

numbers of earnest Christian people abroad are deeply concerned for the salvation of the perishing heathen, and are profoundly stirred by loyalty to the Lord Jesus Christ. Hence they consecrate of their treasure and give their sons and daughters that the message of eternal life may be preached to dying men. Urged on by the same faith, the young people come out as missionaries. Here lies the true "centre of gravity" of the missionary enterprise—in the faith and love of the people who support it, and in all of its operations it must remain true to this earnest out-reach after the unevangelized.

Unfortunately, the supporters of missionary work do not constitute the entire body of believers. Not only in the pews, but also in the pulpit are found numerous examples of men in whom this yearning after the evangelization of the heathen is found, if at all, in but a small degree. I fear that a considerable proportion of the successful pastors of our large churches, and of the professors in our seminaries have their minds so upon the problems of the home church and of the Christian activities that centre there, that anxiety for the preaching of the gospel where Christ has not been named is smothered in their hearts. If this is so in America, we need not be surprised that it is so in Japan also. Especially when reference is made to the group of men usually called "Japanese leaders," we need not be surprised if they are not always men with a deep interest in the evangelization of the masses and with valuable ideas as to how it is to be done. It is a very common subject of remark among missionaries that they have not often, for example, any interest in rural evangelization. Neither is this to be wondered at. The ablest men are chosen for the pulpits of metropolitan churches, editorships of church papers,

professorships and presidencies of our educational institutions, etc. Immersed in the literature and technical learning of their departments, can we expect them to remain on fire with a vision of the unevangelized masses or to be acquainted with the best methods of doing a work in which they have perhaps never been engaged? On the floor of the church assemblies these men give weighty counsel in church affairs, with which they are thoroughly familiar; but if they are consulted on matters of evangelization they soon indicate either that they have no interest in the subject or that they are not in a position to give valuable advice with respect to it.

The missionaries, on the other hand, are men and women who came out just because the fire burned in their hearts. They were sent by others of the same mind. They are, with but few exceptions, men and women of superior training, chosen especially for ability, initiative, and resourcefulness. They address themselves to the task of evangelization with enthusiasm and perseverance seldom found in their leading Japanese associates, who are apt to be absorbed in the problems of church life. It would not be easy to name a single new evangelistic method or a single important and permanent evangelistic enterprise that did not originate in missionary circles. For the future evangelization of Japan it is, in my judgment, essential that this freedom and independence of the missionaries in their operations should be resolutely maintained; and that no recognition of the pre-eminence of the Japanese in church matters—which should be cordially acknowledged—shall be allowed to obscure the great fact that the churches which send out missionaries have in Japan their own work, which it is well that they should commit to their own representatives, to be done in their own way.



TRANSLATIONS FROM THE JAPANESE PRESS

By DR. S. H. WAINRIGHT

The Jewish and The Japanese Religions

Japanese magazines are given to the publication of special numbers. Thick editions come from the press, every article of which is on one subject. The April *Kaihō* or *La Emancipo*, another title used on the front page, contains 602 pages and is a special number on the "Characteristics of the Japanese People." The price of this number is *Yen* 2.70. It would be difficult to find any article of commerce higher in price.

Among the contributions to this special number of the *Kaihō*, there is one written by Mr. Iwasaburo Okino, who presumably, from the title, writes as a Christian. The subject of his article is "The Characteristics of the Japanese People as viewed by a Christian." He was formerly a Christian pastor. His standpoint is difficult to reconcile with his profession of faith. The interesting feature of his article is the comparison he makes between the religion of the ancient Jews and the religion of the ancient Japanese.

Mr. Okino discusses first the "ancient" religion of the Japanese and that of the Jews. He starts off with the assertion that the religion of the *Kojiki* and *Nihongi*, in ancient Japan, bears striking resemblance to the religion of the Hebrews. He denies that foreigners are correct in calling the Japanese an idolatrous people. The Shinto Shrines (*jinja*) contain memorial objects, the mirror, the jewel and sword, but no images. Comparison is made between the Mosaic Tabernacle, which afterwards became the Temple at Jerusalem, and the Shinto Shrines (*miya*) with the sanctuary (*Shinden*) in each. "The structure of the ancient Shinto Shrine was not to be compared of course with the glorious Temple of Solomon; yet the spirit which prompted the building of these sacred edifices was alike, indeed identical in both cases. In the temple at Jerusalem there were no images, only the Ark of the Covenant as a memorial object, the

place where it was preserved being called the holy of holies. No entrance was allowed into the sacred precincts on the part of strangers who did not observe Jewish customs. Only the high priest could enter into the holy of holies. In the approach to the Shrine there is the torii (gate) the shimenawa (sacred rope) and the shirasu (court), but only the priest can enter the sanctuary (*shinden*).

In such points of resemblance, we can follow Mr. Okino but when he proceeds to compare the deities worshipped, he gives the reins to his imagination. "The Jew, in the sanctuary at Jerusalem, worshipped Jehovah or God who is eternal in existence and infinite in his attributes." Then he declares that the "ancient Japanese people worshipped the deity dwelling in the center of heaven who was also eternal God in his existence and infinite in his attributes." There is not a shred of evidence in ancient Japanese records to support this conception of *Ame no Minaka Nushi no Kami* (Deity in center of heaven). Along with this statement, he speaks of the worship by *Tensho Daijin* (Heavenly Shining Deity) paid to the Deity in the Center of Heaven, at Ise at the time of the *Niname Festival*, which he says was not idolatrous worship.

More interesting is his account of the offense committed by *Susa-no-Wo* in violating the sanctuary. This he says was looked upon as the greatest sin among the gods. It goes to show that the sanctuary was as inviolate in their minds as the holy of holies was among the Jews.

It is a mistake, says Mr. Okino, to think that the coming of idolatry from India and the wide spread adoption of this worship among the Japanese means that Shinto worship as well, at Ise and at Izumo for example, is idolatrous. Such is not the case. The Shrine at Izumo subordinated itself to Ise whereby unity was established. But the worship at these Shrines did not become idolatrous.

The next point of resemblance the writer calls attention to, between Judaism and ancient Shinto, relates to prophets and priests. Among the Jews there were both prophets and priests. A prophet, like Moses, had not only to do with religion, but with politics as well. The priest on the other hand was continuously devoted to divine matters. "Tensho Daijin (Heavenly Shining Deity)," says Mr. Okino, "was like a prophet, and Okuni Nushi no Kami (at Izumo) was like a priest in status. Nevertheless politics and religion were not separate. The Heavenly Shining Deity prayed, as did the prophet, while Okuni Nushi no Kami had nothing to do with political matters, but performed the offices pertaining to worship."

There are points of resemblance between ancient Judaism and Shintoism which may be discovered without straining the obvious meaning of the ancient traditions of Japan as is done by Mr. Okino. The close relation between religion and the state is a fundamental characteristic of both religions. Both alike were theocracies. The monotheism of the Jews, however, distinguishes the religion of the Old Testament from Shintoism and all other polytheistic and national cults.

In the second place, Mr. Okino seeks to find points of resemblance between ancient Japanese customs and the Jewish religion. The attitude of both alike to blood and to a dead body he mentions first. Even the body of a parent after death could not be brought within the precincts of the Shrine (Jinja), nor were women allowed to approach the sanctuary during the catamenial period. The word *kegasu*, possessing the double sense of "to defile" and "to injure," is evidence of the feeling of the ancients toward blood. The successor to the priestly house at Izumo, according to the story, lost his title as the penalty for touching the corpse of the one whom he was to succeed. The tradition of the Obasute Yama, or Mountain of the Outcasts, is another indication of Japanese ideas of impurity. Old women were not allowed to die in the home, but were sent to this Mountain. Parturition, Mr. Okino also

tells us, was required to take place in the mountains in a small house built for the purpose. One recalls the regulation in Leviticus XV in comparison. Mr. Okino goes beyond the sense of the text when he connects the accounts, that Enoch was translated and the burial place of Moses was hidden and Christ was raised, with the Jewish feeling of repulsion toward a dead body. Though it is said that "Kunitachi no Mikoto died", "yet it is irreverent to speak of the death of a god", says Mr. Okino.

In the third place, Mr. Okino explains that the Eta or outcast population are condemned to occupations having to do with blood and the handling of the dead. He does not know the historical origin of this class in Japanese Society. He declares that Japanese ideas of mourning are different from those of the Chinese and of Western nations. The period of mourning in Japan is fixed, two or three years for a parent and one or two months for less closely connected relatives, on the basis of separation from social intercourse required of those who have had contact with the dead. Persons in mourning are not allowed to enter the houses of others. In the catamenial period, a woman was not permitted to leave her room, much less to pass in front of the place where the god of the kitchen stove was worshipped, or to pass under a torii leading to a Shrine. Another interesting custom having its explanation in ideas of clean and unclean is the dislike of meat eating. Mr. Okino says the impression is a mistaken one that aversion to a meat diet is due to Buddhism. It is founded on Shintoism. Fish having less blood are more acceptable, though in many households fish are cooked outside so that the smoke will not rise to the god-shelf.

His remarks about purification are interesting, though we cannot reproduce them here. Most important is his statement that the priest performed *oharai* or purification for the people contaminated. If this be correct, the Shinto priest is not without mediatory offices.

The fourth point of resemblance discussed is the attitude of the Japanese and Jews toward ancestors. The common ground

is descent from a parent stock. He does not say that the Jews practiced ancestral worship. He compares, under this heading, the division between Israel and Judah with the struggle between the Izumo and Ise houses. Both peoples looked upon their own country as divine and both were exclusive. The ancient Jews looked down upon the outside nations and Jonah was the only prophet ever sent to them. John the Baptist rebuked the ancestral spirit of the Jews when he said, "Say not within yourselves, we have Abraham to our father: God is able to raise up of these stones children unto Abraham." Jesus stood in the presence of the sanctuary (Shinden) at Jerusalem and declared that he would destroy this temple and raise it up again in three days.

In speaking of the New Japan and Christianity, the subject of the last heading, Mr. Okino says that "Confucianism was early planted in the old Japan which as pointed out resembled ancient Judaism. Along with Confucianism came the Eki Doctrine of Yang and Ying, after which Buddhism entered. The result was that Japan became a new country. Just as Christianity transcended the ceremonial ideas of Judaism concerning good and evil and placed the emphasis upon inwardness and personal responsibility, so Confucianism undoubtedly elevated the ancient religion of Japan above the plane of a religion of human nature, through its ethical teaching, through its inculcation of loyalty and filial piety and benevolence. Likewise Buddhism brought to Japan a philosophy." "At the present time," he says, "Confucianism is

no longer effective, nor is Eki or Buddhism or Christianity the religion of the country. Japan's sole god is the Soul of Japan (Yamatodainashii)" Surprising is the outburst of Jingoism forming the pervid conclusion of Mr. Okino's article. The soul of Japan can not be harmonized with the national feeling of any other country. No philosophy of religion can ever affect it. Its revival constitutes the new Japan and in it one finds the secret of national defiance and expansion. The Jews conquered by means of money-power, but the Yamato race will overcome by means of military power! We are quite familiar with literature, issuing from very conservative sources, that breathes the spirit of nationalism to which Mr. Okino gives expression. We were not prepared to find this identification of religion and racial imperialism in a magazine which calls itself *La Emancipo*, much less as the product of a "Christian" writer.

The comparison of the Jews with the Japanese naturally occurs to one when he thinks of the racial solidarity in the consciousness of the Japanese, as intense as in the mind of the Jews. When it comes to the resemblance between the ancient religions of the Jews and the Japanese respectively, though many striking comparisons can be made out, as for example, in the ideas of clean and unclean in each, the differences are very great. One might set up a comparison between Shintoism and the religion of the Canaanites, with better success, in the opinion of some Japanese we have heard speak on the subject, than between Shintoism and the religion of Moses and Elijah.

A SHEAF OF GOOD BOOKS

The story of the activities of the American Red Cross is being told in a series of attractive books gotten out by Macmillan. The four volumes that have thus far appeared tell of the remarkable work of the organization in England, and Italy, and among the French people as

well as the doughboys in France. To scan the pages of these books gives one a new admiration for "the greatest Mother in the world", and a new sense of gratitude for those sacrificing men and women who made possible her works of mercy. One old French parish priest,

whose children had been greatly helped by the work of the Red Cross among them, wrote, "The American Red Cross is something new in the world. Never before has any nation in time of war sought to organize a great body to bind up the wounds of war, not only of its own soldiers but of the soldiers and peoples of other nations. Never before has so great a humanitarian work been undertaken or the idea in such terms conceived, and the result will be greater than any of us can now see."

We have been reading the romance of Florence Nightingale in Lytton Strachey's *Eminent Victorians*; of how she felt called to the work of nursing, and was sent to the Crimea. Before she went she consulted the head of the Army Medical Board in London as to whether it would be useful to take out stores of any kind to Scutari, and was assured that "nothing was needed". When she arrived at the hospital there, what did she find? "Want, neglect, confusion, misery—in every shape, and in every degree of intensity—filled the endless corridors and the vast apartments of the gigantic barrack house, which without forethought or preparation, had been hurriedly set aside as the chief shelter for the victims of the war. The very building itself was radically defective. Huge sewers underlay it, and cesspools loaded with filth wafted their poison into the upper rooms. The floors were in so rotten a condition that many of them could not be scrubbed; the walls were thick with dirt; incredible multitudes of vermin swarmed everywhere. And, enormous as the building was, it was yet too small. It contained four miles of beds, crushed together so close that there was but just room to pass between them. Under such conditions, the most elaborate system of ventilation might well have been at fault; but here there was no ventilation.....There were not enough bedsteads; the sheets were of canvas and so coarse that the wounded men recoiled from them, begging to be left in their blankets; there was no bedroom furniture of any kind, and empty beer bottles were used for candlesticks. There were no basins, no towels, no soap, no brooms, no mops, no trays, no plates;

there were neither slippers nor scissors, neither shoe brushes nor blacking; there were no knives or forks or spoons".

We turn with a shudder from the days of Balaclava and Inkerman to the revolution set on foot by that doughty English nurse who had her will in spite of the worn out and stultified red tape of the War Office. And like a fresh breeze from the ocean reads the story of the comforts and health giving aids devised and carried through by the Red Cross. The books do not give a single comprehensive survey of the immense undertaking. But every chapter covers some great feature of the work, and every page is replete with human interest. Fascinating as is the story of the Great Mother following the doughboy across the sea, in camp in England, debarking in France, in his varied experience in France, in the front lines, in the hour of battle and of suffering, perhaps even more gripping is the story of the help given to the needy and suffering of other lands, going with the British Tommy up into Archangel, succoring the children of France and of Italy,—more than 150,000 in Italy alone.

In the amazing complications of life and warfare in the present age The Red Cross rose to emergencies in a wonderful way, and proved in a hundred fields what the Yankee likes to think is his ability to sense and meet a situation, laugh at obstacles, and put the thing over.

Well illustrated, up to date (Fisher Ames' preface being dated August 1921) attractive in their make-up, these books will make a permanent contribution to the chronicles of a heroic age.

E. T. I.

The Story of the American Red Cross in Italy. Charles M. Bakewell. 1920. The Macmillan Company. Price \$2.00.

With the Doughboy in France. Edward Hungerford. The Macmillan Co. 1920. Price \$2.00.

The Passing Legions. George Buchanan Fife. The Macmillan Co. 1920. Price \$2.00.

American Red Cross Work Among the French People. Fisher Ames, Jr. The Macmillan Co. 1921. Price \$2.00

"ONE—EVEN AS WE ARE"

By Rev. W. H. MURRAY WALTON

A remarkable feature of the Christian world-situation today is the deepening conviction on the part of believers the world over of the sin of our divisions and the urgent need of Reunion. The subject has long ceased to be the hobby of a few religious enthusiasts; it is demanding the thought and time of some of the best minds in Christendom, and is recognised as one of the vital problems that the church is called upon to face. The recent preliminary meeting of the World Conference on Faith and Order held at Geneva and attended by the representatives of forty nations and eighty Churches is sufficient evidence of this. That it is recognised as a matter not merely affecting what might be termed the professional religious classes is demonstrated by the wide spread interest shown in the decisions of the Anglican Bishops in the recent Lambeth Conference. The one pronouncement from that representative body, that was waited for with impatient zeal, was its statement on Unity.

The subject has ceased to be one merely forced upon struggling churches in non-Christian lands by the very conditions in which they find themselves; it has been recognised as one demanding the supreme attention of every great Christian assembly that has met in recent days. In Africa the world-famed Kikuyu Conference; in India the proposals for the formation of a South India United Church; in Australia and Canada the noble efforts made to bring about the union of the non-episcopal churches; in the United States the discussions between the Protestant Episcopal and Congregational Churches; in Britain the rapprochement between the Church of England and the Free Churches—all these are but results of a great world movement kindled we believe by the breath of God Himself. The war has fanned desires into a flame, which is illuminating the problem and also burning up much of the dross. We cannot and dare not attempt to put it out.

Now in a country like Japan, so open

to all the phases of Western thought, with its Church attaining to a degree of independence far in excess of that in any other non-Christian land, it would be expected that any movement such as the above would find an instant response, and that the Japanese churches would have attained a higher degree of union than their foreign sisters. And yet incredible as it may seem, there is perhaps no country in the world where organic Church union has made less progress. Such union, of course, must be distinguished from that between different branches of the one church, for example the work carried on by the different Presbyterian Missions is all focussed on the one Japanese Presbyterian Church. We are at least spared the story of the Chinaman, who when asked what church he belonged to replied "Oh; I am an American Baptist South." But the subject of Unity is almost taboo in the councils of the churches; one never hears of it being discussed. As an example of the general attitude it may suffice to give the following incident. At a recent meeting of the Christian workers in one of the largest cities in the Empire, one of the missionaries present suggested the occasional discussion of some theological subject in order to enable all to understand the respective views and position of each. The opposition was unanimous on the part of the Japanese brethren. "Why! we're not agreed within ourselves; how can we discuss with members of other churches?" said one pastor. The suggestion that it might prepare the way for a deeper unity was instantly dismissed with the remark that it would be the surest cause of local discord. But are we missionaries any better? At a recent meeting of one of the most important Committees in the country, Unity was ruled out together with politics as being unsuitable for discussion in 'united' Conference.

True, from time to time movements have arisen in Japan, such as the one still fresh in our memories, which proposed

the union of the Congregational and Presbyterian Churches, but the forces of organised religion have proved too strong for such radical measures and they have either collapsed, or else have resulted in yet further division. The result is that to-day there are 30 churches in this land, using the term 'churches' in the collective sense. Dr. Reischauer in his book on Buddhism speaks of 12 Buddhist sects, and they number their followers by the million, while we speak in thousands. The number of sects seems to vary inversely with the number of religionists. "But what about the Federation of Christian Churches? the Conference of Federated Missions? the Continuation Committee? the united evangelistic campaign? Haven't you got unity there?" These union movements constitute the biggest obstacle to Christian unity in the country, because they stand still. They have presented to the churches an ideal, and the churches have attained it and the churches are content. They have forgotten that the quest for unity is not a sabbath day's journey, but a long pilgrimage.

"Let no man think that sudden in a minute
All is accomplished and the work done;—
Tho with thine earliest dawn thou shouldst

begin it

Scarce were it ended in thy setting sun."

Or as Bishop Brent puts it in his description of the Geneva Conference, "Christians have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment."

Of course no one would belittle the advantages of such mutual conference and co-operation as mentioned above. Till such is in evidence it is useless to speak of organic union. The mutual good-will among the allies was the surest guarantee of the success of a single command. It is only when it became an excuse for the continuation of divided leadership that it became a menace. Christ didn't pray on the eve of the Cross that we might federate.

What is the result of the present condition of affairs? It means that in a city such as the one in which these words are written instead of one or two strong churches, exercising an influence on civic

life worthy of their calling, presenting Christ to the people in all His fulness, and attracting them to Himself as He did in the days of old, instead of that we have six small struggling churches, either paying their pastors a beggar's wage or else still looking to the Mission for their support, making no great impression on the town and entirely devoid of that bigness which we are wont to associate with Jesus Christ. It means that the waters of life are reaching thirsty souls along sectarian channels instead of direct from the Fount of Life Himself. Is not our great danger today that we give to the world a Methodist Christ or a Lutheran one? Of course no one defends a vague nothingness, nor does one take out a brief for platitudinarianism; spiritual freedom is not synonymous with individual anarchy. But is it not time that we stopped excusing the existence of Christian sects by saying the Japanese are already accustomed to such things in Buddhism. Thank heaven we stop there! But what a justification!

How can we as a Christian Church be brought to realise our condition? Shame might do it had she not already been wedded to low ideals and brought forth self-complacency. That 'we can do nothing; all rests with the Japanese Churches' is an excuse which makes us missionaries ask what are we out here for if not to inspire. We can at least get things started by endeavouring to form small groups in our different centres to learn our respective view-points and get to understand our differences. Such groups would help to create a conscience, and so might in time prepare the way for a more representative Conference. But such gatherings would not have to be 'round-table' ones; they would accomplish nothing unless the Master were at the head. Then again we can pray that the Spirit of God will brand our hearts with a sense of the danger that we are in because of our unhappy divisions, and will give us a new vision of that oneness of which our Lord spoke. But even that is not enough. Christ was only 12 hours off the cross when he prayed that we might be one, and we'll have to get about as near to it ourselves, if He is going to see the answer.

HERE AND THERE

From the Schools

Several of the larger Mission Schools have been looking for new Presidents. Dr. Ibuka of Meiji Gakuin, who recently resigned the post of President of that institution, has been made President Emeritus and Dean of the Theological Department. Dr. A. Oltmans, who has rendered many years' service there, was chosen as temporary president, while the trustees are looking for a permanent incumbent. Dr. Reischauer was recently installed as Professor of Systematic Theology in succession to Dr. William Imbrie.

At Aoyama Gakuin, Tokyo, the loss of President Takagi in January was a very severe blow. Steps were immediately taken to supply his place, and the unanimous choice of alumni and trustees fell upon Dean M. Ishizaka Ph. D., who has for more than thirty years been on the faculty, more recently as Dean of College and Academy. Dr. Ishizaka has degrees from Albion and Johns Hopkins, and has been one of the leaders of the Christian educational forces of Japan. He is a prominent layman of the Japan Methodist Church, brother of Kameji Ishizaka, head of the Board of Missions and of the Forward Movement of that Church. All related to the school are happy to have the vacancy so promptly and so fittingly filled. Rev. Y. Abe has recently been chosen as Vice Dean of the Academy.

At Chinzei Gakuin, Nagasaki, the vacancy occasioned by the elevation of President Uzaki to the episcopacy has been filled by the recent election of Rev. R. Kawasaki to the post of President of the School.

The Morning Star

Is the Myojo making good this year? Is it reaching the parties for whom it is intended? Is it being read? If these three questions can be answered by YES, the Missionaries are doing a really great

work through this organ. If any one of them has to be answered by a NO, to just that extent we are failing. And if all three are being answered by NO, the failure is colossal. No one person can give an intelligent and complete answer to these questions, but if the missionaries scattered here and there will bear this matter on their heart, read an occasional copy of the paper with care, and make inquiries as they go on their tours, we could get a mass of very valuable information. Please do it.

It is to be regretted that this year a very fine opportunity that might be taken up by almost anyone with a little money, simply goes begging. Mr. Horn writes, "Each year, after graduation day letters from graduates reached us expressing regret that now that they had left school they would no longer get a chance to read the Myojo. So in 1917 it was resolved to publish an offer to give a free six months correspondence course in Christianity to any reader of the Myojo who cared to accept it with a view to preparing the applicant for church membership in any church he might choose. Suitable tracts and other literature were supplied free of cost, during the six months, inquiries were invited and dealt with, and hints and suggestions as to Bible study made.

The advertisement appeared in the Myojo only, and the results were as follows:—

1917.	Applicants, 394.	Dealt with by Dr. Brokaw.
1918.	" 178.	Advertisement appeared in only March number, too late to be effective.
1919.	" 401.	Dealt with by Rev. A. Pieters, as were those of preceding year.
1920.	" 428.	Dealt with by Rev. H. Kuiper.
1921.	" —	No one has been found able and willing to assume the cost and care of this work.

The number of applicants would probably exceed 400 this year, and the cost would run into about as many yen."

Does it not seem incredible that with all our missionary endeavor and all our plans, no one with five hundred *yen* to spend in carrying on for probably 400 or 500 young men and women has come forward. It is probably too late now to do much this year, for the March number has already gone out. But what about another year?

Mr. Horn carries the heavy burden of the subscription list. Dr. Peeke holds himself responsible for the editing. Examine for yourself and see whether the paper is as directly religious and evangelistic as the circumstances will permit? Write the editor if you have any suggestions to make. Last fall we were putting out 70,000 copies each month. By special arrangement the number has risen to 77,000. The undertaking is very prosperous looked at from some angles. The question is whether we are getting from the outlay of time and money all that we are entitled to get.

The Karuizawa Training School for Sunday School Workers

Plans are on foot for holding the Karuizawa Summer School for Sunday School workers as was held two years ago and the three years previously. This year it is hoped to have the school from July 25 to August 4. The details of the program are not completed, but they will be practically the same as was given the first and third years of the School.

A very general interest is shown in the Summer School, and it is hoped to have a good enrollment in spite of the hotel conditions. A small pamphlet has just been printed, and is being sent to the States to secure support for the Summer School, and institutes that it is proposed to hold in Kyushu and Hokkaido and for buildings for the school in Karuizawa. Very strenuous efforts will be made to secure funds for the buildings for the school for next year.

The National Sunday School Convention for this year was held in Osaka from April 22 to 25. The two main features of the Convention this year were the pageants and the Chorus that were given in the central city hall on Saturday night

and the general lecture meeting in the same public hall at seven p. m. on Monday evening, the 25th. A full report will appear later.

Friendly Relations

One of the useful organizations in America is the Committee on Friendly Relations Among Foreign Students which has headquarters in the building of the International Committee of the Young Men's Christian Associations at 347 Madison Avenue, New York City. This Committee on Friendly Relations has been reconstituted so as to give representation to the Student Volunteer Movement, the Committee of Reference and Counsel, the Student and Foreign Departments of the International Committee and includes Foreign Mission Boards.

This Committee has established Foreign Student Information Bureaus in Geneva, Switzerland, and in New York. They also have the services of a secretary to meet steamships and trains at New York and another secretary for the San Francisco area who is working in co-operation with the Christian Association of the University of California with an office in Stiles Hall, Berkeley.

The Committee on Friendly Relations is headed by Mr. Charles D. Hurrey, General Secretary and Mr. Elmer Yelton, Associate General Secretary, with the cooperation of Dr. K. Kato, Secretary for Japanese Students, Mr. Daniel C. Fu, Secretary for Chinese Students, Mr. Oscar A. Gacitua, Secretary for Latin American Students and Mr. H. A. Aguilung, Secretary for Filipino Student.

The Y. M. C. A. Movements in other countries are keenly alive for the opportunity of similar service to young men. This is notably true of the British Movement which has a remarkable organization in its "Red Triangle Hospitality League" whose service literally covers the entire globe in cooperation with kindred Associations. This British League maintains secretaries to meet steamers at London, Tilbury, Southampton, and Liverpool, who are prepared to welcome new arrivals from over-seas and

to assist them with information regarding lodgings and introductions to friends in Great Britain.

The National Office of the Japanese Y. M. C. A. at 10 Omote Sarugaku-cho, Kanda, or any local Association will be happy to introduce young men traveling abroad to fraternal organizations in all lands.

March 8, 1921.

The Editor,

The Japan Evangelist,

My dear Sir:

Whilst I was in Japan and China several groups of missionaries asked me for advice upon the study of Buddhism and I will be grateful if through your columns I may reply to them and to others who feel with them that the study is incumbent upon them. May I in the first place call attention to a very admirable booklet prepared by the Board of Missionary Preparation, 25 Madison Ave., New York, upon this subject. May I secondly advise the careful re-reading of Vol. IV. of the Edinburgh Conference Reports entitled "The Missionary Message"? In this the experience and study of a great many leaders of the church is voiced by Dr. Gulick of Japan as follows: "The Christian preacher should constantly take the ground that every good teaching in the native faith is a gift of God, the Father of all men, and is a preparation for the coming of His fuller revelation in Jesus Christ" (p. 95). This is the attitude which I have seen steadily gaining ground in missionary circles in India during the past ten years, and it is interesting to find that President Ibuka and Dr. Imbrie of Japan informed the Edin-

burgh Conference that there were in Japan able and scholarly Japanese leaders who take just this line.

You say in your little editorial upon my article in your December issue that *few will be found to agree with my main thesis*. I hope you are wrong, but if not there is a remedy. If missionaries will study the subject as the three gentlemen I have quoted have studied it they will find themselves increasingly in agreement with this position. And inasmuch as all are busy I would recommend just three books which will do much to give a real insight into the great Buddhist religion. First, there is the excellent "Buddhism in Translations" by H. C. Warren of Harvard; this is indispensable for the study of Buddhist origins; and with it, for more intensive study of one book, any good translation of the *Dhammapadam* should be read and re-read; one by a native Buddhist is "The Buddha's Way of Virtue" in the cheap and handy series known as the "Wisdom of the East." Then of course, all will study, with the greatest care, the *Hokekyō* or "Lotus of the Truth" of which there are several translations, notably that by Kern in the "Sacred Books of the East." As to western books upon Buddhism there is none better than Dr. Reischauer's "Studies in Japanese Buddhism." The missionary will find that the author at any rate academically, if not with enthusiasm, accepts the thesis that God has been at work in Buddhism. I am, Sir,

Yours sincerely,

KENNETH SAUNDERS.

P.S. on p. 329 at the bottom of column 1 in my poor article "alien" should of course read akin.



PERSONALS

Rev. R. S. Spencer, of the M. E. Mission, Fukuoka, has just returned from a brief trip to Manila in the interest of his health. He has been much benefitted.

Dr. J. C. Davison, of Kumamoto, at the recent Annual Conference of the Methodist Church retired from the office of District Superintendent which he has held informally or officially for almost fifty years. He will spend the summer with his son and daughter in China and return to America in the fall for vacation.

Mr. and Mrs. H. W. Johns and family left for England for a vacation on Mar. 25. A very sad feature of the homegoing was the death of their infant daughter Phyllis on the day before they left Tokyo. The little one year old daughter had suffered from pneumonia but was thought not dangerously ill till a few moments before she passed away. The funeral and burial service in Aoyama Cemetery were held a few hours before the family started for home. The furlough year will be spent in London.

Mr. Floyd Shacklock, of the M. E. Mission, will be in charge of the Kyo Bun Kwan, Tokyo, in the absence of Mr. H. W. Johns.

Bishop and Mrs. Herbert Welch and Miss Welch after spending the first three months of the year in Tokyo, have gone to Seoul, to remain until June.

Prof. and Mrs. J. Victor Martin, of the M. E. Mission, Tokyo, left for America on furlough on April 14. They expect to spend some time in study at Columbia University during their furlough year.

Miss Donna B. Dorsey, of the M. E. Mission, who has been living in Yokohama, has moved to Tokyo and is living with Miss Moon at No. 10, Aoyama Gakuin.

Dr. and Mrs. D. S. Spencer, after two years in the homeland, spent largely in service in connection with the InterChurch World Movement, returned to Japan recently and are visiting their son Robert in Fukuoka.

A son was born to Dr. and Mrs. Edwin T. Iglehart, Tokyo, on March 28.

Dr. A. Oltmans will spend his time until his furlough in the summer of 1922 in the position of Acting President of Meiji Gakuin, Tokyo.

Mrs. H. V. E. Stegeman, of the Reformed Church Mission, who has been in St. Luke's Hospital for several weeks, is slowly improving.

Prof. Paul Lambert Gerhard, of North Japan College, Sendai, who has just returned from furlough, was ordained, while in the United States, as a minister of the Gospel.

Miss Elizabeth C. Zetty, of Miyagi Girls' School, Sendai, on Mar. 21 underwent surgical treatment for appendicitis. Dr. R. B. Teusler, of St. Luke's Hospital, performed the operation.

On March 28 a son was born to Rev. and Mrs. C. E. Robinson, of the Churches of Christ Mission, Osaka.

Miss Myrtle Parker, of Columbia, Missouri, who has been visiting her sister, Miss Edith Parker, of Joshi Sei Gakuin, Tokyo, since last October and at the same time assisting in the music department of the school, sailed for home on Apr. 14. Miss Parker is an accomplished vocalist and has held

successful concerts in Akita, Sendai, and Osaka during her stay in Japan.

Commissioner McAlonan, International Secretary for Salvation Army affairs in the Far East, is expected back in Japan from China and Korea at the end of April. The Commissioner will visit Osaka, Kyoto, and Nagoya on his way to Tokyo, holding meetings in each place, and it is hoped will address at least one public meeting in Tokyo after his return.

Definite arrangements have been completed for the visit of General Bramwell Booth to Japan in the autumn. The General expects to arrive in Tokyo on Oct. 28, remaining five or six days and then proceeding to Korea and China. On his return he will conduct a series of meetings in Kyushu and the main island and will also visit centres to the north of Tokyo. General Booth is hoping, in addition to his many public engagements, to have a series of Councils with the Officers. His date of departure for London is December 10.

Two Salvation Army Officers have recently been promoted to the rank of Staff-Captain, namely Adjutant Annie Smyth and Adjutant Masuzo Uyemura. Staff-Captain Smyth comes from New Zealand, where she was a teacher, and has labored for a number of years in Japan, being particularly well known in Tokyo, Yokohama, and Kobe. Staff-Captain Uemura has been for several years Japanese Secretary to the Territorial Commissioner and in this capacity has rendered valuable service.

Rev. and Mrs. J. M. T. Winther and family sailed from Kobe on April 7 by P. and O. S. S. "Kyber" for furlough in Denmark.

Miss M. L. Wylie, of the Alliance Mission, returned from furlough in March, taking up work again in her former field, Onomichi, Hiroshima Ken.

Dr. H. B. Benninghoff sailed for home by S. S. "Nanking" on Apr. 8 on a short vacation trip. Mrs. Benninghoff and daughter Katherine sailed by S. S. "Empress of Asia" on April 9. Mrs. Benninghoff will remain several years in the United States for the education of her children.

Prof. and Mrs. J. B. Morgan and child, of Sapporo, were among the passengers on the S. S. "Nanking," sailing for San Francisco on April 8. They do not contemplate a return to Japan.

Miss M. H. Ransom, of the Northern Presbyterian Mission, who has been ill in Osaka, was recovered sufficiently to return to her home in Wakayama at the end of March.

The engagement has been announced of Dr. J. B. Ayres, of the Presbyterian Mission, Osaka, and Miss Ethel Misener, of the Canadian Academy, Kobe.

Dr. and Mrs. J. C. Worley, formerly of the Presbyterian Mission, passed through Japan on their way to China with a tourist party early in April.

Dr. W. F. Hereford, Hiroshima, has been on mission business in Korea.

Mrs. R. P. Gorbald, Principal of Wilmina Girls' School, Osaka, is expected back from furlough by S. S. "Korea," due in Yokohama on April 28.

Miss S. L. Bushe, a new C. M. S. missionary, arrived in Tokyo from England about the middle of

March. She is with Rev. and Mrs. S. Heaslett at Ikebukuro.

Miss M. Woodman, who has been doing secretarial work in Tokyo for some years, left for China at the end of March to take up similar duties with Dr. Howard, Peking.

Rev. and Mrs. J. A. Welbourn, of the Protestant Episcopal Mission, had some anxious days and nights at the beginning of April when their daughter Betty was dangerously ill with pneumonia in St. Luke's Hospital, Tokyo. Happily the little patient safely passed the crisis and rapidly recovered.

Bishop H. J. Foss, Kobe, arrived from furlough by S. S. "Kamo Maru" on April 8.

Rev. and Mrs. H. C. Spackman, Tokyo, sailed for England on furlough by S. S. "Kitano Maru" on April 2.

Bishop Cecil and his sister, Miss Boufflower, sailed from Yokohama on March 31, the Bishop to take up his new duties as Bishop of Southampton. Bishop Cecil is one of the most devoted and cultured missionaries ever given to Japan and his final retirement from work here is much regretted.

Miss S. Ballard, of the Church of England Mission, Tokyo, arrived back in Japan on March 16 after seven years' absence in England.

Engagement congratulations: Miss Jean Callahan, daughter of Rev. and Mrs. W. J. Callahan, Matsuyama, and Mr. Sterling Fisher, of Kwansei Gakuin, Kobe. Miss Callahan is in the Language School, Tokyo.

Dr. and Mrs. J. W. Saunby sailed for Victoria, B. C., by S. S. "Empress of Asia" on April 6. They expect to make their home henceforth in Victoria. The breakdown in health which has necessitated Dr. Saunby's retirement is keenly regretted by his Mission and many friends in other Missions. Dr. Saunby's connection with Japan began in 1889, Mrs. Saunby arriving the following year. Ill health drove them from Japan in 1892. Their second period of service in Japan dates from 1910.

Mr. J. Grover Sims visited Tokyo recently and met with a group of Tokyo missionaries to discuss the question of establishing a cooperative association for Eastern Japan.

Miss Gertrude Booth, of the American School, Tokyo, who had a serious breakdown in health while in Japan, sailed for Vancouver by S. S. "Empress of Japan" on March 31.

Mr. G. E. Trueman, of the Y. M. C. A., accompanied by his little daughter Margaret, left for the United States at the beginning of April on a six months' vacation trip.

Mr. W. E. Billingham, of Boston, a graduate of Colgate University, arrived by S. S. "Empress of

Russia" on March 22 to take an English teaching position in middle schools at Odawara and Atsugi, Kanagawa prefecture.

The "Japan Mission News" this month carries the following personal items concerning American Board and related workers:—

Dr. Jas. L. Barton, Secretary of the A. B. C. F. M., Boston, is expected in Japan in the course of the summer after attending the meeting of the Congregational National Council in Los Angeles during the first week of July.

New appointees of the American Board Mission are Mr. and Mrs. Clarence Gillett and Mr. and Mrs. William P. Woodard, all expected in Japan in September in time to enter the Language School at the beginning of the autumn term.

Rev. George Allchin's present address is 1904, Green St., Philadelphia, where he is staying for medical treatment. Mrs. Allchin is living with her daughter at 2226, Loring Place, New York City.

Mrs. Elizabeth Massey Sharp, widow of E. Hamilton Sharp, died at Prestatyn, Wales, on November 22, 1920, in her 92nd year. Mr. and Mrs. Sharp resided in Kyoto for a number of years and were well known in the missionary community.

Mrs. Joseph E. Donaldson, who has been assisting in the Doshisha Girls' School, sailed for England from Kobe by S. S. "Kashmir" on March 16. Mr. Donaldson had preceded her, travelling with a round the world tourist party, but they expected to meet either at Singapore or at Marseilles.

Miss Charlotte DeForest has secured passage on the S. S. "Empress of Russia," due at Yokohama on August 1, returning to her position as Principal of Kobe College after a year's furlough.

The engagement of Miss Elizabeth Ward, formerly of the American Board Station at Osaka, to Rev. Frank P. Stoddard, of Armstrong, N. Y., has been announced. Mr. Stoddard is a Baptist minister. The wedding will take place in May.

A cable has been received from New York stating that Mr. G. Sherwood Eddy, who was expected to visit Japan during the coming fall, will not be able to come until the autumn of 1922.

Mr. J. C. Estes has arrived from Korea to accept a position as a teacher in the Osaka Middle Schools to which he has been introduced by the Young Men's Christian Association. Mr. Estes is living with Mr. and Mrs. H. W. Myers at Ashiya, Hyogo.

Mr. and Mrs. John Vories, of Omi Mission, are expected to arrive by the S. S. "China" on April 19th. They have been spending a year in America, visiting relatives and friends. Mr. Vories is treasurer of W. M. Vories & Company, Architects, of Omi, Hachiman.



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EDITORIALS

Straight lines and curves

Of the two, theoretically at least, we prefer straight lines. Curves irritate us by their circumnambulancy. In war days the eminent military critic of our favourite magazine made the defence of Verdun appear a comparatively simple problem for us as we sat in an arm chair and digested his diagrams and explanations. We remember the lightly shaded parts in the diagrams that represented hills, heavy black squares in the centre of the shaded parts conveyed the idea of solidity that we expect to find in a fort, thick black arrows jabbed viciously into the shaded hills made it clear what the enemy had been attempting to do. With black headlines to inform the mind and black arrows to direct the mental vision the difficulties in understanding the problem of the defence of Verdun simply vanished.

* * *

Maps and arrows

One of the most deceptive things in the world is a map. Given a good stretch of country sparsely inhabited, a map and instructions to find a certain place by the map, for the first time you realise this to the full. If night happens to fall before you arrive at the place and you have to pursue your way in the darkness, a map may easily become an irritating companion. Maps give a false impression of the bends of rivers, curves of roads, heights of hills and depths of valleys. And when for the sake of clearness the competent military critic dissects the famous battles of the world on a map divested of all but the salient features of the ground, and superimposes on that scanty background broad black straight arrows, and demands that you see the attack made in that way, illusion is complete. Yet to the critic and the reader intent as they are on one problem only the arrows seem necessary for the sake of clarity of thought; though we know from experience that a knowledge of

curves is more useful when getting to a place is the problem.

* * *

Rivers and canals

One of the acutest of modern minds puts the matter in this way. "God does not conduct His rivers like arrows to the sea. The ruler and compass are only for finite mortals who labour, by taking thought, to overcome their limitations, and not for the Infinite mind. The expedition demanded by man's small powers and short day produces the canal, but nature, with a beneficent and picturesque circumnambulancy, the work of a more spacious and less precipitate mind, produces the river." Our short day and small power demands the diagram adorned with black arrows. We have neither time nor inclination nor yet strength to visit the battlefields and walk the whole way of the attack. This habit of making an artificial line between two points for the sake of clarity we are apt to carry into every department of life. Mentally we reduce all our problems to two points and unless we can connect them by a straight line we are discontented. Picturesque circumnambulancy has little attraction for us in our logical moments, though as a phrase descriptive of our actions it might be useful.

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Churches and Missions

The various questions that gather around the problem of the relationship of the missionary to the Churches have been keenly debated in the past. As one of the great problems of the Japan Mission field it has been in abeyance for some years. It seems as if it were coming to the fore again in the near future. The need for a reconsideration of it arises from one or two facts that are the result of the war and the new age in which we find ourselves.

There is the great advance that the

Church of Japan has made in the last five years. It is not easy to define just in what this advance has shown itself. Competent observers are aware of it. It might be described as a deeper self consciousness, a self-recognition of its own powers. Then there is the appearance in the field of a new type of missionary mind. Men and women now coming out have been through the war period at home and probably taken an active part in it. It is hardly possible for them to have the mind of the generation that came out before that catastrophe. The generation of missionaries who of necessity laid down the lines of the first relationship between themselves and the infant churches are passing away. The second generation who insisted on some modifications but not on any radical changes in the terms of the relationship are more or less loyal to their predecessors. A new generation, representatives of the modern spirit, and unencumbered with awe for the great personalities of the past is beginning to make itself felt both in the missionary body and in the churches. It seems that the problem of relationship must again be faced.

* * *

What line will the solution take?

Is it to be solved on the straight arrow principle, or on a principle of curves? Must the future relations of the churches and the missionary body be as clear cut as the lines of the Kiel canal, or can the question be solved in the spirit of the Nile and the Jordan, that overflow all their banks at certain seasons, and 'swerve at a pebble or a firmer soil?' There are two minds among us at the present moment. 'The Japanese must lead.' 'The missionary must be free.' More than a little can be said for both these principles. The first idea of handing over everything to the Japanese leaders and the missionary body falling in behind is attractive. It is also popular. It might be feasible. It is now a commonplace of missionary policy that eventually a country can only be evangelised by her own sons. Then why not hand over our concerns and ourselves and let them, in this instance

evangelise, using us and what we have brought to Japan. The second idea is particularly attractive to freedom loving and independent peoples like ourselves. It secures freedom for the individual, removes the fear of hampering restrictions, and holds out a hope of peace between the two bodies. We could develop side by side and each give full expression to its true genius.

* * *

An alternative way

There is a third possibility that may at first sight suggest to some the illogical policy of the curves and bends that are so apt to irritate us at times. We can only plead that the Mississippi is as logical and definite as the Panama canal. It reaches the sea at the place appointed for it even though it might be accused of illogical circumnambulance. Missionaries and the churches are one in purpose. We alike desire that the country should be evangelised. We have no other aim in existing. Would it not be possible to develop that sense of oneness, to eliminate all idea of race, to reach a place where we as a body can say, let the best men lead us. Ought not that to be the principle on which we could base our future relationship? Ought we not really to cease to think in terms of relationships and begin to think more of our common aim, and life, and work? The Japanese church has leaders who are the equal of any missionary. The missionary body has not thereby ceased to produce leaders. They exist in both bodies. There is a tremendous task awaiting the church of God in Japan and in face of it neither of the two partners can afford either to be submerged or to part, and work as separate bodies. Questions of race should have neither part nor lot in the decisions as to who is to do the work, lead the forces, and take the leading part in discussions. It would be rank disloyalty on the part of either to submit to a principle that relegated them to a subordinate position because of their race. It would probably weaken both if it were decided to advance on separate even though parallel lines.

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God gives gifts. We believe that. God calls and sends men into His vineyard. This is also an article of our faith. We are here with gifts. The church in Japan is adorned with many more. It is unthinkable that it can be the mind of God that we should not all place our gifts at the disposal of the whole body. Whatever the gift, surely the wisdom of all lies in the recognition of the gift and not in the consideration of the race of the bearer of it. If there is a Japanese who can lead he should be recognised as a leader and followed. If a missionary has gifts for Committees and Conferences he should represent Japan on Conferences. If the Holy Ghost would burn into our souls the stirring vision of the work of God as one, and ourselves as instruments for the carrying out of this work, we believe that a new day in missionary work would dawn

S. H.

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We print on another page a letter in regard to an editorial which appeared in the JAPAN EVANGELIST some months ago. The editorial was signed A. J., and exception has been taken not only to the character of the editorial but to the fact that the writer is not one of the editors of this paper. This is not the only criticism of the kind that has come to our ears. A. J., as most of our readers know, is Mr. Arthur Jorgensen, one of the leaders of the younger group of missionaries in Japan. He was last year on the editorial Board of this paper. We are glad to

publish what he writes, and have frequently asked him to write articles or editorials, which, signed with his initials, would be understood to represent his own thought, and not necessarily that of any other. He usually has something of thought to present, though his attitude is probably not accepted by a large group of missionaries. The custom of asking men not on the editorial Board of the JAPAN EVANGELIST, to write editorials over their own name is one of many years' standing. In the editorial referred to A. J. used such an expression as "a vast and intolerable plan of newspaper evangelism." Since the Federated Missions, whose organ this paper is, has adopted this plan of newspaper evangelism, and since it meets the judgment of a large body of evangelistic missionaries, we trust that A. J.'s expression of his own opinion will not be interpreted as being any more than it purports to be, an incidental reference in a rather strong statement of a question that just now is engaging the attention of a good many missionaries—that of the relation of the missionary to the Church of his mission field. We are giving generous space to this discussion. Dr. Pieters, who represents a radically different school from A. J. contributed an illuminating article for our April issue. Mrs. Pierson has one promised us for our June number. The letter from Tagore to a missionary candidate, as well as the leading editorial by our associate, in this number, add light upon this question which is so vitally concerned with the highest good of missionary service.



THE NEW MISSIONARY (V)

I.—THE EVANGELISTIC MISSIONARY

BY REV. C. A. LOGAN

A pastor in America handed me his note-book, and asked me to write two or three reasons why we should evangelize Japan. There is only one real reason why we should go into all the world and preach the gospel to every creature, and that reason is the command of our Lord Jesus Christ.

We must go into all the world, preach the gospel to every creature, build a church in every community, provide a Sunday school for every boy and girl on earth, a physician for every sick man, and a home for every orphan. And we can not stand before the Master and say that we have obeyed his command until we have done these things. So I put obedience to the Master as the one supreme reason for missions, and it should continue to be the reason for the missionary's activities.

Then I took that Pastor's note-book, and wrote a few special reasons why we should go into all parts of Japan and preach the gospel.

WHY SHOULD WE EVANGELIZE JAPAN?

1. Because it has not been done. There are more people in Japan today who have not heard the gospel of Christ than there were when the first Protestant missionary came over sixty years ago. Let us give full credit for what has been done. Let us thank God for the outpouring of His Holy Spirit in Yokohama that resulted in the foundation of the Nihon Kirisuto and the Methodist churches. Let us not forget that wonderful work of grace in Kyushiu when the Kumamoto Band made its prayer of consecration on Hanaokayama at Kumamoto. Let us keep in mind those answers to the prayers of Prof. Clark in Sapporo, and the blessing of the Lord that raised up leaders in Hokkaido.

These things we shall not forget. But we should not close our eyes to the fact that it has been estimated that four-fifths of the people of this nation have not yet

heard the gospel of Christ. And the only way this task can be accomplished is by the disciples of Christ consecrating themselves in obedience to the Master's command.

2. Why should we evangelize all parts of Japan? It must be done, if the work in any part is really to thrive. A thoroughly evangelized Japan will be an inspiration to all the countries of the Orient. And the evangelization of the country districts helps to make it possible for those who have heard in the cities to come out fully for Christ. Have you ever noticed how often when you have led a man to a personal decision you have found that there is still something hindering him, and then come to find out that he was bound by bonds back in his native place where the gospel had not been preached?

The broadcast preaching of the gospel is necessary to the intensive work in one place.

3. We should evangelize all parts of Japan, because it can be done. There are openings everywhere for the evangelistic missionary.

He can go into any of the villages, visit the homes of the people, leave a tract, give an invitation to the meeting at night, get an audience, and preach to the limit of his strength.

He can get an opportunity to speak at all the railroad stations along the lines in his field, cultivate the acquaintance of the agent and his clerks, and the laborers who handle the freight or work along the line.

He can get invitations to speak at the police stations to the policemen when they are called together once a month and present them a gospel for reading during their leisure moments.

He can get into the post offices, and teach the clerks who are engaged in all sorts of work there. He can get into the factories, and by the use of the pictures of the magical lantern, present the

Life of Christ, or the thrilling story of the conversion of some Japanese.

The festivals furnish a fine opportunity to reach the multitudes. Tactfully set up your banner on the edge of the crowd where it will not interfere with the business of the markets, and then be careful that your music and preaching does not create too much of a side show. These things can be done in such a way as to get the good will of the multitude and the merchants, who also have wares to sell as well as you. These are great days for seed sowing, but you need to be much in prayer and grace.

The running board of an automobile furnishes a seat for the organist, who plays the baby-organ, while the hymn sheet is hung on the side of the car. The preacher can catch an audience as they return from some well known temple. But the message must be brief and lively and full of the power of God, or the audience is gone.

But for real fun get a tent. I do not profess to understand the psychology of the multitude that finds it so easy to enter a tent, and so difficult to go into a church or a public building. But you

will need a superintendent of iron will and strong physique, or he will not be able to stand the strain of two hours a night of this kind of work. Really a band is necessary for this kind of work; but if you can not get a band, try it in a small way with two or three men, one to take charge of the tent, haul it on your wagon to the next village, pitch it early, go to every home to advertise the meetings and run the lantern: and the other man to put his whole strength into the teaching of the pictures and preaching and talking with those who are interested.

Three nights in one village is short enough, and even so, only a start has been made. But I have seen these meetings become so popular that the merchants brought their wares, and opened their stores in front of the tent to feed the crowds.

Theater meetings reach a class of people that do not often come to church. But then you need Mr. Kanamori for a campaign like that, and you can not get him every year. But try it yourself with your men, and the same Lord can give you the same power. Japan is open. It can be brought to Christ.

2.—THE EDUCATIONAL MISSIONARY

By REV. F. A. LOMBARD

The object of the Christian Missionary is to present the revelation of God in such a manner that men may find in Him a Father, Saviour and Friend. The inspiration of the educational Christian missionary is found in the words of Jesus: the truth shall make you free. Protestant Christianity has always emphasized education as a means by which men may attain freedom through obedience to an inner recognition of the truth. Religions of outward authority enslave men; the religion of Jesus Christ would set men free.

The educational missionary, finding in the person of Jesus the supreme revelation of the character of God, finds also in every manifestation of the Eternal Christ, through Whom all things were made, revelations of the Father which men need to know and understand in

order that they may have a more perfect basis for that freedom which truth affords. Recognizing the Bible and the Christian Church to be great depositories of divine revelation, he regards every department of knowledge also worthy of proportionate emphasis as a part of that same great revelation which God would make clear to men. The educational missionary, in other words, regards his work of education as in itself worthy of his best efforts and not an activity secondary to some seemingly more direct method of evangelization.

This is fundamental. Teaching is a profession, not a business; and the true teacher, like the true missionary, labors not for pay but for the joy of the working, the consciousness of co-operation with God in the making of men. Surely, therefore, the teacher who is also a

missionary must perceive and properly evaluate the profession which is his calling.

The teacher has primary regard for the pupil and for the pupil's growth through the ministry of the subject of instruction; but, second only to a proper appreciation of the individual learner, stands in importance a proper appreciation of the truth in the subject taught. Many educational missionaries have failed through failure to perceive and evaluate the truth which they had before them in the subject of instruction. No man or woman can teach well a subject in which he fails to find a revelation of truth, valuable to himself and to his pupil in the present as well as in the future. To the educational missionary, his class-room is a sanctuary and his text a bible. Every subject worthy of inclusion in a course of study will yield truth leading to that freedom which belongs to the children of God; but he who fails to find it cannot teach that subject as a missionary should. All things are God's; and the educational missionary needs to beware of a narrow conception of what constitutes liberating truth.

Genuine enthusiasm in a teacher merely proves that he has found in his subject truth vital to himself, that he has found himself—rather is finding himself anew in relation to that truth. Without such enthusiasm on the part of the teacher, the pupil is rarely led to grasp the truth as vital to himself, to find any measure of the abundant life which is the real goal of all Christian educational effort.

The educational missionary, in choosing the educational method as the method of his ministry, commits himself to the necessity of the open mind. The only authority upon which the modern educator can learn is that upon which the Great Teacher relied: the authority of the truth inherent in the subject taught. That is the standard for both teacher and pupil. Through the truth the teacher is free to receive the ministry of all things, and in turn is under obligation to accord the same freedom to those under his instruction. The authority of the teacher's desk is a thing of the past.

The temptation to dogmatism is felt by all who deal with relatively immature minds, by all who impart to others rather than receive from others, by all who conceive themselves to be channels, if not the actual embodiment of truth; but to the educational missionary, with his consciousness of divine calling, of being sent to unfold a revelation of the divine, the temptation is peculiarly strong. Yet to the educator on the foreign mission field there is a sure defence, an infallible remedy. Every educational missionary, looking to more than temporary service, should seek, as far as in him lies, a mastery of the language of the people with whom he works. The effort to secure such mastery will check the growth of any smug self-satisfaction; and every attainment will open avenues of reception whereby the teacher may become the humble, enthusiastic learner.

Ability to understand and use the vernacular is thought necessary for the preaching missionary, but often is considered less than essential for the teacher, especially if his class-room work is to be in English or through the medium of English. Much may be done by the educational missionary through the medium of his own language; and it may be wise and best that he should use no other in his work of instruction. Not for that would I urge the mastery of Japanese, or of any language foreign to the educational missionary, but for the attainment of that breadth and depth of understanding through which alone the teacher can do his best. Without such understanding, days and weeks may be spent in an effort to impart a non-essential and in utter ignorance of the essential difficulty which causes the student to stumble, in the comprehension whether of an English idiom or of a Christian doctrine. A knowledge of the vernacular gives the teacher not only new access to the student's mind but also new power whereby to draw truth from hitherto unavailable sources. The association of teacher and students should be that of fellow-seekers for the truth, the one able, in certain lines, to assist the others yet no less striving

for an attainment differing merely in degree.

The declaration that there is much of value, which one might learn from the wealth about us on every side, is a commonplace,—accepted in theory, too seldom tested in practice. The teacher, separated from the inspiration and the refreshment of his homeland with its institutions of research, needs the only substitute here afforded: the experience of discovery. Here is the opportunity for that intellectual exercise without which mental decline is inevitable. Dr. D. C. Greene, LL. D., long known in Japan for his interest in all things vital, was accustomed to say that each missionary during his second term should produce something, mint something from the ore of unformulated knowledge within his reach. This was for his own sake; but the value of the search for truth is not confined to that. To have appreciated something, to have revealed something within the people's own store of wealth is to have won that people's recognition and regard. He who can thus appreciate and discover in alien soil can surely be trusted as a guide along paths familiar to him from childhood. This is the secret of much of Lafcadio Hearn's influence over his students of literature.

The educational missionary, rejoicing in his mission and in its method, alive to truth in the sphere of his teaching and in the world belonging to his students, holds a unique position for enjoyment and accomplishment. This is particularly true of the educational missionary in Japan. Let us endeavor to visualize such an educational missionary and note his work with its opportunities. The task is not easy for the camera reveals merely the superficial; and it is the soul of the man and of his work which we seek.

He may be a teacher of English Conversation in a Government Middle School, chained to the daily routine of elementary thought in still more elementary expression. If ever a work might be called drudgery, this may; and yet, elementary English in its contact with elementary Japanese affords no

mean ground for ethical and spiritual impress. If the teacher is: eaching his students to think English, straight and strong, not merely speak the words with faltering tongue, he is training souls in uprightness and in honesty. Do not doubt it. The unmistakable accuracies of the English language, together with the moral responsibility recognized in the agreement between subjects and predicates and in the explicit use of pronouns, are of no slight character value. To acquire even a little of a foreign language is to become in some degree a citizen of a wider world, to advance a step in human culture.

If our teacher is occupied with more advanced classes, there lies before him in the literature, which is his heritage as well as the text of his instruction, a body of truth in forms of art unsurpassed in all the treasuries of the world. To reveal that body of truth, though bit by bit, is to awaken personality and quicken character within the students to whom the revelation is given. Rather it may be said that the revelation can be effected only as the teacher's own spiritual appreciation shall have awakened responsive powers within his students.

I speak of English and of English Literature because they are the subjects here in Japan most often committed to the educational missionary, the subjects by that missionary most often regarded secondary, at best, indirect means for the introduction of the "Christian Message"; but, whatever the subject and whatever the medium of instruction, the educational missionary may be congratulated.

The work of the educator is formative. To no other, outside of the home, is given such opportunity for continued influence while all barriers of resistance are broken down. Under the impress of the truth, which he helps his pupils to discover and appreciate, character expands, grows in freedom and in dignity of personality. Results may not at once appear. The laws of growth operate slowly. Such is the divine method; and the work of the educator is divine. He need have no anxiety. Amid the lavish waste of nature, seed in abundance comes to maturity; and from the truth an

abundant harvest is promised by Him whose word doth not return unto Him void. There is daily mystery, something of the great adventure, of God's own risk, boldly taken, in the work of teaching. It can be made a fascinating game, though not a game of chance.

Again the work of the educator is fundamental. He is laying foundations in mental habit which abide and without which any superstructure of later attainment in faith is exposed to upheaval and overthrow. The man who has been taught to think honestly and in accord with evidence, who has been habituated to yield his loyalty in accord with his honest thinking, is a saved man, safe under any and all circumstances. That branch of the Christian Church which in any nation is made up of men who have been trained to think fearlessly and to follow the truth, is destined to abide; while the Church composed of men trained in unthinking obedience to any authority is doomed one day to a trial of soul in which the faith of many will be lost.

Again, to the educator is given the privilege of association with youth. Its unchecked aspiration affords compensation for any lack of intellectual stimulus. This fellowship of the teacher with his students, which is the means of his most vital instruction, is his richest reward. The students of Japan to-day are in great unrest. They are trying, with some success and much failure, to think, to find a way through to some new freedom. They are conscious, as perhaps never before, of a need which only the truth can satisfy, the need of freedom for the soul. To listen to these students, to see the humor in many of their notions, the pathos in more, and to realize the intense humanity in them all, is a real privilege. It is a challenge and opportunity.

Now is always the acceptable time; but in view of the national situation the present *now* is, for work with the students of Japan, both men and women, peculiarly important. Young men brought about most of the changes which marked the progressive portion of the Meiji era; and young men and women are the ones who will force the nation

again into changes which constitute true progress. That they be trained in accord with the principles which underlie Christian education is a matter of great importance. The schools of Japan are woefully inadequate in number as well as in spiritual power; and at the doors of Christian institutions, even as this article is being written, are flocking two and three times as many as can be received. This poverty of Christian educational privilege should not continue. It will not continue if Christian educators, if Christian men and women in society, realize the importance and inspire the youth of Japan with an appreciation of the teaching ministry. In the mean time the call is for more educational missionaries.

The educational missionary contributes to the making of institutions which conserve and perpetuate spiritual life. The future of any people is dependent upon the growth of institutions of spiritual character, strong to perpetuate the riches of spiritual truth already experienced and to inspire the elect to further discovery and appropriation. The Christian Church and the Christian School are two such institutions. The preaching missionary (I object to the term *evangelistic missionary* as over against *educational missionary* as though both were not equally interested in spreading the Good News) is not content until he sees those whom his efforts have won to the truth organized in a fellowship that shall, in ways appropriate, effect conditions and conserve to its membership spiritual values. In like manner, the educational missionary is not content until he sees his ideals of spiritual education finding embodiment in institutions strong to carry on.

The educational missionary is striving to develop a body of society which, through its vision of truth and its loyalty thereto, shall perpetuate in personal form the supreme revelation of God. The creed of the educational missionary is brief but comprehensive: I believe in God, the great reality of eternal love, whose nature is self-revealing. I believe in the eternal Christ, the outgoing of God in self-revelation through all which He

hath made. I believe in man, the child of God, able through the indwelling Spirit to receive and to embody the revelation of his Father for the establishment of a society which is the Kingdom of God on earth. This faith, or its equivalent, supports the educational missionary in his endeavor to interpret the manifold revelation of God and to awaken in His children an appreciation and the will to obey. The teacher's quest for the fullness of that revelation

is unending; and the call for his ministry is eternal.

Upon the death of a great teacher, Richard Watson Gilder wrote

"Hence, on a new quest, starts an eager spirit—

No dread, no doubt, unhesitating forth

With asking eyes."

With asking eyes, we live to learn; and living, learn to teach.

KANZO UCHIMURA AND HIS TEACHING

By DR. S. H. WAINRIGHT

Mr. Uchimura is one of the outstanding Christians among the Japanese. He belongs to the group of early converts and at present occupies a peculiar and independent position. He is affiliated with no denominational body. He is widely known through his books and through the monthly magazine edited and published by him and called *Seisho no Kenkyu* (Bible Study). He gives Sunday morning talks at the Eiseikwan, a hall rented for the purpose. These lectures or addresses are attended by several hundred people. Mr. Uchimura is known to the foreign public by a book of his, published in English some years ago, and entitled *Why I became a Christian*. Though Mr. Uchimura's limitations are apparent to many, and even to some of his friends, yet he is a distinct force in the religious world and the effect of his efforts on the whole must be pronounced good by any fair minded estimate.

We have before us one of his publications, now in the eighth edition, called *Kiristokyo Montō* or Christian Catechism. In the Preface, Mr. Uchimura's standpoint is very well expressed, in the form of a question and answer.

Question: Wherein does the necessity consist for a study of the Christian religion?

Answer: Necessary from every view point. First of all, if man cannot live by

bread alone, he must be provided with spiritual food which is the Word of God. Christianity is the manna from heaven provided for the human race. Without partaking of this manna, man can not live the spiritual life.

Christianity is the great world religion. Without a knowledge of this religion, therefore, one can not know the world. He can not understand the paintings of Raphael, the sculpture of Angelo, the poems of Dante or the politics of Cromwell without a knowledge of this religion. To live in the world to-day without a knowledge of this religion is to be grossly ignorant. In order to acquire great intelligence, on the other hand, it is necessary to study the Christian religion.

Of course, my own knowledge of this great religion is as yet very slight. But what I know, I wish to convey to you. I desire to lead you to the great light of truth. I would fain cherish the hope that even my insufficiency will be the means of bringing you to know and obtain this salvation.

Mr. Uchimura's place, as an expositor of the Bible, is expressed in the above words. His one great achievement is his interpretation of the Word of God. He has made the Bible an interesting and living Book to the Japanese people. He has done the work of a pioneer in over-

coming the difficulties besetting the Japanese student of the Christian Scriptures. Just now, Mr. Uchimura is giving weekly addresses on the Epistle to the Romans. These expositions are printed in his magazine.

The *Christian Catechism* is divided into eight parts, according to the principal subjects which are as follows: "Is There a Future World?" "The Divinity of Christ"; "Is the Bible indeed the Word of God?" "The Doctrinal Significance of the Trinity"; "The Problem of the Church"; "The Doctrine of Predestination"; "The Fall of Man"; and "Faith in Miracles".

Mr. Uchimura's positive teaching finds expression in Premillennialism and Calvinism and his negative standpoint will be found in his depreciation of the Church. It must be kept in mind, however, that these distinctive attitudes are assumed in his expositions of the Scriptures. Apart from his teachings, in practical life, he has never exhibited any capacity for cooperation with others.

In the chapter on the Church, Mr. Uchimura says that he has been asked frequently by pastors, and foreign missionaries especially, what his attitude is toward the Church. They recognize his faith, but have doubt with reference to his teaching about the Church; so much so indeed that they are disinclined to draw nigh to him, while he on his part does not seek intimate fellowship with them. As for the foreign missionaries, a friend of his in the United States quoted, in a letter to him, the remark of a missionary who said that he was a man who loved Jesus and disliked foreign missionaries. This he admits is true. He does not identify foreign missionaries and the Church, nevertheless he is satisfied with the remark quoted; especially the words which attribute to him, unworthy as he may be, a love for Jesus. In other words Mr. Uchimura professes loyalty to Jesus, while at the same time he is willing to be credited with indifference toward the pastorate and with dislike for the foreign missionary. He calls himself a *mukyokwai shinja*, that is, a "non-church Christian". The very pertinent question

is asked in the Catechism, with reference to his attitude toward the Church,

"Do you believe that your position is in accord with the teaching of the Scriptures?"

There is a long series of questions and answers in which Mr. Uchimura unfolds his mind with reference to the teaching of the Bible on this subject. He declares (1) that the term Church does not have the sense attached to it now, it had when used by Christ and the Apostles; that (2) it meant with them nothing more than a congregation (*kwaigo*), though differing essentially in spirit from other public assemblies; that (3) the bond of this assembly (*dantai*) is the living Christ through the Holy Spirit; that (4) anyone who conceives the Church of Christ to be other than something spiritual has not entered into a serious study of the New Testament. He admits (5) that the New Testament recognizes in some passages the usefulness of ceremonies, but that more passages can be found which speak of their uselessness; that God gives only a limited place (6) to the Church as a visible existence. That he does not (7) wish to be understood as preaching destructive radicalism with reference to the Church; that it is the historical Church of which he speaks subject to changes, not the ideal Church in heaven; that (8) the historical Church, existing as it does in a transitory world, must undergo changes, for which reason if the Church is to be established in Japan, it can not be the Roman Church established 1,500 years ago, nor the Calvinistic Church established 400 years ago, nor the Methodist Church established in England 200 years ago; the Japanese Christians who have received the Truth of Christianity in their hearts and who have tasted of the grace of salvation from God must create outwardly and spontaneously and freely a Church of their own. If a Methodist foreign missionary should come and preach to him the way of Christ's salvation, he would gratefully receive his message; but if he should require him to unite with his Church, he would positively decline to do so. What relation can the Methodist Church have to him a Japanese of the twentieth century! Faith creates

the Church, but the Church does not create faith. He once thought (9) that the Church was of great importance in the early stages of faith as a support and protection to faith, but he does not think so now. Faith relates to God and not to man. "The Lord knoweth them that are His". Even though one receive baptism from a Bishop and ordination from an Archbishop, if he be not the called of God, he will fall away to destruction. He would not say (10) that the Church was useless, but he is certain that Christ's salvation ought to be preached and not the Church. He is sure (11), as a matter of history, the Church has never achieved permanent success as a Church, outside the lands of its origin. In Hawaii, for example, at one time the King was an Episcopalian and the people were Congregationalists, but since that country was destroyed and became American territory, who has heard anything of Hawaiian Christianity? Madagascar is cited as another example of the deterioration of native Christianity after the French gained control over the Islands, and Burma exhibits the same truth where Judson sacrificed himself for the people and England came and took possession. He stops with these examples and does not express an opinion about Korea. He adds, however, that the results of great organized Mission enterprises in China and Japan seem meagre for the outlay. The trouble is men do not preach the Gospel of Christ but rather the Church. The diamond and the box you put it in are very different things. Too much concern should not be bestowed upon the box. It is sufficient for us to give the diamond of the Gospel to those who are in spiritual poverty. Let the believer become "independent" or "non-Church" if he likes; or let him become a Methodist or a Quaker or an Episcopalian or a Congregationalist or anything else if it suits his likings. We can not imagine anything more to be despised than for one who preaches the Gospel to say to those who hear his message, 'You must enter my Church'. Though he himself is a non-Church Christian, he has never said to those who have been led to believe

through him, 'You must become such as I am'. Many have gone into the various denominations after having been led into the faith by him. He is satisfied with the joy and the honor of having explained to them the way of Christ's salvation. His point of advantage, as a non-Church Christian, is in being able to nourish the faith of others without sectarian motives and without anxiety about the effect of his teaching upon others as regards the sectarian spirit. What he hopes to see in others is Methodist preachers who in their preaching are oblivious of the Methodist Church and the same in other denominations. The greatest cause of the present failure of the Church is in making the Church and its expansion the aim of our endeavor.

In answer to the question, Can evangelism be carried on without the Church? he again loses sight of all human relations and declares that there is no reason why it should not be so carried on. "If the gospel of Christ," he says, "were a human invention, there is no reason why it should not be promoted, as secular enterprises are, by means of power and learning and co-operation. But if the gospel of Christ is the truth of God, there should be no reliance upon such agencies." From these abstract statements, he proceeds to harsher and more direct references to the Church. "There is no reason," he says, "why the Bible, which is a Revelation from Heaven, should not be propagated through reliance upon its own intrinsic worth. This Treasure at the present time is helped on by many men of worldly ways of doing things, by many evil men, and there is no reason why the Bible should be disseminated with such assistance. I sometimes think that if the Bible were cast out of the Church altogether, its progress in the world would be greatly facilitated. It is unfortunate for the Bible that it is bound up with a worldly organization." If Mr. Uchimura would stand on the street corner in a western city, he would hear his own words about the Church poured forth from stump orators representing socialism and anarchism of every conceivable description. Mr. Uchimura exalts the Bible, and they exalt Christ, in

denouncing the Church. In the very next paragraph Mr. Uchimura tells how it can be done!

"Can the Way of God be established in Japan by the method you recommend?" That is the question and the answer is as follows: "The Teaching of God is having great influence far beyond the observation of the foreign missionaries. For example, those who read my magazine on the Bible are, six tenths of them at least, what Church members call "unbelievers". Without any help from foreign missionaries, they open the Scriptures with their own key; without being taught of others, they choose their own words and offer prayer; without receiving baptism or joining the Lord's table, they begin Christian work in their own homes and in their own neighborhoods, where through them the power of Christ begins to be felt. Sometimes, they meet together and establish a Church of their own liking." To this no one will object, but on the contrary all will feel thankful, provided such work be taken as a beginning. But to impress those who are under our instruction that nothing else is needed is contrary to the teaching of the Scriptures and the experience of Christian history. When Christ ascended on high and led captivity captive, He gave "some apostles, some prophets, some evangelists, some pastors and some teachers, for the perfecting of the saints." But Mr. Uchimura would have men believe that Christ's only gift for the work of the ministry is a magazine editor now and then! According to his theory, farms can be run without farmers, schools without teachers and a country can be governed without officials!

Our purpose here is to report, not to criticise, Mr. Uchimura's opinions. It is worth while pointing out, however, that his conception of the Church, judging by his own words, is far from being clear or consistent. At one time (1) the Church is nothing more than an assembly (kwaigō), while at another time it is a body (dantai) of believers. He speaks (2) as if the Church were nothing more than a spiritual relation to God, yet he recognizes that the Church possesses a measure of visibility. He does not seem

to be aware that as early (3) as Augustine the difficulty was recognized of harmonizing the conception of predestination with that of the Church. He asserts without qualification that one who is called of God can not be dependent upon human relation or a human organization for the determination of his destiny. Yet in assuming this position he disregards the express teaching of the Scriptures. In antagonizing the pastors (4) he asserts that the Church is nothing more than a gathering together of those who meet at one place and quotes the passage which speaks of the "Church which was in their house". When he has the foreign missionary in mind, he speaks strongly in favor of national Churches. In religion he is an unqualified individualist, but when it comes to patriotism, he seems to attach great importance to the corporate life of men in nations. His position (5) at one time is that of a non-Church Christian, but at other times in his catechism he gives expression to sentiments strongly imbued with anti-Church feeling. He declares (6) that the Church is the creation of *faith*, but does not seem to be aware that the Church is also a creation of *love*. The foreign missionary who seeks to get men into the Church may be prompted, not by lordship, but by a genuine and Christlike interest in the welfare of those who are saved. Mr. Uchimura (7) seems to be devoid of any appreciation of history. Christianity in Japan should be local in its coloring, which we all admit. But isolation is death. There is a vitalizing influence to a body of believers through connection with the general Christian tradition, and with the main body of Christ. As a matter of fact, Mr. Uchimura, with rare spiritual insight, has penetrated to the universal elements in the Christian religion. The foreign missionary toward whom he expresses antagonism will discover in the writings of Mr. Uchimura more that is akin to his own appreciation of Christianity than in the writings of any other Japanese author. In spite of his ardent nationalism, Mr. Uchimura is a discoverer of the essential elements in the universal Christian tradition.

As already remarked, the salient aspects

of Mr. Uchimura's teaching are his zeal for Calvinism and for the doctrine of the Return of Christ and his indifference to the Church. Much that he says about the Church as a hindrance to an appreciation of evangelical truth is well worth considering. The same is true as regards the importance he attaches to the Sovereignty of God. I am myself an Arminian in belief, but I recognize that the world needs now a due sense of the Sovereignty of God. In a current number of his magazine Mr. Uchimura, in both English and Japanese, has the following words to say about Calvinism:

"Calvinism is a system of Christian belief and thinking based upon the Biblical teaching of the sovereignty of God. It is severely logical, strictly just, and intensely merciful. It is the grace of Jesus grafted upon the law of Moses, the sweet Galilee implanted upon the burning Sinai. Calvinism is productive of great men and nations. Cromwell, Milton, Rembrandt, the Pilgrim Fathers, and an innumerable host of holy and strong men and women were Calvinists. And England at its best, and America at its purest were Calvinist nations; and in proportion as they departed from the strict Calvinistic standard, have they sunk deeper and deeper into sin and corruption. The world's hope, I believe,

lies in a revival of Calvinism, with such modifications in its forms as the changing circumstances may require."

These words, in the Japanese, are called a "translation", but the English appears as the Editor's own composition. The standpoint is to be heartily commended, though it will be difficult for some to discern anything in the old Calvinism "intensely merciful"; nor can it be easily understood how Calvinism can be subject to "such modifications in its forms as the changing circumstances may require." One would think that Calvinism, by its very nature, would refuse to take any orders from "changing circumstances."

We have already gone beyond the limit of space and cannot speak of other phases of Mr. Uchimura's doctrines. We are thankful for him and for his living messages from the Word of God. As an interpreter of the Bible, he deserves a place, and will occupy a place, of unique distinction, in the modern history of Christianity in Japan. His onesided views of the Church no doubt will be corrected in the course of time. When the necessity is laid upon him of laying down his task, which we hope will be long in coming, his followers will be compelled to face the question of organization or else see the fruits of their leader's endeavors dispersed.

BISHOP MERRIMAN C. HARRIS

By THE EDITOR

A true knight laid his armor down when on a quiet Sunday afternoon, May the eighth, in the beautiful home given him by Japanese friends, Merriman Colbert Harris passed peacefully to rest.

Bishop Harris was born in Beallsville, Ohio, July 9, 1846. The Civil War coming on in his early manhood, he ran away from home to enter the army, though but seventeen. On his father's appeal the governor of the state had him returned home, but he ran away again,

joined the cavalry, and served, in the Tennessee campaign till the end of the war two years later. He entered Alleghany College, from which he graduated. In October 23, 1873 he married Flora Best, and sailed with her the following month for Japan, as a missionary of the Methodist Episcopal Church.

They reached Yokohama December 14, 1873, and were appointed to Hakodate, the first Protestant missionaries in

the island of Hokkaido. They became acquainted with Bishop Nikolai of the Orthodox Church, and a friendship was formed, broken only by death. There was considerable feeling against foreigners in those days, and the friends of Mr. and Mrs. Harris were concerned for their personal safety. They brought them a revolver, and asked them to keep it for protection. That night the young missionaries walked down to the sea and threw the revolver into its depths. If defense were needed, the spirit of confidence and real affection which the Harrises bore to the people of the land of their adoption was ample. Those were the days of the Sapporo Band. Mr. Harris baptized a number of them, Nitobe, Uchimura, Sato and others. For five years they labored in the far northern island, and wrote their names and the name of Christ into the hearts of the people.

After some years in Tokyo it became necessary for him to return to the home land because of the impaired health of Mrs. Harris. Finally in 1886 he was appointed Superintendent of the Japanese Mission on the Pacific Coast, and it was here that many lifelong friendships with leading Japanese visitors and students were cemented. There is written in heaven a long record of kindly and loving deeds done to lonely Japanese strangers in San Francisco and all along the coast. The wise guidance given and the loving spirit shown have been strong elements in the love borne to America by many influential men of Japan. This beautiful service was recognized by the Japanese government in the form of an Imperial decoration in 1898, followed by

successive promotions in rank, until at his death he wore the Second Class of the Sacred Treasure and the Third Class of the Rising Sun. Though always in precarious health Mrs. Harris had exactly the same inborn sympathy and affection for all things Japanese, and was one with her husband in his untiring service in their interest.

In May 1904 Dr. Harris was elected Missionary Bishop for Japan and Korea, and returned to the mission field for a period of twelve years of active service until his voluntary retirement in 1916. Mrs. Harris died in August 1909. After his retirement as Bishop he continued to live in Tokyo, and to take an active interest in everything that concerned the welfare of the Japanese people. He visited Paris during the Peace Conference, the trip itself being the gift of some Japanese friends. Early last year Bishop Harris married Miss Elizabeth Best of Philadelphia, with whom he returned to Japan later in the year, and who survives him. The bishop's only child, a baby girl, died at sea in 1883, and is buried in the Aoyama Cemetery.

Bishop Harris' great contribution to Japan was the love he bore it. Many love Japan in a discriminating way, but Bishop Harris loved it without reserve. And however great his service may have been in many other respects, as a founder of Missions in Japan, as an administrator over a wide episcopal field, his most enduring monument is the grateful memory in which he is held by a host of people in Japan as a man of Christlike life who deeply loved, and unselfishly lived for, his fellow men.



A YEAR OF NEWSPAPER EVANGELISM

By REV E. C. HENNIGAR

At the request of the Committee on Newspaper Evangelism I will briefly recount my initial experiences in this work during a little over a year. I have tried to give this work a fair trial as one method of reaching people over a wide district, and fully convinced of its value can heartily recommend it to any missionary situated as I am in a country field. My correspondence reveals that there are people scattered everywhere, in town, village or mountain hamlet who are quite prepared for the Christian message—weary souls, discouraged and puzzled by the hardness of life, those who in childhood have attended Sunday School, or during student days have attended some meetings. (One man told me the other day that he had attended a Christian Kindergarten in Yokohama for three years.) But these people are widely scattered and I know of no way in which we may “comb them out,” if I may be pardoned a rather more expressive than elegant military phrase, other than through the medium of the newspaper.

Let me simply relate what has been done and the response met with, leaving my readers to draw their own conclusions. Beginning in January of last year I have been working through two daily papers in this city, and four in outlying towns where we already had or wished to open, work. This has carried my message over four *gun* (counties.) Two methods have been followed—articles of various kinds have been published and use has been made of the advertising columns. With regard to articles, it has been my experience that editors will gladly give a place in their columns to as many articles as we care to contribute, provided only that they are of some local, current or general interest. Such articles as the following have been accepted and published free of charge, in some cases even, solicited,—articles on Peace, The Home, The World's S. S. Convention, The Japan-American Question, Temperance &c. And just such articles as these give one

an excellent opportunity of putting our Christian standpoint before the people. They will also publish out-and-out Christian articles, as a sermon or exposition of Scripture, but we cannot complain if they make a charge for this service. I have paid for such matter at the rate of about 8 *yen* per column in the paper with the largest circulation in Southern Shinshu.

Advertising brings results in evangelism as well as in business. Three times during the past year I have run straight advertisements in the advertising columns of the three papers through which I have been working. They will always give me special rates. My advertisements run about 14 square inches and the rate per week varies from ¥10 to ¥40, according to the standing and circulation of the paper. I endeavour in these to seize upon some word or phrase that is on everyone's lips and using it present some one outstanding feature of Christianity. For example a year ago I took “Reconstruction and Christianity”, stressing in a few pithy sentences and in large type the idea that mere material and temporal reform is of little real value unless accompanied by a reconstruction in the heart-life, and that this is the point at which Christianity makes its peculiar contribution to the problem. Later I put in a paragraph on “Healthy Thought and Christianity,” urging faith in the one true GOD as the surest basis for all our thought-life. In each case I append an invitation to correspond, offering to send literature free of charge. These advertisements have brought me 196 replies. Now I do not at all mean to leave the impression that these are all enquirers, they are a somewhat mixed lot. Some are merely curious to see what will come of it; some write quite in ignorance of who we are or what we represent; five have quite frankly written that they do not wish the literature continued; one man carefully returned all the booklets I had sent him; four moved away without taking the trouble to

inform me of their new address; but on the other hand twelve were careful to advise me of a change and to ask that I continue sending papers. One young man visited his home in Gifu Ken during the New Year holidays and as a result of his witnessing there I have had letters from two of his friends saying that they want to become Christians and asking for instruction. Another has sent me a list of five or six such friends. Although comparatively few of these correspondents live in this city I have had about 40 of them call on me asking for teaching. A number have attended some meeting, and I know of a dozen who are regularly attending church. One has, to my knowledge, twice tramped out 4 ri from his home among the foot-hills of the Japanese Alps to attend service. Two of my earliest correspondents have been baptized, and these are both, as it happens, preparing to enter Theological School.

My method has been to send to each correspondent a little bunch of carefully selected tracts or a small book. Then I follow a little later with a New Testament, in which I have marked a number of the most easily understood passages, accompanied by a tract on the Bible and a personal letter with some little explanation. This invariably brings a reply, some times quite intimate and communicative, and always most appreciative of the pains we have taken in marking the Testament for their guidance. I find that, apart from a number of quite perfunctory colourless "arigato" (thanks) letters, I have kept and filed some 410 pieces of correspondence. These range all the way from post cards to 18 page letters, giving all sorts of personal history, such as confessing sin and asking for guidance on quite personal matters. At first I sent

out a good deal of mimeograph matter. But I have come to see that having the letters written by hand makes a great difference in the number and nature of the replies I receive. I should say that I keep in touch with all these people by means of a little monthly paper and occasionally a special booklet magazine.

Desiring to give a little deeper and more systematic instruction I have followed the lead of others and started a circulating library. That this is welcomed is evidenced by the fact that I have put over 60 good books into the hands of 25 people during the last two or three months, and new subscribers are coming in every few days. I collect a fee of 60 *sen* on registering for the use of this library, and require the readers to pay postage one way. Apart from this there are practically no rules and I find the scheme works satisfactorily.

I perhaps ought to say, for the information of any who may contemplate taking up Newspaper Evangelism, that my expenditure in this whole work during the past fifteen months has been about 700 *yen*, including literature sent out, 100 books for the library and all other expenses. One does not look for very widespread or definite results from this kind of work within the brief space of a year. Such results must be gathered later and with much patience. But in addition to the individual results mentioned above I may say, in closing that I have already opened up one large town for work, using the one little newspaper they have, that I have a good nucleus of enquirers in a second and that I have been invited to visit a third, a village at the foot of the Alps. At any rate a foundation has been laid and I am looking forward to some interesting work this spring and summer.



THE 13TH NATIONAL SUNDAY SCHOOL CONVENTION

By H. E. COLEMAN

The Thirteenth National Sunday School Convention was held in Osaka from April 22 to 25. This was by far the most enthusiastic and the strongest Convention that we have had. There were 190 delegates, representing the different Branch Associations and the National Association, including officers; and besides a number of volunteer visitors coming from Osaka and neighboring cities. 67 Branch Associations were represented among these delegates.

One of the chief questions occupying the time was the revision of the rules of the Association made necessary on account of the enlargement of the work, together with the very largely increased budget. The democratic spirit was very strongly manifested through the Convention. The proposed rules and many other things were freely criticised but all discussion showed a great interest on the part of the delegates, and their anxiety to have the very best possible work done on the part of the Sunday School movement in Japan. The democratic spirit was so strong that when it came to the election of officers, they were not satisfied to have the Nominating Committee appointed by the Chair, but the Nominating Committee was elected. This Committee brought forward a large number of names from which eight Directors were selected by ballot. The President and Vice-President were also elected by ballot; the number of Directors to be elected at the Convention was increased from six to eight so that, including the two officers, President and Vice-President, and the representatives from the Federation of Japanese Churches and the Federated Missions, there are now fourteen on the official Board. Those elected at the Convention were as follows:

President: Rev. K. Ibuka.
Vice President: Mr. K. Koizumi.
Directors: Rev. H. Kozaki.
Rev. T. Ukai.
Rev. K. Mito.

Dr. Takaoki Yamamoto.
Rev. Morita, Osaka.
Rev. H. Kawasumi.
Rev. T. Sasakura, Yokohama.
Mr. Muramatsu, Kobe.

The Trustees for the Juridical person and the Directors were as follows:

Juridical Person.

Trustees: Mr. H. Nagao.
Rev. H. Kozaki.
Rev. K. Ibuka.
Rev. Y. Chiba.
Mr. K. Yamamoto.
Managers: Rev. M. Tayama.
Rev. K. Matsuno.

Federated Churches Representative:
Rev. Y. Chiba. (One more
to be appointed)
Federated Missions Representatives:
Rev. P. S. Mayer.
Rev. J. G. Dunlop.

The new budget which amounts to over 14,700 *yen* includes an estimate for one additional Secretary, an expert for the Children's Division. It includes four office workers and over 2,000 *yen* for various lines of Sunday School activities including some Teacher-Training institutes. One thousand *yen* is appropriated yearly for Convention purposes. As it was decided to have the National Convention every two years, this 1,000 *yen* will be used in the alternate years for district Conventions, and it is hoped to have at least three or four to carry Sunday School information and inspiration to the extreme corners of the Empire.

Plans for the erection of a Sunday School building in Tokyo were reported by the new Secretary in charge of the Building Fund, Mr. Shōji Murakami. These were well received and a Committee was appointed to advise with him about the plans to be pursued. This Committee gave careful attention to the matter and reported on the following policy.

1. To collect from all Sunday School pupils five *sen* each, or more.

2. To observe "Pencil Day," again on September 23rd (Shuki Koreisai).

3. To raise money through the Branch S. S. Associations by means of moving picture entertainments.

4. To secure personal subscriptions by these means it is hoped to secure in Japan ¥100,000 in two years.

Mr. Murakami had conferences with the representatives from different Branch Associations in Japan, and this policy will be put into operation at once. All missionaries who would like to have these moving picture entertainments, and cooperate in any way please send their offer or request to Mr. Murakami at the National Association.

Special interest was shown in the country Sunday School, and the proposition was made that a Committee be appointed to make a special study of the conditions and methods for conducting Sunday Schools in the country, and make recommendations to the National Directors and Secretary for promoting this line of our work. The appointment of the Committee was left to the new General Secretary.

The new General Secretary, recently elected by the former Board of Directors was introduced to the Convention. He is Rev. Shoichi Imamura, for the past year a Professor of the Sei Gakuin near Tokyo. Mr. Imamura spent several years in America and has had the most modern training both at Bethany College and at Union Seminary and Columbia Teachers College in New York City. He has had one year of experience in conducting a model Sunday School at Takinogawa, so he is very well fitted for this most important position. Mr. Imamura made a short address in which he spoke of some things he felt we should emphasize in our work in Japan in the future, that showed he had vision as well as a very clear conception of what the Sunday School work ought to be.

The new organization with their new policy backed up by an enlarged budget and an additional expert Secretary ought to mean great things for our Sunday School movement in Japan. The former Secretary, Mr. Kawasumi,

reported that there are now 102 Branch Sunday School Associations in which there are 1,126 schools. As soon as the organization can be continued and perfected so as to reach all parts of Japan, it will be possible to carry practical help to every Sunday School in the Empire.

The Osaka Committee did themselves proud in planning for the Convention. They provided each delegate with a map of the city, showing the location of the churches and the schools. On Saturday evening they gave a Japanese banquet in the room over the auditorium of the central public hall of Osaka. This was followed by a pageant and addresses in the same public hall. The Pageant, the "Rights of the Child," was produced in a very creditable way under the direction of Mr. and Mrs. Guy Converse. It was practically a reproduction of the same pageant that was given at the time of the World's Convention and made a very strong impression on the audience of delegates and Osaka people that practically filled this large hall.

The Pageant was followed by an address by Mr. Kuniyoshi Ajisaka of the Seijo Primary School in Tokyo. It was a very strong and earnest presentation of modern School methods and the importance of religious education to supplement modern scientific training.

A small amount of Exhibit material from the World's Exhibit was taken, including the Exhibit of the Kansas City Association, showing some very fine poster work done by teachers and children. A very good exhibit of modern Sunday School building plans, and an Exhibit from one individual Sunday School together with Bible pictures and various other books of reference completed the Exhibit.

The enthusiasm of the Convention reached a high point in the discussion of the budget, and this was enthusiastically supported, one speaker saying that the work was so important we should go ahead with our active program however large a budget it was necessary to make. He said that he himself would be responsible for 4,500 *yen* per year. The Convention, therefore, was full of promise for larger things ahead in our Sunday School work in Japan.

PAGEANT OF THE SUNDAY SCHOOL

FROM BETHLEHEM TO TOKYO

Written by

MR. SMITH, MISS HAMILTON & MRS. TUCKER

1st Scene.—The Manger of Bethlehem

- A. March of the Magi Kings (3) Attendants following the star. (Enter from back of darkened auditorium (foward lighted star).
 Sing.—“We three kings of Orient are.”
 (Trio should be 2 tenors and bass or tenor, baritone, and bass.)
 Spot Light on Magi—Foot lights.
 Sing.—1st stanza—processional (Better to have single Voices of these
 2nd “ —Melchior sings stanzas up to chorus.)
 3rd “ —Gaspar “
 4th “ —Balthassar “
 1st “ —Again as recessional to back of stage.
 Drop stage curtain a moment during following singing & arrange manger, madonna etc.—
- B. Hymn (Pageant Choir).
 “O little town of Bethlehem.” (2 stanzas).
 Sung by choir at a distance.
 (Singing from a distance will suggest Magi have arrived at Bethlehem).
- C. The Virgin’s Lullaby at Manger. Moon light (blue & white).
 “Sleep, My little Jesus.” (Christ Spirit enters unseen).
 Seated at rude cradle, stuffed with straw, light therein to suggest Christ Child.
 Angels (3) attend her, gliding one by one to Madonna’s side during her singing of Lullaby, from 3 different spots at back of stage.
- D. Adoration of Shepherds and Magi. Brighter moon light (white and blue).
 Shepherds (8) men, several boys among them, enter from left during last strains of “Lullaby” and bow before Manger.
 Magi return from back of stage and present gifts. (Left).
 Shepherds and Magi bowing a together as each gift is presented.
 Pageant Choir sings during adoration of shepherds.
 “O come, all ye faithful.” (one stanza).
 Shepherds and Magi form picturesque group to left and right of Manger.
 Lighting; dim moon light. Spot light on Spirit.

2nd Scene.—The Light of Bethlehem spreads through the Sunday
 School into all the world

- “The Christ Spirit”—rising up beside the Manger.
 Foreign Woman in white Grecian gown. Wears circlet, also carries torch (large) which she lights at Manger light.
 (She represents topic of the First Day of the Convention).
 “Jesus Christ, the World’s Redeemer.”
 She is “The Christ Spirit” who inspires and sends out seven forms of Sunday School Service, namely the Seven Ambassadors.
 She speaks: “Born unto the world at Bethlehem, I the Spirit of Christianity ask

"Who will consecrate his life to whole hearted Christian service through the Sunday School?"

"Everywhere rises the cry for help—help for the burden bearers of earth, help for the 300,000,000 children who have never heard of Christ."

"In every age men have worshipped God with their gifts—the offering of first fruits, the thank-offering. In these days of lavish giving and outpouring of life, I, the Christ Spirit, ask for lives to be laid as a Christian offering at the feet of the Babe of Bethlehem. He is the light of the world (Lighting torch at manger) (Lifting torch) He is the bright and morning star! Jesus our Emmanuel."

Pageant Choir sings and pianist plays, throughout Ambassador's entrances and exits, this hymn

I can hear my Saviour calling
I can hear my Saviour calling
I can hear my Saviour calling
Take thy cross and follow, follow me.

Chorus:

Where He leads me I will follow
Where He leads me I will follow
Where He leads me I will follow
I'll go with Him, with Him, all the way.

with musical padding as need arises.

Lights for Ambassadors: work blue with white—but brighter moon light.

Ambassador I.—"The Sunday School Bible Teacher." (Foreign man in white) with open Bible, on small reading desk with unlighted candle on each side.

He represents the topic for the second Day of the Convention:

"The Bible, God's Revelation to the World."

He enters from floor up steps on the left.

He speaks:

"To me the call has come—"Break thou the bread of life."

I would go forth a teacher of the Word of God in the Sunday Schools. I pray for insight, wisdom, strength, love, gentleness, patience, and humanity that I may help carry the Gospel to the last man, woman, and child in the world."

Kneels & Christ Spirit lights his candles with her torch.

Christ Spirit speaks: (as she lights candle of 1st Ambassador).

"Lamp of our feet whereby we trace our path when wont to stray;

Pillar of fire through watches dark!

Word of the ever living God!"

Bible ambassador now rises & moves off into wings on right.

Ambassador II.—"The Sunday School Kindergarten Teacher."—(Japanese teacher in Hakama). She represents the "Christian Heritage of the Child." Topic of the 3rd Day of Convention.

Enters from floor on right and takes position at right of "Christ Spirit."

She carries a small child's lantern & speaks.

"O loving Christ Spirit, the cries of millions of boys and girls ring in my ears—cries for sympathy, for understanding, for play time and happy dreams, for light and air and food and sleep, for father and mother love, for the Sunday School, for the shepherding care of Christ; do you not hear these cries wrung from childhood in the midst of a cruel adult world. Send me as an evangel of child rights to these little ones."

She kneels, Christ Spirit lights her lantern & she moves off into the wings on the left.

Ambassador III.—"The Sunday School Evangelist."

Japanese minister in foreign clerical suit with sheet of illuminated tracts.

He represents topic of 4th Day of Convention: "the Sunday School and World Evangelism."

Enters to music of "I can hear my Saviour calling" from floor up steps left, carrying candle.

Speaks:

"If the world is to be saved, it must be saved through its childhood—"a little child shall lead them."

"O ye who travel along life's highway! ye of one blood, one yearning after truth, one cry in the dark for light! ye burdened under the same sin, the same woes, the same sorrows!

Come unto him! He will give rest unto your souls.

Send me forth, O Christ Spirit, as a Sunday School Evangelist in that path that shineth more and more unto the perfect day."

He kneels, Christ Spirit lights his candle, and he moves off to wings on right.

Ambassador IV.—"The Religious Educational Teacher."

Woman in cap and gown, and carrying illuminated scroll and candle, enters from Floor up steps right.

She represents—topic for fifth day of convention:

"The Sunday School and Religious Education."

"I can hear my Saviour calling."

She speaks:

"I thank him that enabled me, even Christ Jesus, my Lord, in that he counted me faithful, appointing me to his service! As a teacher of teachers, to train the whole life, I would go forth! In this solemn hour of dedication I light the flame of Religious Education." Kneels. Christ Spirit lights her candle and Ambassador IV rises.

Christ Spirit speaks:

"Go ye, and stand and speak in the temples to the people all the words of this life."

Religious Education crossing to the left of Christ Spirit, "We cannot but speak the things which we saw and heard. We are ambassadors on behalf of Christ."

Christ Spirit: "It is not ye that speak; but the Spirit of your father which is in you."

Religious Education:—"O Lord open thou my lips; and my mouth shall show forth thy praise."

Religious Education now moves out to wings, left.

Ambassador V.—"The Business Man Sunday School Worker."

(In business suit carrying candle).

He represents the topic of the sixth Day of the Convention:

"The Sunday School and Community Life."

Enters to music of "I can hear my Saviour" from Floor up steps. Left. Speaks:

"Acknowledging that all that I am in my personal life, in my business and civic life, I owe to the foundations laid by Christian teachers in public schools and Sunday Schools and to Christian parents in the home, I present myself as an ambassador for community righteousness." He kneels.

Christ Spirit speaks; as she lights his candle.

"I see every hamlet, town, and city a *Holy City*, a wholesome place for boys and girls, a city of refuge for beleaguered man and women. A high tower of defence against social wrongs and civic corruption!" Christ Spirit lights his candle.

Ambassador VI.—speaks: (as he crosses to right).

"I gladly set forth to make both home and Sunday School towers of purity and strength in every community."

Moves forth to wings on right.

Ambassador VII.—"The National Sunday School Representative."

(man in national colors, carrying flag and candle).

He represents topic of seventh Day of Convention. "The Sunday School and National Life."

Enters to music "I can hear my Saviour"—from Floor up steps on Right. Speaks, lifting flag:

"Because I believe in my nation and am jealous for her high position among nations, I give my time and strength to the development of the Sunday School as one of the nation's greatest assets, trainer of true patriots and statesmen, advocate of just laws and right public opinion." Kneels, Christ Spirit lights his candle. Exit to wings on the left.

Ambassador VIII.—"The World Sunday School Representative."

Prophet in Isaiah costume carrying candle and globe (2).

Represents topic of eighth Day of Convention:

"The Sunday School and the New World."

Enters to "I Can hear my Saviour" from Floor up steps on Left.

Ambassador speaks:

"Behold three great faiths struggling for the souls of men—Buddhism, Mohammedanism, Christianity! The whole world a field for all! Africa! India! Japan! They face each other in Cairo, Calcutta, Tokyo, London, New York! No powers can keep them apart. The barriers are burned away! The world will yet be conquered by Christian ideals! (Kneels to Christ Spirit. Lifting candle lights candle) For a World brotherhood in Christ, I go forth in the name of the Sunday School and the Master Teacher." Moves forth to music of "I can hear my Saviour—" to wings on Right as—

(Lights Blue & white) *Ambassador I returns* from Floor up steps on right—

Music modulates into "Break thou the Bread of Life."

Leads in seventy boys in student costume, carrying lighted candles.

They gather around Manger, doff caps, kneel, and sing:

"Break thou the Bread of Life."

Move to stage background to this music as—

(Lights Blue & white) *Ambassador II returns* from Floor up steps Left with twenty-five primary children carrying Japanese lanterns.

Music modulates into "Jesus Loves Me."

Christ Spirit speaks: (as children move towards platform).

"I hear a prophet crying to a hundred generations:

'Behold the children coming to be kings of all the earth;

To bring their gifts of purity and love to all the nations:

To lift a thousand burdens with their touch of holy mirth.'

Children sing "Jesus Loves me, this I know" then move into position about the manger on either side, as

(Lights Blue & White) *Ambassador III returns* from floor up steps.

Right. Music modulates to "Just as I am without one plea."

Leads in twenty-five burdened souls.

Group kneels at Manger and sings: "Just as I am without one plea" then moves to position in front of students.

(Lights Blue & White) *Ambassador IV returns* from Floor up steps. Left.

Music modulates to "Lord Speak to Me" (Canonbury).

Leads in 70 girls in school girl costume carrying lighted candles and books.

Pageant Choir sings with group kneeling at Manger this hymn:

("Canonbury")

- I. Lord speak to me, that I may speak
In living echoes of thy tone ;
As thou hast sought, so let me seek
Thy erring children lost and lone. Amen.

They take position in back ground as

(Lights Blue & white) *Ambassador V returns*, from Floor up steps. Right.

Music modulates into "Rise up O Men of God" (Old St. Thomas).

Leads in 10 business men carrying lights. They kneel and sing at Manger.

"Rise up, O men of God" with Pageant Choir and move to position as
(Lights Red & White) *Ambassador VI returns* from floor up steps. Left.

Music modulates to "Jesus calls us o'er the tumult."

Christ Spirit speaks as flag reaches the top step.

"O banner of the sun, all hail ; Shine on, thy light shall never fail.

Shine on to serve the common good.

And lead the world to Brotherhood."

Leads in 30 men and women and children representing in flags, lanterns, umbrellas, costumes—Japan as a nation—who kneel at the Manger and sing

"Jesus calls us" then take position as

(Lights Red & Blue).

Ambassador VII returns from floor up steps right.

Music modulates into "All hail the power" (Coronation).

Leads in 30 men and women in different national costumes who kneel and sing

"Let every nation, every tribe."

They remain kneeling.

Closing song and Tableau.

All having moved into position, candles, torches, flags, lanterns, flash on all stage lights ; all sing :—"From the eastern mountains" with chorus "Light of light that shineth."

"Light of Light that Shineth."

- I. From the eastern mountains pressing on they come,
Wise men, in their wisdom, to his humble home ;
Stirred by deep devotion, hasting from afar,
Ever journeying onward, guided by a star.

Refrain

Light of life that shineth, Ere the Worlds began,
Draw thou near and lighten Every heart of man. Amen.

2. Thou who in a manger Once hast lowly lain,
Who dost now in glory O'er all kingdoms reign
Gather in the people, who in lands afar,
Never have seen the brightness Of thy guiding star.

During singing of 2nd, candles are slowly raised till at the chorus they are at full light.

Gradually dim to moonlight as candles are elevated.

With the "amen," curtain falls.

In this Pageant Right and Left are reasoned facing the stage from the house.

Sing amens to all hymns.



HERE AND THERE

What kind of Funeral Service Do You Have In Your Church?

Do you have *Hotoke* and a worship of the dead?

One of the most earnest men in the Church lies dead. He has been a druggist and we missionaries have called him "Friend"—We want to be present at the funeral; but we remember the last funeral service we attended in this very same church—so we are troubled.

Last year one of the elders died. He was a dear old gentleman who kept the church decorated with flowers. At his death we felt we specially wanted flowers for the grave of one whose joy had been in giving flowers to the sick and to his church. He had said he wanted white flowers, lots of them—at his burial—We took our wreath and went. There were the gaudy paper flowers, offerings from friends—but the friends had done what they could. We have no quarrel with the flowers—but what we did quarrel with, or oppose in our very soul—was the ceremony. One friend stood up and addressed the dead man's ashes and photograph, in front of the altar—and made a formal speech. Another and another—all speaking to the deceased, calling his name—spoke of his recent illness, of their prayers and sympathy, etc.

Then, though no Christian bowed, otherwise—after the service, the heathen friends came up and bowed, clapped their hands and went through the usual ceremony before his bones and photograph.

It set us thinking. We felt this sort of worship of spirits departed should not be allowed in a Christian church.

Of course there were the hymns, the usual prayer, etc.

To day the pastor came in to ask us to take part in the burial service to-morrow.

We had a talk—He says it is his belief that the spirit of the dead knows and so they address him. We suggested having remarks made that would comfort the

grieving relatives, and also point out the beautiful graces that had marked the deceased, etc.

We said we could not assist in the service if the dead were addressed, but he refused to give up that part of the ceremony and said that they did not go on every day saying, "Ohayo" to the departed as the heathen do.

We could not see the essential difference between addressing a man, one week after his death—at his funeral—and addressing him each morning in the home before the *hotoke* shelf.

Is this the usual custom in all the churches?

If so, could missionaries not bring about a reform?

A funeral service draws together serious minded people who have never heard of the resurrection and offers an opportunity to present Christ and the hope of eternal life. The worshipful farewell by Buddhist friends before the altar could be eliminated by a simple statement of the belief that the souls of believers do immediately pass into glory and do not await their own funerals and the statement that we worship no departed spirits but only the Creator.

LOIS RUSSEL MUNROE.

To the Editor,

"Japan Evangelist"

Dear Sir:—

In the Feb. issue of "The Evangelist" on page 31 there appears a criticism of the adopted policy of the Conference of Federated Missions which would be perfectly proper in the correspondence columns if the writer felt called upon to criticise but why the editorial columns of the organ of the Missions Federation should be used to attack its own policy is to me passing strange. Moreover the paragraphs alluded to are signed by "A. J." but on turning back to the title page, p. 29 I find no name of those on the editorial staff having the initials A. J.

So it appears that some one with no editorial responsibility and not loyal to the Federation of missions has been allowed the privileges of a leader's place to make an unwarranted attack on the policy of the Federation.

The article in question begins on p. 30 with the somewhat trite and empty statement that the right place for a desire for a National Christian Conference to emanate from is the Federation of Japanese Churches. The two paragraphs by A. J. reveal lamentable ignorance of the progress and development of Christian work in Japan. I frankly and fully disagree with the implication that any plan or suggestion must necessarily be discounted if it originates from any particular section of Christian forces in Japan. If any plan is proposed or judgment expressed it should be taken for what it is worth irrespective of its originating with either the Japanese Churches or the Missionary Federation or individual members. A. J. seems to be entirely ignorant of the cordial and unambiguous relations that exist between the Japanese and foreign Christian forces. These relations have gradually evolved as the result of mutual arrangement and adjustment after years of experience and development in the work. Capable and responsible Japanese leadership finds means for further development and foreign workers welcome such constructive criticism and suggestion. Many examples could be given but the development and work of the Japan Methodist Church, especially its Taisei Undo (Forward Movement) will suffice as one. A. J. says "the day has passed in Japan when the judgment of missionaries can be followed." The actual work going on proves that he does not know what he is talking about. We are allies in the great war and instead of racial and national lines being increasingly emphasized they should gradually disappear, if Christianity means anything. Why should A. J. blunder in where he does not understand the working of existing relations and try by appeals to unworthy motives to stir up ill will?

One living issue at which he rails is Newspaper Evangelism. A. J. calls this

method of evangelistic work a "vast and intolerable scheme." I admit that it is vast but I know nothing of its intolerableness. To whom does A. J. say that it is "intolerable?" He leaves us in the dark on that point. No body of Christian forces, either Japanese or foreign has said that it is intolerable to them. Every responsible body concerned in any way, before whom this plan of Newspaper Evangelism has come during the past two years has expressed approval and a desire to help in the carrying out of the plan. It was adopted by the Conference of Federated Missions after careful investigation and prolonged discussion. There was no hurry about it but very deliberate action was taken. Now, one would suppose that the editorial columns of the organ of the Mission Conference should be used to realize the decisions of the Conference since there has been no change of front, no retreat on the part of the Conference in regard to this method of campaign.

This "vast" but *not* "intolerable" method of work has been under review by various and numerous missions on the field and Boards in America and England and also by the Foreign Missions Conference of North America in its Twenty-Seventh Annual Session and not only has it been unanimously endorsed but preparations have been made and the plan has actually been initiated. It will be of interest to A. J. to read what some have said of it. Rt. Rev. H. St. George Tucker writes "There seems to me no more promising way of reaching the unevangelized portions of the Japanese. The ordinary methods of doing evangelistic work, while of course essential, have this defect that they do not carry us into contact with but a limited class of people. Newspaper work is one of the few methods that seem to offer the opportunity of piercing through the barrier that intervenes between our work and the great mass of Japanese.

Praying that you may have every success in your endeavor to promote this kind of work and hoping that my own Church may see its way open to

cooperating with you, I am Yours very sincerely" etc.

The Mission of the A. B. C. F. M. voted "To express our high appreciation of the work done by Mr. Pieters in the line of 'Newspaper Evangelism' and to heartily approve of the plan as worked out to make this a nation-wide activity." The Secretary of the Mission, Mr. D. I. Grover adds his "best wishes for the success of the undertaking."

The Board of Foreign Missions of the Presbyterian Church in the U. S. A. speaks through its Secretary Dr. R. E. Speer in hearty support of the plan. Dr. Speer writes "I have believed thoroughly in this work from the beginning and I think that the churches in Japan should unite in some such plan...I trust the support of the missionary cause by the churches may make it possible for the Boards to provide the full funds that would be required to send some knowledge of the Gospel through this valuable and effective agency into every hamlet and into every reading home in Japan."

Dr. J. R. Mott writes that in his judgment the enterprise of Newspaper Evangelism is carried well beyond the experimental stage and the practical utility and spiritual fruitfulness of the method is demonstrated.

Will A. J. please note the following point in Dr. Mott's letter: "It is my hope, therefore, that the plans may be enlarged so that this method may be made more widely operative throughout Japan."

I could go on adding quotations from many others who are in positions of responsible leadership and who speak in representative capacity, but surely I have given enough to show that no one concerned with the evangelization of Japan thinks of this work as imposing an "intolerable" burden on any person or body.

Bishop Welch in an address in Nagoya on March 7th, said "Great things are called for and only great things will meet the needs of the hour. Faith is needed for the accomplishment of the unknown and the unheard of proposition." He was not speaking of Newspaper Evangel-

ism but his words would well apply to this plan. To the man without faith it will doubtless seem "intolerable," but I hesitate to put A. J. in this class. Possibly he with others of us will go into the class of those who pray "Lord I believe; help thou my unbelief."

Yours sincerely,
D. NORMAN.

Doing and Being

A young English curate, who had resolved to be a missionary to India, wrote to Sir Rabindranath Tagore concerning his decision. Tagore's reply, from which we may perhaps assume that the original letter contained a hint of the curate's self-importance, was originally distributed for private circulation, but permission was granted to give it a wider circulation, and it is reproduced here as bearing upon the question of the missionary in relation to the people among whom he lives and works. The letter follows:

Dear Mr.....

I have read your letter with pleasure. I have only one thing to say—it is this: Do not be always trying to preach your doctrine, but give yourself in love. Your western mind is too much obsessed with the idea of conquest and possession, your inveterate habit of proselytism is another form of it. Christ never preached himself or any dogma or doctrine—he preached the love of God. The object of a Christian should be to be like Christ—never to be like a coolie-recruiter trying to bring coolies to his master's tea garden. Preaching your doctrine is no sacrifice at all—it is indulging in a luxury, far more dangerous than all luxuries of material living. It breeds an illusion in your mind that you are doing your duty—that you are wiser and better than your fellow beings. But the real preaching is in being perfect, which is through meekness and love and self-dedication.

If you have in you your pride of race, pride of sect and pride of personal superiority strong, then it is no use to try to do good to others. They will reject your gift, or even if they do accept

it they will not be morally benefited by it—instances of which can be seen in India every day. On the spiritual plane you cannot *do* good until you *be* good. You cannot preach the Christianity of the Christian sect until you be like Christ; and then you do not preach Christianity but the love of God which Christ did.

You have repeatedly said that your standard of living is not likely to be different from that of the "natives" but one thing I ask you, Will you be able

to make yourself one with those whom you call "natives," not merely in habits but in love? For it is utterly degrading to accept any benefit but that which is offered in the spirit of love. God is love and all that we receive from his hands blesses us—but when a man tries to usurp God's place and assumes the role of a giver of gifts and does not come as a mere purveyor of God's love, then it is all vanity.

Yours faithfully,

RABINDRANATH TAGORE.

W. C. T. U. CONVENTION

The annual convention of the W. C. T. U. was held in Reinanzaka Church, Tokyo, April 5-7,

Nearly 90 delegates were present from all parts of the country, from Asahigawa in the north, to Nagasaki in the south.

Mrs. Kozaki, Vice-President, presided throughout all the sessions, Mrs. Yajima the revered and honored President having resigned, feeling the burden too heavy for her to carry longer.

The Reinan zaka Church was admirably fitted to entertain the Convention and every effort was made for the comfort and convenience of the delegates.

At the morning session, April 5th, a memorial service was held; nominations were made for Convention committees and important matters to be discussed, were briefly touched upon.

Reports of the various departments, showing much progress made throughout the year were given in the afternoon.

One of the chief features of the second day's sessions was the presentation of the report of Mrs. Kubushiro on Purity work under 5 heads—

1. Educational,—largely through 90,000 tiny paper envelopes distributed all over Japan asking for 5 sen contributions to Purity work and giving statement of need, ¥2034 was collected through the year.
2. Legislation,—to protect maids working in public places, the case of Misawa Chiyono being referred to, in which an appeal had been made to 5 different

courts to prosecute the violation of the chastity of girls engaged in service but which had been rejected as being too common an offence to prosecute.

3. The exporting of Japanese women for immoral purposes as set forth in a pamphlet showing facts and underlying causes.

4. The pamphlet "What is a Geisha" in Japanese and English showing the Geisha as a moral menace to the Japanese home and to foreign visitors.

5. The need for warning young men against the dangers of contracting venereal diseases, and wrecking their future health and happiness.

The Convention felt deeply the burden of activities in all these directions.

The day sessions of the 7th were given over to finances and the election of officers. In the evening, Mrs. Gauntlett gave an account of the World's Convention; Miss Hayashi, of her trip to Formosa; and Mrs. Watase, of what she had seen when abroad, thus bringing to a close a very helpful convention.

The Tokyo Circle of the Foreign Auxiliary; the Y's of Kôbe college; and the L. T. L. of the Toyo Eiwa Jo Gakko were the Banner winners for the year.

Officers elected—

President	Mrs. Kozaki
Vice-President	Mrs. Kobushiro
Corresponding-Secretary	Mrs. Gauntlett
Recording-Secretary	Mrs. Daito
Treasurer	Mrs. Watase

PERSONALS

Rev. and Mrs. K. S. Beam, who have made their home in Zushi for some time, have moved to Kamakura. Their address is Sasaki Besso, Kaigan-dori, Kamakura.

Bishop and Mrs. Lea passed through Tokyo recently from furlough on their way to their field in Kyushu.

The engagement of Miss Elizabeth Dunning, Y. W. C. A., to Mr. P. W. W. Zieman has been announced.

Miss K. Fanning of the American Board Mission, Kobe, left on furlough by S. S. "Empress of Asia" on April 9.

Mr. and Mrs. Jackson, of Winnipeg, Canada, who have been visiting the work of the Canadian Methodist Women's Board in Japan and China, have returned to Canada. They spent over a month in Japan, visiting various centres.

Misses Robertson, Drake, and Campbell, of the Canadian Methodist work, left on furlough about the middle of April, going by way of Suez and Europe. Miss Robertson will be absent about a year and a half.

Miss A. W. Allen, of Kameido, Tokyo, with her mother, Mrs. James Allen, of Toronto, has been enjoying a trip to Korea and Peking.

The National staff of the Y. W. C. A. has been strongly reinforced by the arrival of Mrs. Margaret Wells Wood, who has come as Industrial Secretary. Miss Okazaki is associated with Mrs. Wood in this work. Mrs. Wood has spoken at a number of gatherings in Tokyo since her arrival.

Miss Clara Taylor Hard, of the Y. W. C. A., is spending her furlough at her home in Greenville, S. C. Miss Hard's going on furlough was hastened by the death of her father.

Miss Grace Steinbeck, of the Y. W. C. A., Foochow, China, visited the Y. W. C. A. in Tokyo recently. She was accompanied by Mrs. Smyth, of California, formerly of Foochow, whose husband was the first President of the Foochow Christian College.

Miss Helen L. Thomas, of the Department of Conferences and Conventions, Y. W. C. A. National Board, New York City, came to Japan with Miss Michi Kawai and spent some time visiting the various cities in Japan in which the Y. W. C. A. is established. Miss Thomas was on her way to China to visit her sister.

Rev. and Mrs. J. C. Holmes, of the American Board Mission, are expected back from furlough in September. Mrs. Holmes' mother will accompany them.

Miss R. D. Howard, of the C. M. S., Osaka, has left on furlough in England, going by way of Canada.

Messrs. E. M. Robinson and Charles R. Scott, specialists in Boys' Work under the Y. M. C. A., New York, are expected in Japan about the end of May. They arrive in this country by way of India and China.

Rev. and Mrs. J. M. T. Winther, of the Lutheran Mission, who went on furlough in April will spend a

few months in Denmark with Mr. Winther's family, later continuing their journey to America.

Dr. and Mrs. C. K. Lippard and family, Lutheran Mission, have engaged passage for America on the S. S. "Tamba Maru," sailing from Kobe Nov. 1. Dr. Lippard is going on furlough a few months early owing to the health condition of his daughter Lois, who has had a long and serious illness.

Rev. and Mrs. H. K. Miller, Tokyo, of the Mission of the Reformed Church in the U. S., have engaged passage on the new Admiral Line S. S. "Wenatchee," which will leave Yokohama for Seattle about the end of May.

Rev. C. Noss, D.D., and family are removing from Aizu-Wakamatsu in Fukushima prefecture to Sendai. Together with Rev. Kumaji Tsuchida, Dr. Noss will have charge of the new Evangelistic Business Office recently established by the Reformed Mission in Sendai. The two Secretaries (*Kanji*) are to hold office for two years at a time.

Dr. and Mrs. W. G. Seiple, Sendai, expect to leave on furlough about the end of June or beginning of July.

Miss Ida L. Shannon, of the Hiroshima Girls' School, and Miss Agnes L. Stewart, sister of the Principal, Rev. S. A. Stewart, took a trip to China during the spring vacation. Miss Shannon was advised by Dr. Snell, of Soochow Hospital, to remain in China for a while to recuperate her health. Miss Stewart, after visiting the work of the Southern Methodist Mission in and around Shanghai, continued her journey to Peking and Manchuria, returning through Korea. She will probably remain in Japan for a year, returning to America with her brother in 1921.

Dr. J. W. Ashby of St. Luke's Hospital, Tokyo, left in April for his home in the United States. It is uncertain whether Dr. Ashby will return to Japan.

Mr. and Mrs. John Vories arrived in Yokohama by S. S. "China" on April 19, and proceeded at once to their home in Hachiman.

Misses Cook and Hatcher of the Southern Methodist Mission have been transferred from Hiroshima to Osaka where the Kindergarten Training School of the Mission has been united with the Lambuth Bible Woman's Training School.

On April 17 Mrs. David Thompson, Tokyo, reached her eightieth birthday. The occasion was celebrated by her colleagues in the Presbyterian Mission and by many other Tokyo friends.

Miss Nellie Bennett, Principal of the Fraser Institute, a boys' night school conducted by the Southern Methodist Mission in Hiroshima, spent her spring vacation in Uwajima, helping in the care of Mrs. J. W. Frank, who was seriously ill with pneumonia.

Mrs. William C. Buchanan, Gifu, spent a fortnight in St. Luke's Hospital in the latter part of April and beginning of May, returning to her home much benefited by the rest and hospital treatment.

Rev. G. Johnston Ross, D. D., of Union Seminary, New York, spent some weeks in Japan in late April and early May on his way back to America after a visit in China.

Rev. J. A. Welbourn, Tokyo, was informed by cable about April 20 of the death of his mother. Mrs. L. H. Welbourn, in Baltimore, Md. Mrs. Welbourn visited this country several times, and had many friends, both Japanese and foreigners, in Japan.

Bishop L. H. Seagle of the Evangelical Association spent some time in Japan in April visiting the work of his church.

Mrs. Andrew MacFarlane and daughter Bessie, of Albany, N. Y., left for home by S.S. "Venezuela" on April 29. Mrs. MacFarlane came to Japan last autumn to help care for her father, the late Mr. J. C. Ballagh, in his final illness.

Mr. John K. Ballagh, son of the late Mr. J. C. Ballagh, left for New York early in April, going by the unusual route of South Africa and South American ports, by Osaka Shosen vessel.

Miss Helen Seymour, of the Doshisha Girls' School, Kyoto, left on furlough by S.S. "Venezuela" on April 29.

Rev. Paul Rader, pastor of the Moody Church, Chicago, spent a few days in Tokyo early in the month. Unfortunately ill health prevented Mr. Rader's participation in services in which he was expected to have a part during his stay in the capital. He sailed for Canada and home by S.S. "Empress of Russia" on May 7.

Bishop H. St. George Tucker returned from furlough by S.S. "Empress of Asia" on May 9, proceeding immediately to his home in Kyoto.

Rev. William Wynd, American Baptist Mission, Tokyo, has been on tour this month to the Loo Choo Islands in the interests of his Mission's work there.

Edwin Peeke, youngest son of Dr. H. V. S. Peeke, will leave for the United States in July to enter school at Parkville, Missouri.

Miss Ethel McKenzie, daughter of Dr. D. R. McKenzie, Canadian Methodist Mission, arrived in Tokyo from Toronto on May 9. Miss McKenzie left Japan early in 1917 and has spent the interval in England and Canada.

Miss Caroline B. Dow, Dean of the Y.W.C.A. Training School, New York, arrived in Japan by S.S. "Empress of Asia" on May 9. She will probably remain in Japan till the autumn, having a year's leave of absence from her duties in New York.

Miss Agatha Harrison, National Industrial Secretary of the Chinese Y.W.C.A., passed through Japan early in May on her way from the United States after furlough.

Rev. and Mrs. R. J. Dosker, Matsuyama, of the Presbyterian Mission, sailed for the United States on furlough by S.S. "Shinyo Maru" on May 9.

Dr. T. C. Winn, of Port Arthur, and his older son, Rev. G. H. Winn, Taiku, Korea, were in Kanazawa prefecture at the beginning of May for the Fortieth Anniversary of the founding of the Presbyterian Church there, founded by Dr. Winn, who was the Presbyterian Mission's senior representative on the West Coast of Japan for about 20 years, from 1879.

Dr. H. H. Coates, Canadian Methodist Mission, Hamamatsu, returned to Japan by S.S. "Empress of Asia" on May 9.

Word has been received that Rev. and Mrs. R. P. Alexander, M. E. Mission, Tokyo, will return to the field at the end of the year.

Miss Kilburn, of Kumamoto, is enjoying a visit from her sister.

Rev. K. Tammio, of Iida, Nagano prefecture, a missionary of the Finnish Lutheran Gospel Association, has left for Finland on furlough. He sailed with his family on April 1.

Miss Ella J. Hewitt, for many years a Methodist missionary in Sendai, has been living in Quincy, Ill., but is about to return to California and may continue her journey to Honolulu. She sends greetings to her many friends in Japan.

Mr. and Mrs. W. F. Ferger, of Chattanooga, Tenn., sailed from Kobe by the S.S. "Empress of Japan" on May 5 after 2 weeks in Japan. They go to join the Presbyterian Mission in Northern India and will be located at Allahabad. Mr. and Mrs. Ferger are graduates of Wisconsin University, while Mr. Ferger has also an A.M. from Columbia. Mrs. Ferger is a niece of Miss Parmelee, American Board Mission. They visited with Dr. and Mrs. J. G. Dunlop in Tokyo and with Miss Parmelee in Akashi.

Bishop and Mrs. Welch hurriedly returned from Seoul to Tokyo in connection with the death of Bishop Harris and left again for Seoul shortly after the funeral.

Many friends will sympathize with Rev. and Mrs. P. A. Smith, Episcopal Mission, Kanazawa, in the death of their little son on May 12.

Mr. Harvey A. Wheeler, formerly a member of the M. E. Mission, Tokyo, who holds a responsible position with Sale and Frazar, has moved to Nagoya, where his family will join him in June.

Mrs. R. P. Gorbald, Presbyterian Mission, Osaka, arrived back from furlough on May 6 and has resumed her position as Principal of Wilmina Girls' School, Osaka.

Mrs. D. A. Murray, Presbyterian Mission, Tokyo, who has been absent on account of her health for a year and a half, is expected back in Japan about the middle of June.

Reinforcements:—

Prof. and Mrs. Eldon Griffin, Eugene, Oregon (Prof. Griffin formerly of Nagoya), a son, William Ely, on April 6.

Mr. and Mrs. D. I. Grover, Kyoto, a daughter, Mary Elizabeth, on April 23.

Mr. and Mrs. Harry E. Hervard, Hiroshima, a son, Harry, in April. Mrs. Hervard was, before her marriage, Miss Annice Siler, of the Hiroshima Girls' School, Southern Methodist Mission.

Rev. and Mrs. L. C. Lake, Sapporo, a son, Leo Clarence, on April 30.

Rev. and Mrs. B. F. Shively, Kyoto, a son, eleven pounds, on May 11.



THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

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NO. 6

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EDITORIALS

The reactions of missionary work

The first Church Council at Jerusalem was saved from taking a retrograde step by the pressure of the evidence brought forward by the missionaries. The turn to the discussion was given by Peter when he appealed to his missionary experiences. The whole Council was carried along the road of liberty by an irresistible impulse when Barnabas and Paul clinched his appeal with their experiences. There was, to be sure, an undercurrent of opposition, but the pressure of the evidence of the missionaries silenced the opposition and the Council took the never to be retraced step along the road of the larger liberty. The missionaries saved the mother Church from extinction and set her feet on the road that faced the larger and more glorious horizon.

* * *

Lambeth 1920

Dr. Scott Lidgett has pronounced the Lambeth Appeal of the Bishops of the Anglican Church to be 'the greatest ecclesiastical event since the Reformation.' It has made a profound stir in all Christian circles. Above all it has raised the question of Reunion on to an entirely different level. The Lambeth Appeal was the result of the pressure of the evidence from the mission fields of to-day. The Archbishop of Armagh writing of the Conference says:—'There were differences of outlook, of life, of environment. The most potent among them sprang from the diversity of the practical aims which rule in the mission field from those which direct our efforts at home. The mission field, with its immensity, its largeness of purpose, its strength of conviction, its emphasis on the great essentials, was indeed an overwhelming influence. So too was a fresh and invigorating breeze which came to us from the wide spaces and great populations of America.' The Archbishop of Sydney speaking of the same subject appealed to an audience to 'catch something of the spirit of many

missionary bishops.' The President of the Conference, the Archbishop of Canterbury, in closing the debate, spoke in soul stirring words. "The hour," he said, "is a solemn one indeed, in after years to look back upon. We, old men, are handing on the trust to be developed by those whose splendid adventures have taught new lessons. They will garner what these tremendous years have brought." As in the earliest Church Council the missionaries compelled the church by irrefutable evidence so that she saw the large vision and obeyed the greater call, so in this local Conference of 250 bishops in the 20th century the church's outposts first saw the vision and then, under God, moved the mother church to something without precedent, involving for many real sacrifice.

* * *

The future

If our spirit of adventure compelled them, how is their spirit of sacrifice going to react upon us? It cannot be said that we have been particularly interested in the question of reunion in Japan. Movements in the past were not pursued to a conclusion. We have developed co-operation in mission work in many spheres. We have in the Council of Federated Missions Conference debated all debatable points and exhorted one another with good effect for many days. Are we being led up into an impasse in order to compel us to something more than co-operation? Is the question of Japanese and Missionary co-operation and more to be solved by the fusion of the two bodies now separated,—The Council of Federated Churches and the Council of Federated Missions,—and so lead the churches at home farther into adventures of faith? There must not be any getting too far ahead and out of contact with the home churches. But we must lead them, and onward.

* * *

Friend or foe?

What is this new spirit, that has made its appearance in the Christian Church and has resulted in the Geneva Conference and the Lambeth Appeal? Just this, we think. We are coming to look for friends where formerly we looked for foes. The soldier's main dilemma is the difficulty of recognising friends. If a soldier can recognise friends he has solved his greatest problem. In the past there has been rivalry. Outside the security of our own fold other men have been potential foes. It has been necessary to hedge around our vineyards to keep in the flock and keep out the foe. The new spirit seeks friends. No man is a foe unless he is a declared foe. In a word, we are, in this, as in a few other things, getting back to the spirit of the Gospels, and beginning to see that he who is not against us is for us. Can we stop there? It is impossible. Having found friends one must show himself friendly. We must break bread together. We know that we serve One Lord through the grace of One Spirit. Are we being carried on to the day of One Faith, One Baptism, One Bread?

* * *

Misrepresentations

As a body we are sometimes accused of misrepresenting the religions of Japan, and the moral state of the people in order to raise sympathy for our work among the home supporters and funds for our propaganda. The accusation is an insult to the intelligence of those to whom it is addressed. No intelligent leader of a church at home is ignorant of conditions in the mission field. If the clergy and intelligent laity at home were not convinced of the necessity for missions no Missionary Society could exist. The existence of missions does not depend on the reports of missionaries. Reports from the missions bear the same relationship to missionary work that the bulletins of the war correspondents did to the late war. They are not the cause of the wars

or the missions. They supply the information that informs the minds of supporters. There could be no greater folly than for the missionaries to misrepresent the facts. As a body they are incapable of that. They are more concerned to find good than to report evil.

S. H.

* * *

Valedictory

With this issue of the *EVANGELIST* the present editor completes his year of service. The editorial experience has given him a renewed sense of the sympathy and spirit of co-operation that characterize our missionary body. The service has been made easy by the cordial response made on every hand to requests for contributions and advice. An abundance of material has made the preparation of each issue rather a matter of selection than of search, and the sources have hardly been tapped.

We hope that our readers do not fail to study the advertising pages. An enlarged subscription list, and a much increased body of reliable advertisements have made it possible to improve the mechanical quality of our paper as well as to keep it financially independent. The business end of the paper has been handled with ability and as the fruit of much industry on the part of the Kyo Bun Kwan.

By the action of the Conference of Federated Missions last year the *EVANGELIST* appears ten times a year, the two summer months being granted a surcease from its too great intellectual stimulus. The next issue will therefore appear in September. The editor lays aside his quill—scissors and paste pot have become dust-covered this year—and returns to the homeland for furlough. To his successor, to be chosen at the annual Federated Missions meeting early in August, he bequeaths several strong articles crowded out of this issue and the goodwill and hearty support of a growing constituency.



THE NEW MISSIONARY AND HIS PERSONAL PROBLEMS

By D. B. SCHNEDER, D.D.

It is only with much diffidence that an older missionary can respond to a request to write on a subject like the above. The problems that confront the new missionary of to-day are largely different from those of people arriving thirty or forty years ago. Moreover, every new missionary must in the main hew out his or her own pathway. That is God's way for us all. When it is said that "experience is the best teacher," it is one's own experience that is meant; not that of others. However, because there are at least some problems that are much the same as they always have been, and because an older missionary's viewpoint may afford at least some suggestions, it may not be entirely in vain to make the attempt.

1. The period of language study. Most missions now give their new missionaries one or two years in the excellent language school in Tokyo. The establishment of this school has been a great forward step. No longer as of old need the newcomer flounder through years of effort, without any definite plan, with poor and irregular teachers, and only fragments of time, to acquire a passable knowledge of the language. However, like most good things, pursuing a course of study in the language school in Tokyo has probably also some points of disadvantage. There are many distractions in so large a city, and in the good fellowship that naturally comes to prevail among so many young people thrown together for a common purpose. And in view of the fact that the task of acquiring the Japanese language is one of the stiffest intellectual propositions that the human mind can tackle, this is a serious matter. The new missionary must choose between sternly warding off these distractions, within reasonable limits, and going through his missionary life crippled because of the lack of a good knowledge of the language. If he fails to get a good, solid grip on the language

during his time in the language school, he will probably never succeed in doing so afterwards.

2. The question of a career. After the term of language study is over and the actual work is tried, the disturbing question may come, "Is there really enough of a career for me in Japan to justify me in spending my life here?" It is not a new question; it has been coming up in the minds and hearts of new missionaries during the past thirty years or more. Some have answered it negatively and have gone home, or failed to return after their first furlough. A few years ago the writer was present at a small group conference of mostly older missionaries, and the question was raised: "Would you encourage your own son to become a missionary in Japan now?" and the answer was not promptly nor unanimously in the affirmative. There are many conditions that are peculiar to Japan. Here all the principal denominations are represented by strong native churches with able and aggressive Japanese leaders, who seem to need little guidance from the missionary. Many of these leaders are better read than the missionary; they have long and successful experience in the service; they have the advantage of preaching in their native tongue, and of course they know their own people, with their literature, their traditions, and their customs as the missionary can never hope to know them. Even the older missionaries have a less and less significant place in the deliberative gatherings of these denominational bodies. How then can the new missionary hope to have a standing and a sphere of influence sufficient to justify him in investing his life here? In educational work he is needed for the teaching of English, and for some other kinds of special work. But in all other lines,—theological, literary and scientific, Japanese young men are working up and getting ready to assume responsibility

and leadership. Is there then really a place and a career for a promising young life in Japan? The true answer is in the affirmative. Or, rather than to say that there is a place and a career for every one, it is perhaps more correct to say that every sincere missionary can *make* a place for himself or herself here. Ecclesiastical organizations may not offer a wide open door, but the hearts of multitudes of individuals that are "as sheep not having a shepherd" are wide open to every sincere and earnest effort to bring Christ to them. A truly sincere and Christ-like missionary life is irresistible, and will make its way and develop a career of marvellous usefulness surely. This may not mean position in ecclesiastical organizations or educational or other institutions, but that matters little. Nor may the career look big in the eyes of men. It may not yield glowing statistics, just as Christ's did not. But it may nevertheless be eternally effective, as Christ's was.

Then there is the call of the tremendous need. With this awakened, this advanced, this powerful nation of the Orient loosening morally in every fibre, yet vaguely seeking after God as never before, with less than one two-hundredth of its people saved, there is an appeal that puts to silence the question of a career. There is need of and a career for *every one*, missionary or Japanese, that can lend a hand, and every one that does really lend a hand is welcomed and appreciated more and more. Too often the call for new missionaries appears mainly as a call to man some unoccupied station or to fill some vacant teaching position; this is far too shallow. It is the deep, underlying spiritual need that constitutes the real and the mighty call.

3. Attitude toward the people. Next to a missionary's own personal consecration, the ability to strike the right chord with the people is vital to success. Broadly speaking, the missionary must love the people; but some thing more concrete than this is needed. The missionary must in his sympathies be with the people and of them. For our salvation "the Word was made flesh and dwelt among us." That is the key to all

missionary success. He must try to know them,—their history, their literature, their traditions, their customs, their idiosyncracies, their superstitions, their household life, their everything. And he must try to understand and also appreciate. A veteran Indian missionary said, "Not only love but also appreciation is needed." He must interpret things in the better rather than the worse light. He must have an eye for the good and the admirable rather than for the evil and repelling. It is better to be sometimes deceived than to be always suspicious. This does not mean shutting one's eyes to the faults of the people, nor to the appalling amount of sin and misery that prevails. It is because these things exist the missionary has come. But it is far better to be positive than negative. It is not good to spend too much time lashing and trying to drive out devils. It is not good to criticize too much, especially in private, in the social circle; and above all should the social occasion or the gathering about the family board never become characterized by ridicule of the Japanese people. Such indulgence poisons the heart of the missionary and makes it impossible for him to be toward the people what he ought to be. A father knows the faults of his child, but he speaks of them with regret. The missionary has given up all things, and has come to Japan for just one thing, namely, to win the people of this land for Christ; whether they are good or bad, lovable or unlovable, or whether some are good and some lovable and some unlovable, is all a matter aside. It is for the missionary to keep his eye steadily on the one goal.

That the Japanese people are intensely nationalistic is something to be reckoned with. The missionary need not lay aside his nationality for the sake of working in Japan. But he must be sympathetic with all good national aspirations and he must lay aside all feeling of national or race superiority. He should be just a humble witness for Christ associated with other witnesses for Him. And he should aim to think justly and impartially of international questions, whether they affect his own country or not. Instead of

being narrowly nationalistic he should rather strive to be supernationalistic, frankly viewing all international relationships from the lofty standpoint of right and fairness.

4. Getting along with fellow workers. Missionaries are people of strong convictions, otherwise they would not be missionaries. Also there are wide differences of temperament, education, doctrinal views, and nationality among them. Often people naturally uncongenial to each other are obliged to live in the same house or in close proximity. They are thrown together in the same organizations. They get deeply interested in their work, and with the chronic scarcity of funds, their interests frequently conflict. At the same time nerves are often tired, the strain is great, and health is not always robust. Hence it should not be a surprise to the new missionary to find that the harmony on the missionary field is not absolute. Yet for the missionaries' own spiritual welfare and effectiveness, for Christ's sake, and for the sake of a Christ-like example before the people, harmony is most necessary. For the maintenance of such harmony daily grace is needed. The gospel of the Sermon on the Mount must be practiced literally. The golden rule must be obeyed. And in addition it is always wise to go on the presumption that if we must exercise forbearance toward others, they also must exercise the same virtue toward us in perhaps even larger measure.

5. Side-tracking influences. As stated before, the one thing for which the missionary comes to Japan is to win the people of this land for Christ. To do this, and to establish and advance the Kingdom of God is the high and holy aim. In as far as he attains to this object his life is successful; in as far as he fails, it is unsuccessful. But there is a multitude of influences that are constantly working to get between the missionary and his aim. In the first place inasmuch as the missionary is human, all sorts of false aims tend to intrude themselves. Trying to become popular among fellow-missionaries, desiring to be prominent as a missionary, ambition to

attain to positions in organizations or institutions, are all side-tracking influences that hinder the missionary in attaining to his highest goal. Then, secondly, there is constant danger that the missionary's interest and strength may become absorbed in the means for the attainment of his end rather than in the end itself. Committee work, machinery, administrative duties, the erection of buildings, the development and running of organizations and institutions are all necessary, but they are exceedingly apt to usurp the place of "the one thing needful" in the thoughts of the missionary. This is the preaching of an older missionary not only to new missionaries but also to himself. Keeping the organization going, getting it to reach out farther, putting it on a permanent basis, are all necessary, but they are apt to absorb not only the strength but also to captivate the heart of the missionary. "The work," "success," "the class," "the association," "the school," may all stand as walls between the missionary and the hungering souls of men, women and children. So far as missionaries are obliged to work for and through organizations and institutions, it must be their supreme endeavor to make their heart-throbs felt through these things and by means of them.

6. The Missionary's spiritual life. Japan has never before been so much in a mood to disregard all distinctions of name or doctrine or tradition, and welcome anything that offers power,—real moral and spiritual saving power. The people, young and old, want that, and they do not care much where it comes from or by what name it is called. However, an increasing number are coming to believe that the power they are seeking is Christ. Therefore as never before the missionary is called to be one from whom not merely the Christ teaching but the Christ power goes out. In order that this may be, the missionary himself must have the power. He must go forth daily in the power of the Spirit. For this his own devotional life must be full and deep and sincere. Morning by morning he needs to meet God face to face and receive His touch, before he

faces men. It is so easy to drop down from the high plane of a real Christian life, filled with its precious contents of faith, hope and love, of peace, joy and strength, on to the lower level of perfunctory prayer, professional, mechanical work, and an empty, unhappy and powerless life. To give power it is necessary to live in close touch with the Source of power. "Without me ye can do nothing." The service of the missionary is preeminently spiritual, and in order to render spiritual service he himself must be genuinely and sincerely spiritual. But

to be spiritual he must give things spiritual large room in his soul life. Otherwise spirituality is a psychological impossibility.

"Not as though he had already attained" can the writer write the above. He can only hold up the ideal, not only for the young but also for the old,—for us all. But he would add his conviction that the realization of the ideal has never been so imperative as now. A desperate world is calling to the new missionary. Christ is looking to him.

THE SAME OLD MISSIONARY AT THE SAME OLD JOB

By MRS. G. P. PIERSON

"Paul and Barnabas...persuaded them to continue in the grace of God."

(Acts 13:43).

"Confirming the souls of the disciples and exhorting them to continue in the faith."

(Acts 14:22).

"If ye continue in the faith, grounded and settled."

(Col. 1:23).

* * * * *

"Which is easier", asks somebody, "to do a thing or to keep on doing it"?

Did you ever feel like Miss L. on her Outlook-trip: "I had begun to get so tired I felt like the boy on the training-ship who had nothing to complain of except that "they kept on making you keep on".

Now if your work is chiefly routine work, clerical or otherwise, you can manage to shove yourself along by main force and awkwardness, and mere *vis inertia* will carry you a long way too. But when, as Henry Drummond says: "The business of the preacher (or missionary) is to make people **See** things rather than to prove things"—which was evidently the method of the Lord Himself who "went throughout every city and village preaching and "*shewing*"

the glad tidings of the Kingdom of God" (Luke 8:1) and you are thus convinced that your chief business in life is to cause people to "*see*" the Son, that they may "believe on Him and have everlasting life" (John 6:40)—then spontaneous, joyous enthusiasm in your work, what Mary Slessor of Calabar calls "an exhilaration of constant joy" is well-nigh essential to success.

I have just witnessed an exhibition of His jubilant spirit on a recent trip to one of our oldest and most flourishing out-stations, Gakuden, or Engaru, in Kitami. The Evangelist in charge is our beloved Mr. Y., now in his 66th year, but straight as an ash, and springy as a youth. He outwalks the horses, and I saw him run like a deer to overtake the brother for whom he had a word of cheery counsel. Of fine tall presence, with a head remarkably like Tagore's, and a face beaming with gladness and good-will, he literally radiates joy wherever he goes.

He has a way of singing to himself, his lips at least "flowing on in endless song", however strenuous his life is. And I attribute the astonishing improvement in the hymn-singing in his field to

this habit of his, no less than to his good ear and his unusually musical children. Time was when the extraordinary aberrations in time and tune made the singing of such prime favorites as "How sweet the melting lay" a severe strain on one's temper and tympanum.

In the long years of his ministry he has only had three charges, Gakuden having known him for nearly twenty years; and he knows every chick and child by name of the some sixty Christian families in his scattered parish of farmers living on their own lands. There is one little "*buraku*" (hamlet) among the nine or ten that go to make up "Gakuden", called Mukō Engaru that is a veritable cluster of Christian farms, lying along a little river, with hardly one non-Christian house between. Perhaps there is not another such a little Christian "*buraku*" in all Japan.

It was a joy to see how prosperous our good faithful Sunday-keeping had grown. Their houses—no longer the thatched huts of the pioneer period—are now well-built often two-storied cottages, neatly plastered in white, standing in the midst of their flourishing gardens, orchards and fields. Some even have a bit of green lawn about them, giving them and the whole region a delightfully home-like look. And I was still further delighted to find that several of these farm-houses contained an "Upper-room", set apart for Christian meetings; some tastefully decorated with a few well-chosen Perry pictures of the Life of Christ, or the "Angelus",—evidently a favorite in these rural regions,—some with the flags of all nations, and one at least boasting a platform and pulpit.

In one of these "Upper-rooms" of a godly brother I attended a meeting I shall not soon forget. A woman whom I think of as "the beloved Persis" was the prime mover in it. Certainly she "labored much in the Lord" that night. She came to fetch us at the Manse in her own cart, driving her old grey nag herself some twelve miles that day, her husband and the good dominie accompanying us on foot. The ruts were deep and the cart springless and the jolts racking, but it was to her at least "an

exercise unto godliness", and great was her joy in getting up the meeting and securing a talk from the "senkyōshi".

The valley-road was the one I had ridden on horse back with "Timothy" eleven years ago, across that same swift little river—now swollen to twice its size—I had failed to ford. Timothy is a good deal wrapped up in himself these days, and when a man does that, as Dr. Stuart-Holden says, "he makes a very small package". At all events he seems to have temporarily forsaken us and is departed to some will-of-the-wisp "Independents". Priscilla, sweet soul, has gone to her long rest. But Aquila is still the same simple sturdy Christian, as are Phoebe and her good husband. Phoebe's fine new house in park-like surroundings on a commanding site was pointed out to me from a distance. The road led on to Satake san's former house, whose wife used to regale us with five different kinds of millet dumplings. He has moved to another "*buraku*" now but is still the fine strong Christian he was then, and the right hand man of his pastor.

To-night's meeting was to be held in the house of Quartus, a brother. We arrived about dusk, and after Persis had 'out-spanned', we sat about chatting for an hour or two, when a tooth-some supper of fresh herring, *aburage meshi* (rice with fried bean-curd) Japanese omelet and pickles was served to us. Most of our Gakuden Christians now are Yamagata Ken folk (though the founder of the colony came from Kōchi, in Tosa), and they are generous jovial hosts, their jolly feasts being quite a feature of the community.

After waiting another hour or so, during which Tagore and I enjoyed a sound nap, the brethren and sisters foregathered, and the meeting began at the orthodox country hour of 9.30 P.M. The leader, also a woman, in fact the Funi who was so sure she would go to heaven because "not only her uncle but the Bible had told her so", read the Fifty-First Psalm, dwelling briefly but earnestly on the exceeding sinfulness of sin, the need of repentance and the "broken and contrite heart". After

several hymns and short fervent prayers and a talk by the missionary, the beloved Persis gave a demonstration then and there of "the broken and contrite heart" such as I had never witnessed in my life. She spoke for over an hour, pouring out her confession of sins committed even before she became a Christian, ever and anon breaking off to implore God with tears for forgiveness; then resuming her narrative with meticulous detail and in remarkably choice clear language, but steeped in such grief and shame over her sins that one could but weep and agonize with her. How one longed to comfort her and to assure her of God's forgiveness, which indeed her pastor did, his fine face shining with the very love of Christ, as in a tender closing prayer, he pronounced the benediction and her absolution in one.

It was then close on midnight, and we had some three miles to ride back to the Manse. The night was dark and windy, and as I thought of the ruts and the steep banks of the two rivers we had to cross and the beloved Persis' very natural agitation after her great effort—my courage failed me, and I decided to walk back with Tagore. But my heart smote me as in the shadows of the dark farmyard I watched Persis, once more transformed from a modest little Japanese lady into an agricultural Amazon, by the uncouth "*mompei*" (rompers—no more nor less) of her native province of Yamagata, putting the sleepy old grey nag to, and accomplishing that mysterious process of 'hitching up' with unbelievable dexterity and dispatch, all by herself, her husband having apparently retired for the night, only Quartus shedding the flickering rays of his lantern on the midnight scene. But she was so cheery and self-confident and capable, and laughed so heartily at my fears, urging me to mount beside her three other passengers, that I almost relented, but did not until my game knee compelled me to surrender at the last mile.

Sunday was of course the "great day of the feast", one continuous series of meetings. First came the Sunday School in the big roomy church with some seventy sturdy little farmer-children who

sang like larks a charming hymn, new to me, (Hymn 102 of No. 2) and who had "great mirth" over the idea of "the seed of an homer yielding an ephah"—which being interpreted means that 16 *to* of wheat-seed would only yield 1 *to* and 5 *shō* of *mugi* to those rich rapacious Sabbath-begrudging farmers of Judah of the Sunday School lesson.

Then came the short reverent morning-service with a sermon that was a gem on John 3:29: "He that hath the bride is the bride-groom", on the union of Christ and the believer, a true marriage "*Ketsugō*", intimate, joyous, *new*, indissoluble. Remember the shining face, the joy welling up and out of the deep heart of him. Truly he "tasted" the good word of God, and made us taste it. Genesis 2:24—old as Eden and the stars was the heart of the whole matter:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife and they twain shall be one flesh."

And so the fundamental principle of marriage was that it was a *new* relation, that it was rooted in Separation from the old things, a complete break with the past, a passionate embracing of the new life. The bride becomes "a new creature, old things are passed away, behold all things are become new." (2 Cor. 5:17).

Even old Japanese marriage customs prove this—the *Kado-bi*, the fire kindled at the gate both at funerals and weddings, but especially at the gate of the old home of the departing bride, to typify the complete destruction of the old home ties and things; the *Wakare no mizu* the parting cup of cold water passed to the bride by her mother, both partaking of it. This is the cup that is offered just before death. The bride is thus reminded that her going is indeed, a death, a final separation from her fathers' house, to which she is never to return.

None of her old belongings may accompany her, not even her "*hashi*" (chopsticks) (but also meaning bridge) for she must burn her bridges behind her.

Great lessons these on the New Life with the One Altogether Lovely! And would that all Japanese marriages were as joyous and as indissoluble.

The whole afternoon was taken up

with the long Woman's Meeting, with Phoebe and the beloved Persis, and many a Tryphena and Tryphosa and a Syntiche and Euodias who have 'laboured with me in the Gospel' lo these twenty years, and others "whose names are in the book of life". The only woman, not a Christian, of the nineteen present was so impressed with one woman's story of how she heard the Word and found the Lord, that she too heard and believed and turned to the Lord in prayer then and there. Before separating I gave them each a goodly package of Mrs. Draper's splendid live tracts on Home-making and Child-training and encouraged them to join her "Katei Kai". For if ever there was need of instruction on Child-training and on the need of discipline and the teaching of truthfulness and the administration of needed and proper punishments and of kindness to animals—it is in these evil times we have fallen on of "*Hōnin shugi*". Are you all aware of this weird system of non-discipline in vogue in the public-schools of Japan? or am I the only one of my father's house who has just discovered it? For this I did the other day when visiting a Primary School in this neighborhood. Appalled by the noise and disorder and real danger to life and limb to the little ones in the huge barrack-like assembly-room where nearly a thousand children are allowed to run riot except during the few minutes they are galvanized into military discipline while bowing to the Emperor's picture or saluting the Principal, I fled for refuge to a classroom. But here I was still further amazed by seeing the teacher not only making no attempt at discipline, but smilingly encouraging the children to do exactly as they pleased, little first year children, with a result in confusion and noise and din and disorder absolutely unbelievable. Upon inquiry I learned that this was not an isolated instance of pedagogical ignorance but a recognized method applied with malice aforethought, and generally observed throughout the public-school system. Then I wondered if it could be a quaint perversion of the American College "Self-Gov." But I found it to be a native product, indigen-

ous to the soil. They have a word for it, *Hōnin*. You will find it in the Nitobe-Takakusu dictionary of 1905 and in Captain Brinkley's of 1896, and they both define it as the "*lais-ez-faire principle*". So it is twenty-five years old, at least.

"Yetzt geht mir ein Licht auf"—at last—as our German friends say, as to the incomprehensible confusion and disorder of our Sunday School children. How many times during these thirty years I have besought them to behave as they do in the Shōgakko (!) and have always been puzzled by the blank look given me by the children and the continuance of the chronic disorder. One cannot but ponder the psychological effect of this principle on that curious Japanese phenomenon of school-strikes, and its bearing on the quality of hyper-self-centredness in the national character. And what light is thrown on the need of the standards of the Word of God as to education and every other human undertaking.

But to return for a moment to Gakuden and that Sunday of meetings. The last was a big Temperance meeting in the evening that lasted from 8 P.M. to 11.30. It was held jointly with two energetic young Salvation Army workers with fife and drum, attended by some fifty men, most of whom were recruits who had already been won to the cause; and twenty women, seventeen of whom took the pledge after a talk of two hours and a half by the missionary, who was then urged to continue.

The next two days were filled with all-day meetings for girls and women at the pleasant roomy Manse. First an hour of Bible-study and then lessons in embroidery taught by the clever little lady of the Nokkéushi Manse, who was my companion on this trip. Calls made and received on old and new friends filled up the intervals for me; while Tagore spent the day in the wood-shed sawing, chopping and piling wood in the sweat of his brow. He is evidently not one of those divines who are said to be "invisible on week-days and incomprehensible on Sundays".

Last of all came our farewell meeting at the Manse, at which we urged the

dear women to "continue in the faith, grounded and settled". And finally the usual hearty friendly Gakuden feast together. It was a truly soul-refreshing visit that "comforted us together with them by the mutual faith of them and us"—even if one's toilet had to be performed with rather more publicity than desirable—the family mirror being naturally in the good man's study, and if the increase in one's size and weight did not make sitting on the floor any more conducive to repose than it ever was.

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Finally in response to a lead by our genial Editor—a word on another subject. For a Missionary's Job includes fighting as well as itinerating. And to "contend earnestly for the faith" is as much an Apostolic injunction as to "continue in the faith".

And "the faith which was once for all delivered to the saints" has suffered some rude attacks of late years, even in the pages of a Japanese *Evangelist*. For passing strange as it is, the spirit of so called "Modernism"—tho' it is as old as the Sadducees—has undoubtedly invaded even the Mission field. Even China has rained its "Bible-Union" against the flood. Certainly as one has said recently, "it takes greater vigour and independence of mind to be a so-called conservative to-day than a so-called liberal".

There is one of these "moderns" who says in the Oct. *Evangelist* 1920: "The greatest need of the day is for the Christian Church to Christianize its theology". And apparently his idea of Christianizing his theology is to take out the atonement of the Lord Jesus Christ, "whom God hath set forth to be a propitiation through faith in His blood.....for the remission of sins", as St. Paul says himself (Rom. 3:25).

He would, I suppose, be of the opinion of those who said to Kimura Seimatsu: "Your theology is 100 years behind the times"—to whom Kimura genially replied "My theology is 2000 years behind the times".

As to the point this writer makes that missionaries being ambassadors should be "trained by a long process in sub-

ordinate posts" and be "apprenticed to a Japanese pastor"—I quarrel with no man's opinions even though they do not appear to rest on facts as in the present case. For I have yet to hear of the diplomat who has been "trained by a long process in subordinate posts" *under the supervision of the government to which he is sent*. But when he appeals to Cæsar, and claims that the idea of a missionary being trained by a pastor of the country to which he is sent is a New Testament method, and "justified by St. Paul's superb example"—I say "Unto Cæsar then shalt go!"

To the law and the testimony then. What does the Bible say as to Paul's training for the ministry? What Greek or Roman pastor trained him?

"Paul an apostle (not of men, neither by man but by Jesus Christ, and God the Father". (Gal. 1:1).

Who when called by God "to reveal His Son in me that I might preach Him among the heathen; immediately I conferred not with flesh and blood". (Gal. 1:15, 16).

Who did not "seek to please men" (Gal. 1:10) "but God which trieth our hearts" (1 Th. 2:4).

Who neither "received the Gospel of man" neither was (I) taught it, "but by the revelation of Jesus Christ". (Gal. 1:12).

Who fought shy of all the Apostles (except for a fortnight with Peter, whom he afterwards "withstood" and a glimpse of James (Gal. 1:17-19) the Churches Judea not even knowing him by sight (Gal. 1:22).

Who pronounced those "accursed" who should preach any other gospel than he had preached. (Gal. 1:8-9).

Paul trained by the men to whom he was sent forsooth. He was not even trained by the men *by* whom he was sent, a fact he gloried in! If ever there was a Christian Ambassador who was most particularly and conspicuously *not* trained by man, it was the Apostle Paul. And far from trying to preach "acceptably" in the weak modern sense, he "shunned not to declare all the counsel of God"

(Acts 20:27) whether men would hear or whether they would forbear (Ezek. 2:7).

But how about his being "all things to all men" as clearly taught in such passages as 1 Cor. 9:19-23.

This was undoubtedly Paul's attitude toward his prospective converts. He did as Charles Hodge says: "accommodate himself to the weakness and prejudices of others" but only in matters of indifference, never in matters involving a principle....."Paul never yielded in the smallest measure to anything which was in itself wrong",....."He constantly acted upon the principle of abstaining in things indifferent, from insisting on his rights.....No one was more yielding in matters of indifference, no one was more unyielding in matters of principle than this apostle".

But all this, as pointed out above has reference to Paul's attitude toward his prospective converts. There is here no question of Paul's own training, or of his relations to possible preceptors for him among those to whom he is sent.

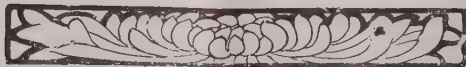
Consequently, an examination of the New Testament itself would lead us to conclude that the idea advanced—viz. that Missionaries should be trained by the pastors of the people to whom they are sent—is a New Testament teaching and a Pauline practice cannot be proved.

But on its merits, and since the question will not down, and should be thought out definitely and finally—what about

the relation of the foreign missionary to the Japanese Church and its pastors?

If the Japanese pastors are now not only abundantly able to "feed and govern" the Church itself, but to train those who must go as pioneers into the great unevangelized regions—then by all means let them train their own men and send them out as fast as possible, the foreign missionary withdrawing to other fields. For if the missionary is no longer *needed*, he is a very expensive luxury. If his work can be done just as well by Japanese evangelists, trained by Japanese pastors, he should by all means be set free to go to other fields and other "folds" whom also he "must bring", and where he *is* still sorely needed.

And if the Japanese Church urges in reply that the supply of their own men is still entirely inadequate, and there *is* still need for the foreign missionary—the only possible answer is: Then, in that case, receive him as a brother and an equal, and not as an apprentice and a subordinate. He is ready to forego a seat in your Church councils and a share in your administrative control over the Church he helped to found. But he does ask a free hand in his own field, the unevangelized regions, as Dr. Pieters has just pointed out with consummate clearness and force in the last (April) Japan Evangelist, which I would cordially recommend to be "read, marked, learned, and inwardly digested" by every good missionary in Japan new and old.



ARCHITECTURAL NOTES FOR MISSIONARIES

By WM. MERRELL VORIES

Architecture is a profession, contracting a business, and carpentry a trade. The three are quite distinct, for while the architect needs to know a good deal about the other two, they seldom know much about architecture. The difference is similar to that between a doctor, a drug-store proprietor, and a pharmacist. Altho the physician must know the pharmacopoeia, it is seldom that a druggist is a doctor. One would not entrust his sick child to the care of a drug clerk. He ought to be equally slow about "economizing" on his buildings by dealing direct with the carpenter. Especially is this true of missionaries who are generally dispensing trust funds in erecting their plants.

The architect, like the physician, dispenses *ideas*,—his judgment, based upon training, experience and special study of the problem in hand. It is a common mistake to suppose that an architect merely sells drawings, which his clients having purchased are free to use as they see fit. One might as well take the doctor's prescription as a commodity purchased by the patient, which he can use in part or as written, as he chooses, and can apply to all the relatives for any ailment from gout to whooping-cough!

As a matter of fact, the architect makes drawings and writes specifications only to make clear his ideas concerning a particular structure to be erected. If he could be sure of getting results by merely explaining verbally to the contractor, no blueprints or details would be necessary. The drawings and specifications, which it becomes necessary for him to make in order to direct building operations, are his own property, the instruments of his services to the client. After the building is completed,—or even during the course of preliminary consultations,—all plans revert to the architects. The client would be no more justified in considering these instruments his own than in demanding the tools of the carpenters who build his house.

The *responsibility* for carrying out the architect's plans for a building rests upon the contractor. This is an important point to remember. If a druggist carelessly or maliciously makes errors in filling the doctor's prescription, it is not the doctor's fault.

Usually a contractor agrees to make good any imperfections in work and materials during a year after completing a building. In addition, if the architect is overseeing construction, it is he who adjudges any question that may arise; and the contractor agrees to abide by his decisions.

One of the most frequent misconceptions concerning architectural practice is the confusing of architects with contractors. Inexperienced clients continually ask for "plans and estimates," meaning exact bids on cost of construction,—thinking the architects are to actually take the contract for building operations. If when the various contractors' bids are opened none is found to be within the estimated cost originally discussed as probable, the client is likely to say, "But you promised to build it for so-and-so much!" This is a disagreeable experience and should be avoided by a clear definition of the architects' responsibilities at the outset.

If one were to give unconditional advice for ideal conditions, there is no question but that the best counsel would be that every missionary entrust as great a portion as possible, beyond the fullest expression of his own convictions and experiences, of his architectural problems to a competent architectural firm,—of course co-operating with them to the fullest extent in giving the benefits of his experience in the work to be equipt.

One of the most common miscalculations of "economy" in building operations by missions is the idea that the cost of an overseer of construction can be "saved" by having the local missionary supervise the job. It used to be common, and it is not yet unheard of, for a missionary costing his Board twelve

to twenty hundred dollars a year to be devoting his time for six to twelve months to this job of "watching" the contractor "to insure good work," in order to save paying a professional overseer,—who would really know how to detect poor workmanship,—a few hundred *yen*—altho besides getting a better building this arrangement would have permitted the missionary to attend to the job he was sent forth to do! There are, of course, situations where there is no help for it; but wherever expert services can be got, it is the height of false economy to let a missionary waste his time and nerves on work he doesn't fit.

The architect's function is to design buildings that shall be not only pleasing in appearance but strong and durable, economical in construction and upkeep, and convenient in use. He is called upon to know something very definite and complete about the work that is to be housed in the projected structure. Not only study in books and schools, but long experience are essential to great usefulness.

Just as the newly graduated medical student is not the one we would choose for our child's operation, and just as we would select the most experienced specialist—even tho he were so busy as to be able to spend much less time on the case than the less experienced doctor—so in selecting an architect, we are looking for experience as well as training. We are also coming more and more to realize the necessity of *specialists* for the numerous phases of architectural practice.

Just as the oldtime "general practitioner" is inadequate in medicine and surgery, so the modern architectural office is not a one-man concern, but an aggregation of many departments with specialists in each.

The planning of mission plants by architects who have no missionary experience would be like the removal of the appendix by an oculist. Neat work and possible success would be hoped for in either case, but it would be precarious at best.

No single architect can keep abreast

of all the ramifications of the profession in these days. This is where it becomes a question whether it is advisable to employ a "*mission architect*," sent out by the Mission Board from a foreign land, to be sole arbiter of one organization's building operations. Unless he is only advisor and superintendent of works, in co-operation with an established firm of architects on the field, it is quite possible for him to get his mission into more trouble than he gets them out of. The chief reason Japanese architects, even of thoro training and with successful experience in public buildings, cannot design successful "foreign" *residences* is simply because they have not *lived in them*, themselves. Likewise, the foreign architect must know mission work and native conditions by personal experience, before he is qualified to essay sole responsibility for mission buildings.

One of the most useful places to get an architect's advice is *beforehand*. Unfortunately, it is common to wait until the eleventh hour. The usual procedure seems to be about like this: A Building Committee is formed of a number of missionaries who have been thru the agonies of erecting buildings without adequate professional help. They arbitrarily decide that because Brown built a kindergarten in Osaka for so much per *tsubo*, and because Miss Freen thinks she wants one a little larger in Hokkaido, an appropriation of so much shall be applied for to the Home Board. The Board grants the sum asked. The committee buys a piece of ground, costing somewhat more than expected; so there is less than anticipated left for the building. Finally an architect is called in.

He goes to see the site and discovers it should never have been bought, since there is no way to drain off rain or sewage. A change cannot be made now; so an expensive fill-in is necessary,—further reducing funds. Then the ideal building won't fit the site; so a compromise affair is necessitated,—and this is all the harder to handle satisfactorily because the funds are inadequate. At length a very cheap construction is all that is possible; and this is very expensive in upkeep and repairs!

The proper procedure is obviously just the reverse of this. The architect should be asked to look at the ground *before* it is purchased, and he should help decide how much money is going to be needed for a satisfactory building, *before* the appropriation is asked of the Board.

Some years ago we had an extreme case of this hind-end-to process. A certain mission was to build a school and a residence. Ground was bought and a contractor was already putting up the school from plans executed by the missionary and himself. Suddenly the contractor died. In this extremity we were called to help out. The first question we asked was where drainage was to go. There wasn't any way! But foundations were already in. The best of a bad mess seemed all that was possible. The residence alongside was ultimately planned by the co-operation, or perhaps we might better say conflict, of five several people of five several and positive opinions, ordering the architects what to do.

Several years after, a later addition to the forces of that same mission informed us she could never understand why we as architects ever permitted the use of that low building site or drew plans for such an extravagant dwelling! Now architects expect one of their chief functions to be that of "the goat" when building committees squabble or families threaten to break up over how the building shall be done; but it is certainly a little rough to have to shoulder sins committed before they came upon the scene!

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It may be questioned, however, whether it is wise to merely surrender the whole building, and especially the planning scheme of a mission to a firm of architects, just because they are good and experienced architects. Even the most skilled physician does not prescribe for his patient without minutely questioning him. He depends almost as much upon the patient's and his family's diagnosis as upon his own. Much more the architect needs to learn the personal and professional needs and preferences

of his clients. Especially is this true when the clients are of such a definite profession as missionaries.

The experience and the purposes of the missionaries are most essential factors, and no architect who disregards these is likely to be of great use to missionary clients.

There is a series of monstrosities in Chosen erected by a mission architect who was sent out to take charge of a building program, and refused the advice of the men on the field.

Another example, that fortunately did not materialize, was the case of a mission school in Japan which secured a sketch plan for an entire lay-out from a well-known foreign architect. This man, like most other visiting architects, felt it desirable to preserve the best lines of native architecture in modern buildings. His scheme was exceedingly true to type and was only prevented from being carried out by the objection of Japanese members of the mission, who showed their reluctant foreign associates that the artistically layed out campus reproduced in great detail a Japanese *prison* compound!

The architect is the agent of the client to help him get what he needs better than he could get it alone.

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Of all people whom one would expect to be strictly ethical in professional or business dealings, missionaries should stand first. Yet, probably because of lack of experience or information, they are often among the chief offenders. It may be well therefore to point out some of the most common ethical aspects of architectural and building practice.

First of all, it ought to be clear that the architect cannot be a party to any unfair transaction—unfair to any one concerned. Altho he is agent for the owner, to look after the owner's interests, he is not to be asked to force unreasonable terms upon the contractor. Shortage of funds sometimes tempts building committees to urge contractors to attempt the impossible. This almost surely leads to the slighting of quality by the underpaid contractor. The architect should

not be asked to be a party to such a project, and the missionary *ought* to value his own position as the representative of right living too highly to himself consider it.

• Strange to say, men who would not think of obtaining a doctor's prescription under false pretenses, and who would not feel honorable in taking the prescription of one doctor to another for his criticism or appropriation, will sometimes acquire the plans of an architect and either copy or adapt them for other buildings without offering to pay for their use. Or they will carry such plans to another architect and give him the commission to carry out.

In the case of the architect the ethical point is the same as in that of the physician; while the financial question is even greater. For whereas the *ideas* in each case represent the training and experience of their professions, in the architects' case the drawings are not merely scraps of paper written off in a moment, but represent the costly labor of his office staff to produce!

In this connection there is a tendency among inexperienced clients to take very lightly any sense of responsibility for payment for work ordered of an architect. Whole series of sketches will sometimes be asked for, only to be dropped without even a thank-you. This ought not to be the case among missionaries—especially if they are dealing with non-Christians, who might be led to misjudge the Faith thus misrepresented. People do not seem to realize that this sort of thing is ethically one with the practice of slipping used transfers and tickets over on rushed conductors, and worming advice out of doctor friends by cornering them with hypothetical cases at teaparties!

The practice of taking the plans of one architect to another architect for the latter to carry out, or even to criticise, is automatically prevented in America by the fact that reputable architects will not accept such commissions. It is, however, quite common for architects who are recognized as having special experience along certain lines to be consulted on such work by other architects who suggest to their clients such advice, or agree

to their clients' suggestion of it, just as physicians who are general practitioners call in specialists for certain cases. The distinction between consulting a second architect with the full approval of the first, and taking the work of the first to the second without such approval is so obvious a point of ethics that it ought not be necessary to enlarge upon it among professional teachers of ethics such as missionaries are supposed to be. But it remains a fact that we have had such experiences with missionary clients; and we can only account for it as inexperience in business dealings.

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It occasionally happens that when the first bids received are rather high, the owner essays to secure more favorable terms by a direct appeal to the contractor, without consulting his architects. He may even agree to the various suggestions of cuts in structural parts which the obliging contractor will make in his anxiety to get the job.

This is almost an exact parallel of taking a physician's prescription to a druggist and asking him to revise it, using cheaper drugs, or some of the various substitutes which the drug clerk will glibly assure the customer are "just as good".

The likelihood of a satisfactory outcome is about as good in the case of the medicine as of the building.

A still rarer occasion for trouble is that of the man who decides, in consultation with the contractor, upon various additions or alterations during construction, without referring them to the architect. Once on inspecting a school building I found a window in a wall which was not indicated in our plans. To my remonstrance, the builder replied that one of the missionaries on the committee—and not one who would teach in that school either—had asked him to put it there. It had not occurred to that gentleman, or to the contractor, at that early stage of the work, that they were spoiling the only space for a blackboard, and putting a glare in the eyes of the pupils!

Yet that man would hardly invest in a

box of pills recommended by the druggist, in addition to the prescription from his doctor, in the hope of improving upon the latter's treatment of his case!

Not long ago we were asked for complete residence plans by a certain mission. The building was done in a remote city under the eye of an old-timer, who left America in the Victorian era of ceilings that prophetically provided practice space for the yet unborn aviators of the family. She calmly ordered the contractor to elevate the second floor, to the height the revered ancestors set of old; in complete disregard of the fact that all the proportions of the house were knocked into a cocked hat, the windows made ridiculous and the stairways thrown out of gear! No one else knew anything about this change until the mischief was done.

There are good reasons for this attitude. Often the oldtime missionary has a trusted carpenter with whom he has knocked together many a spacious structure in the days when you could build a hotel to live in cheaper than a folding apartment now. They are accustomed to working together and settling details as they go along. Often the missionary's many experiences have developed ideas and, if he is partly human, prejudices, regarding how it ought to be done, which he doesn't enjoy having younger men—even tho specialists—override.

The question of what is true *economy* in building is nowhere more pertinent than in Mission buildings, where funds never are excessive, and even what there is to work on belongs to someone else than the administrator.

It becomes a real question whether it is wise to invest in size at the expense of durability, and in finishes that will require much repair. Of course, special conditions sometimes exist; but we believe it is dangerous to take too much account of such conditions at the expense of a rational construction. About ten years ago we were asked to design a building for a special use.

The utmost capacity was desired. We objected to a flimsy structure even for temporary use; but the responsible committee insisted that the work to be housed was of such a special nature that ten

years of large capacity was worth more than thirty of a better built but smaller plant. Now that the life of the building is getting near its estimated close, we are faced with the unexpected fact that it is needed even more than when erected, and very extensive repairs and changes are needed to insure its safe continuance in service. It is always safe to do a good job at first, and building economy has many aspects that ought not be left to the decision of unaided amateurs.

In considering true economy, for example, one should remember such features as waste, durability, cost of maintenance, and appearance. Waste does not mean alone extravagant use of materials or of funds. Poor arrangement of rooms, or of windows and doors within rooms, means waste. Size does not insure convenience nor does it entirely govern economy. Every foot wasted in long, irregular hallways must be paid for at the expense of useful features. Even a big bedroom is not satisfactory if it has no place for a bed. A recent writer has shown how a poorly arranged kitchen may cause the housewife to walk several hundred needless miles a year! One of the great wastes of poor building consists in the expense of cleaning and of heating, which is a perennial burden upon the missionary occupant, and means the necessity of a larger salary from his Board.

Not first cost, but ultimate cost, is the test of economy; and good materials, such as imported paints and hardware, as well as scientific planning, are always justified by this standard. The question of whether it is economical to employ expert advice can be answered better if we ask not "How much will it cost to have an architect?" but "How much will it cost *not* to have one?"

If the architect cannot get you more and better results for your money than you can get without him, then either you or he is in the wrong profession! The more limited the funds available, the greater the need of the architect.

If one is in a serious physical condition, he wants a good doctor; if he is badly involved legally, he seeks a reliable attorney,—but we frequently find the

same man confronting a building project for his Mission with the obtuse remark, "As the appropriation is so small, we can't afford to employ an architect"!

Appearance, while not a direct question of economy, may become a very serious matter in the case of a church, a school, or other public building. In a land like Japan, where the temples and shrines are the most artistic structures in the land, a packing-case chapel or a fantastic bungle of a church can not be expected to inspire great respect from the people. Even economically considered, a truly imposing church building should attract to it enough people of means to increase its resources more than the extra cost of construction.

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There are not enough missionary architects to handle all the work, if everyone builds at once. It would seem the part of wisdom to wait one's turn, if necessary—just as one might prefer to postpone one's surgical operation until a certain busy specialist could perform it, rather than employ his neighbor's son, just out of medical college, even tho the latter is a nice boy and has lots of time on his hands to carve one up with careful deliberation!

Perhaps the best we can do, then, would be to make a division, and advise that comparatively young missionaries, and those with small experience in building, employ *full* architectural services of the best they can find; while the old-timers, who have frequently in the past got along without help, get merely advice or "consultation" from experienced architects, to help in important details; or even take on quite inexperienced architects for technical matters, while they themselves supply the experience. The latter course depends for success upon finding a reliable *contractor* to cooperate with the more or less amateur director of operations. Unfortunately, on the mission field conditions are usually not ideal. There are few, if

any, *contractors* available who can or will adequately carry out the plans and specifications entrusted to them. This makes the *need* for complete architectural services even greater than would be the case abroad.

However, there is much to be said for the "*consulting-architect*" type of service. We have learned, by sixteen years' experience in Oriental conditions, that both the old-time missionary and the old-time contractor have a strong tendency to consider the architects' exact documents as merely suggestive, and his personal services as only "consultation", anyway! In such cases it would be cheaper to pay for only advice, instead of expensive drawings.

On the side of the architects, too, there is something to be said for the *consultation* type of service. It goes without saying that the larger and wider the experience in mission types of buildings and their uses, the greater will be the value of the architects' advice. And this also means that the architects whose services are most worth securing will be the least easy to get, as their time will be oversubscribed.

This is just as with a physician or surgeon. In such a case fifteen minutes of the specialist's time may be of more value to one than fifteen days of the ordinary practitioner.

We may, therefore, sum up by suggesting that missionaries who have the affairs of building operations thrust upon them ought to look carefully into such questions as the proper functions of architects and contractors, the ethical aspects of their relationships, and the most economical methods of securing architectural assistance, as well as of erecting buildings with the funds in their trust.

Such investigations may open up avenues to better building results than have been possible in the past, and in so far as better plants may better serve the Kingdom of God, these investigations would not be in vain.



OUR CHRISTIAN SCHOOLS TO-DAY

By REV. P. S. MAYER

Two things stand out prominently in the replies of thirty eight Christian schools to a recent questionnaire. First the high tide, which last year swept unprecedented numbers into the Christian institutions, continues unabated. Practically every school without exception has been compelled to turn away many students who were clamoring for admission. Secondly one is impressed by the extensive efforts put forth by the various schools to produce a Christian type of manhood and womanhood. The success which has attended these efforts is one of the gratifying features of the present report. A brief statement of some interesting facts of the Christian schools appears below.

Doshisha :—Doshisha has maintained its place as the leading Christian school in the empire. There were 289 graduates, a gain of 780 ver last year. The total enrollment for the present year is 2497, divided among the departments as follows :—Theological 18 ; Literary 17 ; Economic and Political 280 ; University Preparatory 544 ; Academy 830 ; Girl's School :—Academy 542 and College 266. Of the 164 teachers and lecturers in Doshisha 10 are missionaries. The Christian atmosphere of the school is improving, but the authorities are confronted by a double problem : that of finding teachers fitted for advanced work who are also spiritual men and that of getting into personal touch with the increasing number of college and university men.

Kwansei Gakuin :—Dr. Bates of Kwansei reports that group conferences for students held at Shioya have been very productive spiritually. A Sunday evening meeting for the community held in the college chapel is a new feature of the religious life of the school. Kwansei graduated 237 men, of whom two were in the theological department. Most of the graduates secured good positions as teachers, bankers or business men. Of the 1578 applicants only 382 could be

admitted. The total enrollment for the current year is 1664. Of this number 50 are in the seminary. There are 10 missionaries on the teaching staff.

Aoyama Gakuin :—Aoyama Gakuin mourns the loss of its president, Dr. M. Takagi, under whose able leadership the school has rapidly risen to a commanding position in the educational world. Dr. M. Ishizaka, the dean of the college department, has been elected as Dr. Takagi's successor. Aoyama Gakuin graduated 71 from the academy, 8 from the seminary and 38 from the college. Most of the graduates were able to secure good positions in schools and business houses. The present enrollment of 1384 as compared with that of 1173 for last year shows a distinct gain. There are 40 men in the theological school. There were so many more applicants than could be admitted that the selective process has brought in a fine group of men. The atmosphere of the school is strongly Christian.

St. Paul's :—St. Paul's located in its beautiful new buildings at Ikebukuro is filling a large place in the education of young men. The total number of graduates was 139 ; middle school 92 and college 47. 278 new students were received into the middle school and 198 into the college. These figures represent about fifty per cent. of the number of applicants. The Christian atmosphere of the school is fostered by a flourishing local Y.M.C.A., daily services and Bible classes. Thirty five per cent. of the student body are enrolled in the Y.M.C.A. There has been an increasing number of inquirers, baptisms and confirmations.

Meiji Gakuin :—Meiji Gakuin lost its president, Dr. K. Ibuka, by resignation and Dr. A. Oltmans has been acting as head of the school. There were 98 graduates, including 16 theological students. The present enrollment is 909, a decided increase over last year. Over one half of the applicants had to be turned away because of the lack of room. There

are seven missionaries on the faculty. A school pastor, who also teaches in the institution, endeavors to cultivate the spiritual life of the students.

Seinan Gakuin:—Seinan Gakuin, the Southern Baptist school at Fukuoka, graduated its first class this year. There were 28 members in the class, most of whom have entered higher schools. The middle school now enrolls 332 students. The higher department was established this year with an enrollment of 52. There were three times more applicants than could be admitted into the school. Chapel services are held every day and Bible is taught in every class once a week. For the boys in the dormitory there are Bible classes three nights and preaching on Sunday. A group of earnest Christian boys has been formed into a Gethsemane band.

Tohoku Gakuin:—Tohoku Gakuin has shared in the general prosperity that has come to schools throughout the empire. The faculty consists of 50 teachers, of whom 8 are missionaries. There were 69 graduates:—66 in the middle school and 3 in the seminary. The enrollment for the new year is 704, of whom 13 are theological students. There were 574 applicants for admission, but only 176 could be received. Rev. Seimatsu Kimura conducted a ten days' evangelistic campaign with very gratifying results. Four hundred students decided for the Christian life and about one hundred for direct Christian service.

Kyushu Gakuin:—Kyushu Gakuin has recently organized a school church with a pastor and assistant. Faculty and students are taking a fine interest in this new organization. Kyushu Gakuin graduated 90 middle school and 3 theological students. 145 new students were admitted, bringing the total enrollment up to 587.

Kwanto Gakuin:—Kwanto Gakuin (Mabie Memorial) has just entered upon its third year. There were 327 applicants for admission this year, of whom 125 were received. The present enrollment is 361. Since the school was established as recently as 1919, there will be no graduating class until 1924. All but six of the faculty are strong Christians. A

daily chapel service held before the first hour of classes has a good voluntary attendance, the room being filled almost to capacity.

Momoyama:—Momoyama Middle School of Osaka reports a graduating class of 116. The high regard in which the school is held by the Osaka community is indicated by the 847 applicants, only 188 of whom could be admitted. There are 25 masters in school. No Christian work of a direct character is carried on within the walls of the school, but about 100 of the 730 students are in inquirers' classes.

Sei Gakuin:—Sei Gakuin has a missionary assigned to the middle school as an evangelistic worker. He teaches some English in each class and endeavors to reach the students through daily chapel exercises, a reading room, and personal contact. Sei Gakuin reports 35 graduates, of whom 5 were in the Bible college; an enrollment of 207 and faculty of 18. Only 18% of the applicants could be admitted.

Steele Academy:—Steele Academy (Tozan Gakuin) has a Sunday School of over 100, a Y.M.C.A. of 70 and 10 Christian teachers. It is rather difficult to reach the day students. A regular pastor is needed to work among them. Steele Academy has had a successful year with 55 graduates and a student body of 493.

Chinzei Gakuin:—Chinzei Gakuin, the other Christian middle school in Nagasaki, both in number of graduates and enrollment does not differ very much from Steele Academy. There were 54 graduates. The present enrollment is 499. Only 120 of the 371 applicants could be admitted. The Morning Watch Band, which is unique in its large membership and the earnestness of the students, meets every Sunday morning at the home of the missionary teacher.

Nagoya Middle School:—This Methodist Protestant school graduated 78 men, of whom 33 are Christians. The present enrollment is 800. Although a school with government recognition, there is no difficulty about teaching Christianity. Only 10 of the 25 teachers are Christians. Given a Christian faculty and several

additional missionaries, this school would have remarkable opportunities to win many of its students for Christ.

Woman's Christian College.—The faculty of this institution now numbers 40, of whom four are missionaries. There were 8 graduates from the short course Japanese literary department and 4 from the short course English Literary department. The first students from the regular college course will graduate next year. The number admitted this year was 60. The present enrollment is 60 in the special English course and 143 in the regular college department. Last summer the largest Daily Vacation Bible School in Japan was conducted on the grounds of the college under the supervision of Miss Myrtle Pider. Many of the college girls had their first taste in practical social service in this vacation school.

Kobe College.—Kobe College has enjoyed another wonderful year of work. Of the 60 graduates, 55 were from the academy and 5 from the college. The present enrollment includes 193 in the college, 20 in the music department, and 336 in the academy. 148 students out of 549 applicants were admitted into all departments. Kobe College has a magnificent opportunity to reach high school girls from all parts of the country who are anxious to enter this school.

Aoyama Jo Gakuin.—As a result of the work of the local Y.W.C.A. 90 girls were baptized. Eighty-nine per cent. of all the girls become Christians by the time the first year work is completed. There were 41 graduates in the high school department and 37 in the industrial. The present enrollment is 684.

Ferris Seminary.—After fifteen years of earnest effort on the part of the principal, Dr. E. S. Booth, Ferris Seminary has been able to add a much needed gymnasium to its present plant. The cost of the building is approximately ¥31,000. Equipment and furnishings bring the total expense to ¥45,000. There were thirty six graduates. The student body new numbers 526. 64 of the girls are active Christians. They form a local branch of the Y.W.C.A. and maintain among other activities seven Sunday Schools.

Miyagi Girls' School.—The enrollment of this Sendai institution is 312, of whom 207 are in the high school and 105 in the higher department. The atmosphere of this school is genuinely Christian. Of the 312 students not more than a dozen have failed to be baptized or to be enrolled as seekers.

Baika Jo Gakko.—Baika Jo Gakko was organized by two Congregational churches of Osaka forty three years ago. The American Board has supplied the services of several teachers, but the raising of funds has been entirely in Japanese hands. Diplomas were given to 110 girls. The present students are listed as follows: Koto Jo Gakko 595; special English 18 and Domestic Science 24. The school is frankly Christian and maintains all of the regular Christian organizations.

Kyoritsu Jo Gakko.—This school will celebrate its fiftieth anniversary early in November. Plans are being made for enlarging the present school building during the summer. 21 girls graduated and 67 entered the school in April. A normal Christian life has marked the religious atmosphere of the school.

Toyo Eiwa Jo Gakko.—The Toyo Eiwa Jo Gakko reports 81 graduates, of whom 19 were in the primary school and 30 in the kindergarten. The total enrollment listed by departments is as follows: Training school 22; specialists 13; high school 225; primary school 100; kindergarten 75. Less than one third of all the applicants could be admitted. The Christian influence of the school is evidenced by the fact that an increasing number of the girls refuse to marry non-Christian men.

Kwassui Jo Gakko.—Students and teachers of this school maintain 18 Sunday Schools in the city of Nagasaki. 44 girls graduated in April. The enrollment by departments is given as follows: Koto Jo Gakubu 282; sewing 53; college 36; music 9; kindergarten normal 15 and Biblical 11. Two and a half times as many applicants for the Koto Jo Gakubu as could be admitted indicates the popularity of this school.

Hiroshima Girls' School.—A senmonbu has just been started in this school,

but the applicants for this department have not been numerous. In other departments the number of applicants has been double the number that could be received. The school graduated 142. The enrollment for the new year is 739: Senmonbu 30; Jo Gakko 298; shogakko 241 and kindergarten 70. There have been 43 baptisms during the year. 130 are enrolled in regular probationers' classes. Christian students conduct 11 afternoon Sunday Schools.

Fukuoka Jo Gakko:—During the year the new school plant, consisting of a large school building, a gymnasium and organ practice rooms, a dormitory for forty girls and a missionary home, has been completed and occupied. 250 students can be accommodated. The present enrollment is 168. The spiritual life of the girls is fostered by Bible classes, Y.W.C.A. and active Christian service.

Kinjo Jo Gakko:—The records of this Southern Presbyterian School show that ninety-five percent of its graduates are Christians. The whole school is a Y.W.C.A. organization. The Bible is taught as part of the curriculum. The majority of the teachers and the principal of the school are earnest Christians. 150 students applied, but only 60 could be received. The number of students in daily attendance is 249. There were 38 graduates.

Baiko Jo Gakuin:—Baiko Jo Gakko is rendering a fine bit of service to many unfortunate women. There are a large number of suicides among women on the ferries running out from Shimono-seki and the authorities of the school with the consent of the police have begun a work similar to that of Mrs. Jo in Kobe. A question and answer column in one of the dailies also reaches many women who are in difficulties. The school enrollment is now 246, of whom 202 are in the honkwa and 44 in the senkwa.

Reports from a number of other girls'

schools in the empire simply verify the impressions conveyed above. At Joshi Sei Gakuin 200 girls are enrolled. Only one third of the applicants could be admitted. Thirteen girls were baptized on Easter Sunday. At the Friends Girls' School in Mita, Tokyo, 81 applied for entrance, but not more than 34 could be admitted. The enrollment in this school is 157. Joshi Gakuin graduated 29. There were three times as many applicants as vacant seats. The enrollment is 320. Yokohama Eiwa Jo Gakko reports 64 graduates in all departments. Among the 402 students now enrolled, 259 are in the high school. Shizuoka Eiwa Jo Gakko has 221 students in its various departments. Fully half of the students are Christians. Bishop Poole Girls' School in Osaka enrolls 375 girls in the honkwa and 6 in a special English course. 90 new students were admitted out of 298 applicants. All but four of the teachers are Christians. Wilmina Girls' School graduated 38 and has a new enrollment of 101. Bible study, chapel services, daily quiet hour and a Y.W.C.A. nurture the spiritual life of the students. Shokei Jo Gakko in Sendai has taken in over 100 new students, which constitutes a record for this school. The 25 members of the graduating class are all Christians. In fact, this school has graduated few girls who have not made a profession of faith. Iai Jo Gakko reports an enrollment of 286. This school finds it increasingly difficult to maintain a high Christian atmosphere since so many certificated teachers who are not Christians must be employed. Hokusei Jo Gakko has turned away many who wished to enter the school. The enrollment now stands at 290. Forty girls and two teachers entered the Christian life during the year. The Matsuyama Girls' School graduated 33. The present enrollment in all departments is 251. This school is one of the chief elements of strength in the Matsuyama Congregational church.



SOME MIDDLE SCHOOL PROBLEMS

By REV. G. W. RAWLINGS

[A Conference of Principals of Middle Schools was held at the First Middle School Tokyo May 18th to 20th.

There were present about 280 Principals from all parts of the Empire and among them were representatives from Korea, Saghalien, and Manchuria.

Various proposals were discussed with reference to the length of the Middle School course, the inspection of the Text Books used, and the relationship of the Middle School to Primary Schools on the one hand, and to High Schools on the other. A proposal was carried recommending that at the Entrance Examination to High Schools students should not be examined in all the subjects that are taught, but only in such subjects as the Classics, Mathematics, English, etc.

As on a previous occasion, the Rev. G. W. Rawlings, Principal of the Church Missionary Society's Monoyama Middle School, was the only foreigner present. He is the only foreigner in Japan who is Principal of a fully licensed Middle School. At the afternoon session of Thursday 19th he was allowed to address the Conference. Mr. Rawling's speech, which was given in Japanese, and of which a translation is given below, was well received, and several speakers afterwards quoted it with approval.—ED.]

I esteem it a great privilege to be again allowed to speak in such an assembly as this, and I will try to say what I wish to say as briefly as possible.

It seems to me that the immediate problem which faces us as Principals of Middle Schools has two aspects, viz.

1. How are we with our limited accommodation, to educate all the members of the rising generation who are clamoring at our doors for admission?

2. How can we improve the system of Middle School education so that students may go from our schools *really educated*?—this last is of immense importance.

Statistics, recently given us by the Osaka Municipal Authorities, shew that out of 7145 applicants for entrance, we could only admit 2377. And this too in spite of the fact that three new Middle Schools have recently been set up in Osaka. I imagine this difficulty is not confined to Osaka. Other large towns are in the same plight.

Now cannot the question of supplying an education to a vastly increased number of students, and that of making the education we give real and effective be dealt with by the same method?

I cannot help thinking that we make the mistake of being too machine-like in our present system of Middle School education. Good and bad, clever and dull students alike go through the same mill, the clever ones looking forward to, and preparing for, their High School work instead of concentrating on their present Middle School duties; and the dull ones struggling to get through tasks that are really beyond their capacity. Now I believe that the clever boys could easily get through their Middle School course in a shorter time than five years, if they could be promoted by *terms* instead of by years whenever their progress justified it. The clever boys would thus get into the High Schools at an earlier age, and there would be more room in consequence for others to enter. This of course would not *entirely* solve the problem of educating the large crowd now demanding an education, but it would *help* to solve it.

Some people are suggesting a duplicate system known as the "Gary" system. But I believe this would be a retrograde step, and I trust you, gentlemen, will set your faces against it. It would rob the Masters of their necessary leisure for preparation, and give them an overworked feeling, which would be against true or ideal education. They would not be able to give the personal interest to their students which goes to form character if they were to be called upon to serve out teaching by the hour, just as

the merchant sells rice or coal. That would not be true education.

I am often asked to compare the English system of education with the Japanese. Without saying anything disparaging of either, for there are good and bad points in both, I think the object which true English educationalists set before themselves is not that of making their students into successful men, but making them *men of character*. If a right character can be formed, the boy can be depended upon to do what is right and best in his future life, according as he is called upon by circumstances.

I think this is what the War Minister was asking for, when he told us, at the Garden Party a year and a half ago, that he wanted men from the Middle Schools who were not merely able to obey orders, but able to make decisions and take the initiative.

Now how are we to form character? If we can answer that question, I think we shall have found out what is really meant by education. I think we can do it only by passing on to our students the conception of human fidelity to the Unseen Spiritual Power which, I believe, controls alike the Universe and the lives and destinies of men and nations. We have to direct their energies towards an unseen and transcendent goal. If we allow them to look simply no further than their own immediate success or gain, either individually, or even nationally, there will be the temptation to do things from expediency instead of from principle; from self-interest or personal convenience rather than from disinterestedness and justice; in short to act unrighteously when it is inconvenient to act righteously.

No people in the world can compare with the Japanese for their loyalty to their Emperor and country, and in these days when so many countries are in a state of confusion, it is a great satisfaction to Japanese and to all lovers of Japan to know that to-day, just as throughout the long history of the nation, the two parallel lines are as strong and unbreakable as ever, viz:—the one the love and solicitude for his people on the part of His Majesty the Emperor; and the other,

the loyalty of the people to the throne. I said *parallel* lines, but a circle, or an arc, would better express it, binding Emperor and people together and making them one great family. This is the secret of Japan's unity and strength. It is our duty and privilege as Principals of Middle Schools to nourish this loyalty in the hearts of our students.

Now if we can also teach our students to shew this same spirit of loyalty towards the Unseen Spirit of Righteousness, then the progress of the nation is sure. "Righteousness exalteth a nation." This is the age of Taisho—Righteousness. To be men of character, our students must learn to be as loyal to the unseen spiritual righteous laws which underlie the Universe and govern men's thoughts and actions, as they are to the laws which men have made for the protection of society. If they have this loyalty to the unseen, they may be trusted to do what is right, with, or without supervision. They will not work simply for reward or to be seen of men. Such a man, stationed on a lonely island away from his fellows, will do his daily duty just as conscientiously as if he were surrounded by lookers-on. If such a man goes to a foreign country, where he is not supported by custom and convention, he may still be relied upon to act rightly.

One word in closing. Japan under the good guidance of the late wise Emperor Meiji, and under His present Majesty, has become one of the world's great powers, and is exercising an influence on world affairs. This is exemplified by the visit of His Imperial Highness the Crown Prince to Europe, and by the warmth of his reception in England at the present time.

Is not this a special opportunity for us to teach our students that they have duties, not only towards their own country, but individually, and through their country, to the whole race of mankind? And that they can only get a right understanding and conception of those duties, and strength to fulfil them, by a recognition of, and loyalty to, the Unseen Eternal Spirit of Righteousness which controls the Universe.

A STUDENT CAMPAIGN

By REV. S. A. STEWART

"Constantinople and Cairo, Turkey and Egypt and the Near East are wide open for a great advance and a friendly approach to Mohammedans. The War marks the end of an old epoch and the beginning of a new era. For a hundred years the seed has been sown in Turkey through schools, colleges, evangelistic and literary work, but for a century, open converts from Islam to Christianity have not been allowed to live and confess their faith in Christ. A new day has dawned and the doors of opportunity are opening wide before us." Thus wrote Mr. Sherwood Eddy after his trip through the Near East in which he addressed unprecedented numbers of students. He found the same conditions true in Continental Europe also, as those who read his articles on this trip will recall. It seems clear, then, that the students in Europe and Western Asia are ready for an advance. I raise the question in this paper, "Is not the same true of the students of Eastern Asia and especially of Japan?"

There is a restlessness in the atmosphere that is prophetic, not to say ominous. The students are alive to new problems and open to new leadership as they have never been since the early days of Meiji. Of course there are international problems—even some complications—that account for this situation in part, but I feel that it is mainly the result of the new world-situation. And the hearty welcome accorded to the members of the S. S. Convention is but an indication of the readiness to hear the Christian message that we may expect if we approach the problem from the right angle.

My suggestion is a simple one: That we organize a student campaign on a nation-wide basis, for the definite purpose of presenting the Christian message to all the students of this country. It should attempt to reach *all* of the students of Middle School grade and upward. But especial effort should be made to reach students of Middle School age, as that is

the time of religious sensitiveness, the time when life-decisions are made. There is no doubt that the Christian message with its buoyant faith and courage, its appeal to the spirit of self-giving and world-wide service, will be especially welcome to the students of Japan, as it is to the students of other countries.

One consideration which has led me to feel the need of such a campaign is the fresh realization that the educational institutions are really shaping the thought-life of the nation. I am not an admirer of the modern trend of German education, but the German proverb contains a truth that deserves our serious consideration, "What you would put into the life of a nation, put into its schools." This is no new truth, of course, but as one studies the relation of German educational policies to the recent developments in history, one recognizes the force of the above position. Unless the educational policies of Japan are shunted off into a new direction, I see little hope for liberalism. Education with a bias to nationalism, that is, for the purpose of propagating nationalism, is a theory of education which cannot be defended. And especially from the Christian standpoint, it is entirely unacceptable. Dr. M. E. Sadler in his introduction to Friedel's book on "The German School as a War Nursery" describes this education with a bias in very striking terms. To quote a few sentences "Education is a great power. If you can canalize it, you can use it hydraulically for public works. Science, if organized along with education, is a big lever in state policy." On the contrary we are convinced that education should be primarily for man, and not first for purposes of the State. But isn't it clear that unless we get our Christian message across, unless we get a hearing among students, we are not going to make much headway in Christianizing Japan? To get educational ideas and policies changed will take time, but the quickest and surest way to accomplish it is to start

with the students themselves. It is a case of the longest way round being the shortest way up.

The next consideration is the fact that we are not getting a large hearing for our message. Most of us will agree to this proposition though we may differ as to the causes. I know that most of us, Japanese pastors and missionaries alike, are doing what we can to get in touch with students in our several communities. We have Bible classes and young men's clubs when we can get them. The Y. M. and Y. W. C. A. are doing large service, but still the great bulk of students, those in Government schools, are untouched. Our present methods are hopelessly inadequate so far as getting the message across is concerned. "And how shall they believe in him of whom they have not heard?" Is it not the duty of us who are "sent" to find a way to be heard?

Again, that we should avail ourselves of the new situation seems to be but good common sense. We all believe in the "psychological moment." I do not claim that there is any definite movement on the part of students toward Christianity, but I do think there is an openness of mind, and an eagerness to find new truth which combine to make a special opportunity for us. "Sail your boat with the wind," and though the wind be not blowing directly towards Christianity, it is at least *blowing*. There is nothing static in the thought atmosphere of Japan. No one can say that we are in a dead calm. When there are so many new problems in our life that Christianity alone can solve, and when these problems are at the door of our daily experience demanding solution, it behooves us who believe that the teachings of Jesus are applicable to all the exigencies of our life, to get busy. What has Christianity to say on the Increase of Armaments? What about nations joining in an unholy competition for trade and commerce? Can the Christian spirit be applied to the problem of racial discrimination in such a way as to lead to a permanent solution? What has Christianity to say about the methods of Big Business? Any young man who finds Christianity

the solution for social, national, and international problems will easily be led to seek it as the solution for personal problems. We know that a large number of the leading Christians were won by starting with their point of interest, viz, the study of English, and leading them on to a realization of a higher need. We may avail ourselves of this new world situation as a starting point.

The Campaign ought to be worked up on a scale of sufficient breadth and extent to make it worthy to be called a national campaign. We should plan to reach all the 1,427,626 students in schools above primary grade. It should have sufficient men and means back of it to command the attention of educational and other leaders of thought. Finally, it should be a united effort, participated in by the combined Christian forces of the country. Mr. Benjamin Kidd has emphasized most strongly the power of the social appeal when the attention of the whole nation is focussed upon a single objective. This power in pursuit of the suit of the "emotion of the ideal" he regards as the mightiest power known to our modern life. We recall the strong emotional appeal which the war made to people of the countries engaged. Some such united campaign based upon the moral conviction that the Christian message inspires, would undoubtedly meet with a ready hearing and a warm response.

It will sound strange to some to suggest this kind of specialized *dendo*, or class distinction. We all agree with Dr. J. P. Jones of Madura, India, when he says, "I believe that the masses and not the classes should receive our greatest care. It is no disgrace to Christianity, indeed it is its glory, that it has for the last 2000 years first reached and transformed the lower strata of society, and has passed on through such to the highest, in its influence and potency. It is doing the same thing in India to-day, and its growing influence over the outcasts is one of the healthful and sure signs of the ultimate dominance of our faith in that land." (Quoted by Jno. R. Mott in *Decisive Hour of Christian Missions*). But it is also true as Dr. Mott observes, that "an adequate strategy recognizes

that there are strategic classes as well as strategic races and nations." And he puts the students of the non-Christian world among these strategic classes. We are doing specialized work in our Sunday Schools and no one thinks it strange. Is it not the part of wisdom to follow it up a little longer till the strategic hour of religious decision has been reached? St. Paul visited strategic centres in his missionary journeys under the guidance of the Holy Spirit. May it not be that the Holy Spirit is opening to us this new door of opportunity?

Next year there is to be a great Con-

ference of Christian Workers in China that will bring to the Far East many of the religious leaders of England and America. Should we not plan for our delayed Workers' Conference about the same time, and follow it up with a Student Campaign of nation-wide extent? The conviction has come to me that we should. If it is the Spirit's leading I am sure that it will be done. The Editor of the "Congregationalist" in his New Year's editorial used this striking sentence: "God travels by roads men build." May the Holy Spirit teach us that we may make ready His way!

BUDDHISM AND THE SEX PROBLEM

By Dr. S. H. WAINRIGHT,

The problem of the relation of the sexes has become a living issue not only in Japan but in China and in India as well. In an address by a government official a few days ago in Tokyo, we heard the remark that materialism had been productive of three outstanding evils from which Japanese society was now suffering. These three evils were the labor problem, the influence of the *narikin* (quick-made-rich) and the problem of the relation of the sexes. The last of the three is the subject about which books are written and discussion goes on unabated in current periodicals. In truth, there is one magazine devoted wholly to this subject. The *Shinfukyo*, a Buddhist magazine, has put out a special number on "Religion and the Sexes."

We can not recommend this special number of the *Shinfukyo* to any except special students who are under the necessity of knowing abnormal types of social influence. If translated into English, a copy of this Buddhist magazine could not be transmitted through the mails in Christian countries. If anyone is curious to know how coarse-grained present day Buddhism actually is, we recommend to him the special number of the *Shinfukyo* on "Religion and the Sexes." In this number one will find much information not only about religion in its present

state, but also about the historical attitude of Buddhism on this problem. Yet the special number deals with an indelicate subject indelicately. "That copy of the *Shinfukyo*," said one of my Japanese colleagues, and having this very point in mind, "is a fitting symbol of the present state of society."

Turning through the pages, one is puzzled to know just what the state of mind is under the editorial direction of which a religious magazine, such as the *Shinfukyo* is taken to be, is launched out upon the world. It is a state of mind difficult for any one of refined and decent sentiments to enter into, even by an effort of the imagination. The phallic symbols thrust into prominence as illustrations might be tolerated, if the purpose were a scientific study of low forms of religion. But such is not the aim of the articles written. The symbols, however, are endurable as compared to the grossly conceived drawings, which half in seriousness and half in sarcasm, portray celebrated persons, some now living, in pairs in a manner truly amazing. In the first drawing a well known priest, whose name is given and who enjoys a good reputation so far as we know, is associated with Cleopatra. The latter is drawn in a manner disgustingly suggestive. The second picture is that

of a well known priest who is the head of a sect, but whose reputation is not without blemish. He is hidden in an automobile. Tomoe, the famous secondary wife of Yoshitsune, is the companion in this sketch. Next is the immoral priest of Japanese history, Dokyo, and an Imperial princess. Next is the picture of a celebrated courtesan and under it are her name and that of a well known Buddhist professor and scholar, now living. The last is a sketch of a well known Buddhist priest, in Japanese history, with Mary the mother of Jesus. Insinuations, in words, are added. These sketches are one contribution in the special number to the solution of the problem of religion and the sexes! Other illustrations are too vile even to mention, though published, of course, to elucidate the problem under investigation.

The special number of the *Shinfukyo* is well represented in the full account of Dokyo, the priest who was notorious in early Japanese history for his libertinism. He was deified on the strength of genius for doing evil and is discussed in a special article, by the *Kanji* of the Otani University, under the title, "A Study of Dokyo as the God of Sex." As a side observation, the writer mentions the names of eighty different gods now worshipped as phallic deities throughout the country. Places where "Dokyo Sama" is worshipped are also named. One gets a glimpse of the old Japan in this article which was screened from the penetrating gaze of the outside world when the country was opened. These unseemly forms of worship were suppressed by the government. They have never been permitted to flourish since. Yet, the practice of a worship thought to be obsolete is seen by these articles to be still a part of the religion of the people and encouraged by Buddhism.

In the interpretation of Buddhism, the articles ascribe an ascetic type of teaching to the Hinayana and freedom with reference to the flesh to the Mahayana. There is a very instructive lesson taught by the history of Buddhism, confirming laws of life with which students of religion are already familiar. Any one who has read Lightfoot's great essay on the

Colossian heresy in the introduction to his commentary on Colossians will remember that he points out the two extremes to which speculative tenets lead that are of the Colossian type. They lead either to rigid ascetism or to unbridled license. And the path from one extreme to the other is easily travelled. Seek to maintain life at a strain on the unnatural plane of spiritual absolutism and the first thing to happen is a reversion to the equally unnatural plane of carnal indulgence in the name of religion. This is just what has taken place in the history of Buddhism. Beginning with asceticism in India, it has reached the deification of the flesh in the course of its progress and especially here in Japan. Of course, all Mahayana Buddhism is not of this type. Asceticism has maintained a place. Nevertheless, we venture that any one who reads the articles by heads of Buddhist sects, contributed to the *Shinfukyo*, will get a view he is hardly prepared for, if his reading has been confined to the theoretical accounts of Buddhism.

Another phase of religion discussed in the special number is the place of the mysteries in Buddhism. Why should so much prominence be given to the mysteries in a number devoted to the problem of religion and the sexes? Here again, the reader's eyes will be opened to much that hitherto he has not had explained. But it is unfruitful reading. A religious teaching that degrades is worse than no teaching. If the light that is in a religion as in a man be darkness, how great is that darkness!

One intelligent writer declares that the sex problem has come into such prominence as to crowd the labor problem into the background. The new freedom in Asia has given rise to numerous and perplexing questions. Drinking is on the increase everywhere. But we venture to express the opinion that the greatest contest Christianity has been compelled to undergo in centuries lies in the path of this religion among the populations awakened in Asia. The contest will test the reality of faith in the Divine Christ. The potential greatness of Christ and His Church will be shown in the triumph.

THE CALL OF THE HEIGHTS

By REV. W. H. MURRAY WALTON, MEMBER OF THE JAPAN ALPINE CLUB

"I say, Mr. Jones, can you come in the day after to-morrow to make a four-some at tennis? Come at three sharp, as I have an engagement at five."

"Let me see! The day after to-morrow's Thursday. I have a meeting of the Town Committee at eleven which will last three—no! that's to-morrow. On Thursday the Prohibition Union have their Committee meeting to arrange the programme for Professor Brown's Course of lectures and I don't fancy we will get through till close on 2 o'clock. Then immediately after I have the Tract Union at my house. You couldn't make it half past three could you?"

"Sorry, no, I have the Kindergarten Committee in the Auditorium at five; we didn't get through with it yesterday."

"Well, then, I think I'll cry off, as I've promised to go to that too. Besides if I can get a spare hour or so before, I shall be able to tackle some of my correspondence, which has been steadily mounting up since I got here ten days ago."

And then we talk about going to Karuizawa for a holiday, while the man in the ports with his tennis and swimming pokes fun at us missionaries in the hills with our committees and correspondence. Perhaps that is one of the reasons we are not so attractive as we might be. True some people live on these things, and go home on them too, two years too early, and the doctors speak about the unhealthiness of Japan. Donald Fraser, the great African missionary says only too truly "We are apt to say 'How busy I am!' instead of 'How near God is!'"

But think what it may mean to get away from Karuizawa for a few days and leave all meetings behind and cease worrying about the Post Office and not see a newspaper for days; think what it is to get away 'far from the madding crowd's ignoble strife' into the mountains, where you fill your lungs with the breath of Heaven and your souls with God. For though many be the lessons of the mountains, yet the supreme one is the

new vision they give of the greatness of God. Never shall I forget my first experience in the Japanese Alps, as I stood one morning on Yarigatake, the majestic peak of the Hida Range, and looked on the valleys thousands of feet beneath, whose rushing torrents were silent by their very distance, while beyond, range after range, as far as the eye could reach, rose up in utter vastness,

"Hardly, my King, had I beheld Thy glory,
Hardly had known Thine excellence till then."

But not only do the mountains speak of God, they offer us opportunity of mental rest, of delightful companionship, of 'enduring hardness' and of practising unselfishness; they give us a chance to think; they build us up and make us better men for the tasks of the year. They get us out of the ruts of life, which holidays at Karuizawa so often only tend to harden. As one has truly said "It is only when you fill your souls with God that the things of this world are seen in their proper perspective."

This article is written for those who have not yet heard the call of the mountains. Those of us who have need no second bidding.

But someone says "If the mountains are what you say, how do you get to them; Aren't they impossible for such as me, 'feeble of foot, and rheumatic of shoulder'?" The whole charm of them is their infinite variety. Seven hours in the train sees you at Matsumoto, the gateway to the Northern Alps. Once you are there, choices galore lie open before you. For those who fear to climb the heights, what can surpass the walk up the Shirahone valley from Shimajima to Kamikōchi and back over the Tokugō Pass with its wonderful view of the mighty Hodaka? For those who want to try the mountains for the first time to see what they are like, the little spa of Nakabusa, hidden away in the heart of the mountains and only four hours from Ariake Station, offers an ideal starting point. The path over the mountains from there to Kamikōchi is easy and the views are grand

For those whose ambitions urge them to perform yet greater feats—leave the beaten track and there you are! There is every kind of climbing before you!

Guides may be had at all the above places, and though they cost some ¥4.00 a day, yet a judicious selection of one's luggage, not to mention the escape from the Karuizawa shops, means that the trip does not become so expensive after all. ¥10.00 a day for everything, travelling, guides, food, hotels and the like is a fair estimate. Some of our committees are worth that much to miss.

What should we take? For those who plan to stay in the valleys and to spend each night in Japanese hotels only a minimum of luggage is necessary, a little foreign food to supplement the Japanese, and a good mackintosh. Those who would do the mountains proper will need more, for the nights are cold, very cold, and though there are caves and huts, yet they are not draught-proof. Bread, chocolate, bacon, raisins and cocoa, form the bulk of the food that is necessary. Though some would disagree with me I would strongly advise the climber to wear Japanese straw sandals (waraji) and strong socks (tabi), both of which can be procured in Karuizawa. These should be well tested beforehand however. The ladies, indeed, can get the sandals in the mountains as they keep the small size in

stock at the various inns. A book too is a boon, for there is always the chance that it might rain. A razor can be forgotten; as for soap—borrow 'the other feller's.' Excellent maps shewing the contours, scale about $1\frac{1}{4}$ inches to the mile can be obtained very cheaply from Aizawa and Co., 1 Minami Demma-cho, 1-chome, Kyobashi-ku, Tokyo. A compass and first-aid set of course may be useful.

For those whose tastes carry them off the usual routes, a tent will be necessary. A night in a tent in the mountains after a long day and a well-earned supper with a log fire roaring outside and the distant mountains silhouetted against the moonlight sky—then you come to know the meaning of life and thank God that He has bade you climb.

I stood one summer eve on Sunset Point above Karuizawa. Below lay the village itself with its auditorium and shops and committee rooms and all the bustling life of the little community; away to the west across the southern slopes of Asama stood out a mighty range, 10,000 feet and more, with its snow-flecked peaks standing out in rugged contrast to the peaceful glow of the evening sky. They called, and I answered and a new life opened up before me.

"Oh could I tell ye surely would believe it!

Oh could I only say what I have seen!

How can I tell or how can ye receive it,

How, till He bringeth you where I have been?"



WHAT THE EXECUTIVE OF THE FEDERATED MISSIONS HAS BEEN DOING

By G. W. FULTON, D.D., SECRETARY

The Editor of the *Evangelist* suggests that a brief resume of the ad interim work of the Executive would be of interest to its readers.

The Committee has been holding bi-monthly meetings, and the attendance has been full.

Two meetings were held in Karuizawa, one immediately after the Conference, at which some matters of routine were dealt with and the meetings for the year were fixed. A committee on program for the next meeting of Conference was appointed, consisting of Dr. Brokaw, Prof. Lombard and Miss Scott. Another meeting near the end of August was held to act on the report of the special committee on Sanitarium appointed by the Conference. The Committee had prepared estimates for the project and a general scheme of management, which were approved with some modifications and sent out to all the Missions of the Conference.

A third meeting was held in Osaka October 4th, at which the general outlines of the program for the next meeting of the Conference were discussed. The Committee also very cordially endorsed the invitation of the Union Church Committee to Dr. Fosdick to come to Karuizawa for the summer of 1921, and requested him to take charge of the devotional services of the Conference, should he find it possible to be present. A request from the Committee on Newspaper Evangelism that an appropriation of 100 *yen* be allowed for the work of that committee was approved.

The fourth meeting of the Committee was held in Osaka, December 6th. It was largely taken up with financial matters connected with the Conference. The Kyobunkwan reported a large deficit on the *Evangelist*. The Committee asked them to carry it for the present at a fair rate of interest. The Committee also took action authorizing the Kyobunkwan to collect for the advertisements in The

Christian Movement for the last issue, and to request them to push the sale of the book, and authorized an advance of 600 *yen* from the funds in the treasurer's hands. The Editor of the next issue was requested to submit estimates for the same and a plan financing it without loss to the Conference.

The fifth meeting of the Committee was held in Kyoto February 21st. Dr. Armstrong, editor of the Christian Movement, was present with estimates for the coming issue, to cost *yen* 2,200 for 1,000 copies, with a prospective income from advertising of 1,200 *yen*. The balance would be secured from sales at *yen* 2.50 in Japan, and \$ 2.00 abroad. The plans for the book and the estimates were endorsed, and Dr. Peeke was asked to serve as business manager. The sum of 325 *yen* was advanced toward the initial expense of publication. The program committee presented a tentative report including subjects of papers and prospective speakers.

The sixth meeting of the Committee was held in Osaka April 18th. The invitation of the Secretarial conference of the Y.M.C.A. to Mr. Sherwood Eddy to visit Japan in the interest of a nation-wide evangelistic campaign among students was heartily endorsed. Communications were read from Dr. Fosdick regarding his visit to Japan, from Mr. Lobenstine on the subject of missionary fraternal delegates from China, and from Dr. Coe as to a future extended visit to the Orient. A committee was appointed to investigate the possibility of securing a permanent business agent for the varied and growing work of the Conference. The Program Committee presented its final report, complete with the exception of the leaders for the devotional services. The Conference will open with the Annual Address by the Chairman, Rev. S. A. Stewart, Sunday morning, July 31st. The address in the afternoon will be by Dr. Rowland. Morning cottage meetings for

prayer will be held each day at convenient centers. A half hour's devotional service will close each morning session, under the direction of a leader or leaders yet to be appointed. The usual business sessions will be held either in the morning or afternoon from Monday till Thursday.

The special topic for the conference this year is "The Problem of the Spiritual in Education." Bishop Welch will speak on "The Spritual Basis of Education" at a popular meeting Monday evening. Tuesday morning, papers will be presented on "The Student Mind" by Miss Myrtle Z. Pider and Dr. Yoshino, and one on "The Spiritual Teacher" by Prof. Lombard. Wednesday morning, Prof. Hoffsommer will speak on "The Spiritual Use of Educational Material,"

and Dr. Benninghoff on "The Evangelization of Students." It is expected that Dr. James L. Barton, Secretary of the American Board, will deliver an address on Thursday evening, as a concluding feature of the Conference.

The Executive will hold another meeting June 20th, and still another near the end of July, the latter in Karuizawa. The Conference will have the pleasure of welcoming another Mission into its fellowship at the coming meeting—The Mission of The Presbyterian Church of England, working in South Formosa. And still there is room, for the Missions in Japan that have not joined us yet, and a strong yearning among us that the time will soon be here when the Federation will fully represent all the missionary bodies at work in this country.

THE NEWSPAPER AS AN ASSET IN RURAL EVANGELISM

By REV. CHRISTOPHER NOSS, PH.D.

The writer of an editorial in the *EVANGELIST* for February criticises the Federated Missions for suggesting "vast and intolerable schemes of Christianizing Japan through the Press."

The Conference's Committee on Newspaper Evangelism responded to the challenge of the Interchurch World Movement by urging the adoption of a budget of some hundreds of thousands of dollars for a five years' campaign of evangelization through the newspapers. This Committee, composed of missionaries who have had experience in the business and who know what they are talking about, are not afraid of the charge of extravagance. The end in view is the turning of the tide of sentiment in a nation at a most critical period in its history. When one considers the issues involved, had a million better be spent as is usually the case, on three or four monumental institutions in the great cities, or in an appeal that is likely to reach the

thoughtful people in every village in the country? To one who thinks democratically about missionary problems there is hardly any comparison to be made between the two methods.

My own experience in this line of work has been comparatively limited. Two years ago I arranged with the best daily published in Fukushima Ken, in which I live and work, to let me have a column every Sunday morning for a sermon. This is usually placed next to the advertisements; but it is often given a prominent place. I have tried to be positive and constructive, to avoid sectarian controversy and to lead the reader to desire what only the Christian religion has to give. In a brief note at the end I offer literature to inquirers. I began this work somewhat reluctantly, on the advice of the Japanese leaders of the Church with which I am cooperating. The result has surprised me. There are four hundred rural districts in the pre-

fecture. I now find myself in correspondence with inquirers, mostly young folks, in over half of these *mura*, and in some of them there are well-defined groups, possible nuclei of Christian congregations.

I find also that such work, if well organized and tactfully managed, need not involve heavy expense. It is feasible to write spiritual talks that, while they lead Christward, are yet welcome to the publisher and editor of a daily newspaper, so that regular advertising rates need not be paid, except for the notice inviting correspondence, and even if it is necessary to pay for the space used, the price is cheap considering the audience reached. I find many inquirers eager to pay for the periodical sent them, and urging me to recommend Christian books, for which they are ready to pay. Finally it is to be observed that even when the articles cease to appear in the newspaper, the movement has acquired such momentum that it goes on of itself for a while, the word being passed along from one to another, so long as satisfactory responses come from headquarters.

The term "newspaper evangelism" may be a misnomer. At any rate it quickly becomes "correspondence evangelism." Its unique value consists in its power to reach those who cannot attend Christian meetings, either because the mission-churches are too far off, or because the inquirer is restrained by superiors.

So important is the follow-up work that in any budget for this form of evangelism not less than half of the funds must be reserved for special literature and clerical help. Also an allowance for travel to visit the little groups that are formed soon becomes necessary, unless the forces of the Church are well distributed in the region under consideration. It goes without saying that inquirers must be brought into touch with the nearest church at the earliest possible date.

The work is of necessity interdenomina-

tional. Those who have any sense of comity soon find that the work helps all the denominations in the field in direct proportion to the extent of their activities.

It is likewise nation-wide. Even in my own little experiment I have gotten responses from the borders of Chosen and from lonesome soldiers in far Siberia, wherever the local paper is sent. To give the inquirers proper attention we need a comprehensive organization with branches in every province.

It is specifically an enterprise for the foreign missionary. Most of the leaders of the Japanese churches heartily approve the plan when they come to see its possibilities, and gladly make literary contributions; but they are too busy to give the time required for the follow-up work.

Personally I cannot see much of a prospect for rural evangelization in Japan unless this method is utilized. Of fifty-odd evangelists in North Japan with whom I have to do, only one is in a country-place too small to have a bank. He believes in the rural work and is devoted to it. A man who can make good in that work can make good anywhere, as a rule. The consequence is that at every monthly meeting of our committee some Japanese brother is likely to make a motion to move the rural evangelist to a "more important place." There are not men enough to go around.

We must resolutely pursue the policy of placing a Christian organization beside every schoolhouse in the country. The men and women to do the patient work in the country among the bulk of Japan's population, will not come in the main from Christian Universities, nor from City Y.M.C.A.'s nor from institutional churches. They must be raised up on the ground. You will find one or two or three such in every rural district, hardly more. The elect are widely scattered. For my part I know of no method more likely to discover and develop such, as conditions now are, than newspaper evangelism.



BOOK REVIEWS

The Life of General WILLIAM BOOTH

By HAROLD BEGBIE—The MacMillan Co., 1920

This two volume life story is a great biography of a great man. The author had already shown his sympathy with the work of the Salvation Army, and in this story of the life and work of its illustrious founder the truth is more gripping than fiction. William Booth forced his way through poverty and ridicule, opposition and every impediment to leadership in the salvation of souls and in the uplift of the fallen throughout the world. The story of his love affair with Catherine Mumford, and her beautiful influence upon him, of his passion for the souls of men, of the lights and shadows in his developing of the great world-wide organization, whose name came to him as a sudden inspiration, the difficulties which his own autocratic nature engendered, the picturesque period of ripening age and wide popularity, the gathering shadows of old age and infirmity, down to his very last coherent words, "The promises of God—are sure—are sure—if you will only believe"—the story is one to make the Christian soldier buckle on his armor tighter, and take a new oath of loyalty to Christ in the moral and religious crusade of to-day.

Preaching and Paganism

By ALBERT PARKER FITCH—Yale Univ. Press, 1920

What kind of preaching is needed to meet the paganism of our so-called Christian society to-day? Prof. Fitch of Amherst, in his Yale Lectures on Preaching, given last year, gives a wise and stimulating reply. The humanistic preaching of our time so depersonalizes religion as to strip it of its emotional power, and the prophetic insight which love alone can give. There is a craze on the part of the preachers to neglect the great doctrines and to choose and develop merely popular subjects, all of which robs the pulpit of its real power. Man is conscious of his sin. He wants to be free from it, and to be kept free from it. „ Philosophy and reason and proofs of

logic cannot help us here. No man was ever yet argued into the Kingdom of God. Only life can convince life; only a Person, but of course, a transcendent Person that is more like Him than like us, can make that Other-who-lives certain and sure for us." "What is the religious preaching of Jesus, what aspect of His person meets the spiritual need? Clearly it is His transcendence. It is not worthy of us to evade it because we cannot explain it. Surely what has hastened our present paganism has been the removal from the forefront of our consciousness of Jesus the Saviour, the Divine Redeemer, the absolute Meeter of an absolute need." The lectures abound in such a refreshing call to the preaching of the pure Gospel.

Ambassadors of God

By S. PARKES CADMAN—The MacMillan Co., 1921

Dr. Cadman is perhaps the greatest preacher in America to-day, combining careful scholarship with fervid oratory, that reads as inspiring as it sounds. As an English critic has said, with Dr. Cadman's book now in our hands there will hardly be need of another book on preaching for the next fifty years. Such chapters as, The Scriptural Basis for Preaching, The Modern Attitude Toward Preaching, Preaching: Its Preparation and Practice, Preaching and Worship, and other equally important aspects of the question furnish a most comprehensive study. To the reviewer the most enchanting chapter is that on Prophets and Preachers of the Christian Church, in which the great preachers of ancient and modern times are passed in review in rapid succession, each with his own cameo characterization—a wonderfully enspiriting array of Gospel heralds through all the ages. As the author says, it is only touching the fringes of history, a fragmentary review, but it arouses in the reader a yearning to know these man and their distinctive message. Dr. Cadman adorns any subject that he undertakes to handle, and he has given us a truly great and comprehensive study of preaching and the preacher.

At One with the Invisible

Edited by E. HERSHEY SNEATH

—The MacMillan Co., 1927

This is a series of papers on Mysticism, read before the seminar in Mysticism at Yale University. The mysticism of the Hebrew Prophets, of Jesus and Paul, of Islam and India, of Augustine, Dante, Eckhardt, St. Theresa, Fox and Wordsworth, are the subjects of these papers, each by a specialist in his subject. In the chapter on India some paragraphs are devoted to Buddhism in Japan, with special reference to Kōbō Daishi and to Nichiren. The chapter on Jesus gives some careful consideration to His deeper experiences, but an ordinary reader is somewhat confused by the critical questions, involved, and the relative merits of Q, P', and Ur-Marcus. As a historic inquiry into mysticism the book has considerable value.

The New Light on Immortality

By JOHN HERMAN RANDALL

—The MacMillan Co., 1921

This is a survey of Psychic Research, a question that has been very much to the fore in recent days. In the first part of the book chapters are devoted to four investigators in this field, Maeterlinck the poet, William James the philosopher, Sir Oliver Lodge, the scientist, and Prof. Hyslop, the psychologist. All are firm believers in life after death. The two latter think that it has been proven scientifically through spiritualism. The two former are not yet convinced as to the true interpretation of facts that they believe to be genuine. In later chapters questions of psychical research are considered. The author makes clear that psychic phenomena deal only with the

question of survival, and not with the far greater question of immortality, which must be left to philosophy. The author says that, "the great word in religion to-day is not belief but realization." The word Belief surely has more content than is here credited to it. The book is an important contribution to a popular subject.

A Handbook to the Septuagint

By RICHARD R. OTTLEY—Methuen & Co., 1910

This is a very readable survey of the Greek translation of the Old Testament, its character, language, history, and practical suggestions for its study. The language employed is not too technical, and every Old Testament student will find the work of value.

Daily Manna

By JAMES GILCHRIST LAWSON—Do an, 1921

This is not the first book of its kind appearing from the pen of the author. It is a book of brief daily devotions, with Scripture and hymn, arranged under subjects in alphabetical order. The important words in the verses are printed in heavy type. It is not easy to introduce new features into these little books of devotion, but it is good to have more of these handbooks, done in attractive style, bringing a daily message to the heart.

Village Education in India

Oxford University Press, 1920

The report of a commission of inquiry, Dr. D. J. Fleming being the American member. The commission studied the problem at first hand, and gives its conclusions in this well indexed book, to be had from the Bombay house at 1 rupee 8 annas.



HERE AND THERE

THE SUMMER TRAINING SCHOOL FOR SUNDAY SCHOOL WORKERS

By H. E. COLEMAN, HON. SECRETARY

The fifth session of the Summer Training School for Sunday School workers will open in Karuizawa at the Japanese Church on July 26 at 8 a.m. We shall begin this year the third cycle of the two years' course, which will follow very much the same outline as was given in the first and third years except that Educational psychology will be given this year instead of Child psychology.

Only one course in the Bible will be given this year, as it has been found that the day's work has been too heavy, and the people get tired before the eleven days are finished. The afternoons will be free and there will be only a short session in the evening. Some of the latter will be discussion meetings, musicals, etc., so that we believe the course will not be too tiresome.

The following program has been arranged:

- I. Bible Study.
 - Old Testament.
 1. Messages of the Prophets (6 lects) ...
Rev. J. G. Dunlop
 2. Biblical Customs, Institutions, and
Geography (4 lects)...Prof. Senji Tsuru
- II. Educational Psychology (10 lects) ...
Rev. S. Imamura, M.A.
- III. Principles and Methods in Teaching.
 - A. In General (6 lects) ... Miss Kiku Ishihara.
 - B. In Primary (4 lects)
 - C. In Intermediate (4 lects) ...Rev. S. Iwamura.
- IV. Organization and Conduct of the Sunday School
 1. Plans of OrganizationRev. S. Iwamura
 2. Officers and their duties
 3. Records, attendance and reports. ..
 4. WorshipH. E. Coleman.
 5. Social Service... ..
 6. Dramatization and Pageantry.. ..
 7. Buildings and Equipment
 8. Pastor and the Sunday School
Rev. H. Kawasumi.

9. Story TellingRev. S. Iwamura
10. Adult Department... ..
- V. Discussion Hours.
 - A. StandardsH. E. Coleman.
 - B. The Bukai and its Work ...
Rev. H. Kawasumi.
 - C. Teacher-Training... ..Rev. S. Imamura.
 - D. Story TellingMiss Bridges.

The Bansho-ken has been engaged as the lodging place for the men at ¥1.80 per day, and the Tsuruya Hotel will accommodate the women at the same price. The space is limited in these hotels, so we hope that those who are sending their workers will send their names in as soon as possible that we may have no trouble in accommodating them.

A Japanese woman will be engaged as a chaperon for the women.

A tuition fee of one *yen* will be charged to help defray the expenses of the school.

In the line of special features this year we hope to have a pageant portraying the work of the Sunday School. We shall not undertake anything elaborate, but make it simple so that it will be an example of what the school teachers can do when they return to their homes.

The concert has proved to be an attractive feature of the school and one will be arranged again this year, composed of the best talent available.

It is hoped that delegates will arrive sometime Monday afternoon or evening, July 25, so as to be ready for the school that begins at 8 o'clock promptly on Tuesday, the 26th. After arriving in Karuizawa and getting located in the hotel, the delegates are requested to register at the Japanese Church.

All prospective delegates who wish lodging at the hotel should apply to Mr. H. E. Coleman, 10 Hinokicho, Akasaka, Tokyo.

FURNISHMENT FOR A CHRISTIAN FUNERAL JUDGMENT
DELIVERED IN THE TOKYO COURT

By ERNEST W. CLEMENT

(*"Hochi Shimbun"* of July 14, 1876)

Matsumoto Gihei, aged 45, of the Shinshu Sect, *Heimin*, of Lot No. 2 in the Kiji Cho, in the 4th subdivision of the 1st. District, Yedo.

CONFESSION.

On the 9th day of May, 1876, my wife Misu died from an illness. The said Misu, having for some time back been a believer in the religion of Jesus, left word with me, when [she was] at the point of death, that she wished application to be made to the teacher [Bishop] Nicolai to perform her funeral ceremonies. With the intention of carrying out her request, I, on the 11th of May, reported the above particulars at my parish temple of Yenrinji at Asabu [Azabu]. Being told at the temple to send in a written petition, I at once did so, but was told that the priest of the said temple was then absent, and so the matter was not settled. At this moment a large number of people who had come to the funeral were in waiting, and as it was also impossible to keep the corpse unburied for several

days, I did not conform to the regulations touching on the matter, but wilfully carried out the funeral according to the rites of the religion of Jesus. For this I am heartily sorry.

July 7th.

Sentence on the Above.

Upon the death of your wife Misu, you disregarded the Public Proclamation, and, without reference to the Shinto or Buddhists priests, wilfully buried her according to the rites of the Religion of Jesus:—for this offence you have rendered yourself liable to 30 days' hard labor, but instead thereof you are sentenced to the mitigated penalty of a fine of 2 *yen*, 25 *sen*.

Japan Weekly Mail,

July 15, 1876.

The "Judgment" reproduced above is of no little interest today, May 9, the anniversary of the death of the above-mentioned woman, because it is one striking evidence of the progress made by Christianity in Japan during the past 45 years.

A STUDY IN PRAYER

(The prayer offered by Rev. K. Ishizaka at the funeral of the late Bishop Harris was of such singular beauty that it seems well to present it in our columns in its Romanized form. It is entitled, "A Study in Prayer," but it is not intended as a mere linguistic study.)

Ima mo, mukashi mo, kawarase tamau koto naku, on chō ni tomase tamau ten no chichi naru Kami yo! Warera wa ima kiwamete ogosoka naru omoi wo motte koko ni aikwai shi, waga Nippon kokumin no onjin taru Harris Kantoku ni taishi, saigo no rei wo itasan to hosshite orimasu. Negawakuwa mi kokoro ni kanau yō michibiki tamae.

Tsutsushinde on mae ni hizamazuki, Harris Kantoku wo tsuisō suru ni kare

wo ikko no senkyōshi, moshikuwa kantoku to iwan yori wa mushiro warera ni totte jiai fukaki chichi de arimashita. Warera ga hiai no fuchi ni shizumi, aruiwa fukō moshikuwa shitsubō no tani ni ochi-irishi toki ni warera ni shinkō fukaki no dōjō wo hyō-seraretaru mono wa kare de arimashita. Shikaru ni imaya sono chichi wo ushinau warera no kanashimi mata nani mono ka tatoen. Shin ni aishū no kiwami de gozaimasu.

Saredo, mi Kami yo, negawakuwa warera wo shite Yobu wo manabashime tamae. "Iehoba atae, Iehoba toritamau, Iehoba no mi na wa homubeki kana!" Negawakuwa mi mune wo oshie tamae.

Kare wa yowai wo kasanuru koto shichi-jū go sai. Sono aida waga kuni

ni atte fukuin no dempan ni, seinen no kyōiku, sono hoka shuju ho hōmen ni oite nesshin ni kwatsudō serare, sara ni Taiheiyō engan oyobi Hawaii ni okeru dōbō no tame ni, hatamata Chosen no tame ni nesshin ni sei-i wo tsukusare-mashita. Warera wa ima koko ni kare no kōseki ni taishi, mata kare no kōketsu naru jinkaku ni taishite Kami no o mi na wo sanbi, mi mune no fukaki wo kansha shite yamazaru mono de arimasu. Negawakuwa kare no shōzen ni okeru subete no hataraki wo shukufuku shite masu-masu sono kwanka wo fukakarashime tamae.

Negewakuwa onjin wo ushinaitaru waga kokumin no ue ni, toku ni chichi wo ushinaitaru werera no ue ni ten yori no nagusame to mi chikara to wo atae

tamae. Waketemo sono otto ni sakidatete sabishiki mi to nareru tsuma no ue ni mi kokoro wo yose tamae. Katsute Razaro no haka no mae ni namida wo nagashi tamaeru Shu yo, negawakuwa kare no zento wo tasuke-michibiki tamae. Mata negawakuwa warera ni ono ga hi wo kazoeru koto wo oshiete warera wo rinjū wo shite kare no rinjū no gotoku arashime tamae.

Shimobe wa ima kono jiai fukaki chichi no igai wo mae ni shite bankan komogomo itari, sono inoru tokoro wo shirazaru mono de arimasu. Negawakuwa kwaishū ichidō no kokoro no inori to tomo ni warera no Shu Iesu Kirisuto no o mi na ni yorite kono tsutanaki shimobe no inori no ukeire tamawan koto wo. Amen.

LETTER

Fukushima, June 3, 1921.

The Editors,
Japan Evangelist,
Gentlemen:—

In your April issue—under the column of "Here and There" you have a discussion of the *Myōjo* and your inability this last year to get any one to assume the responsibility of the six months' correspondence course in Christianity for those graduates indicating their desire for such a course.

The failure I am sure was entirely due to a lack of knowledge of such a need. May I suggest the possibility, for next year, of dividing the names of those wishing such a course among several missionaries who, individually, would

look after the men in their own section of the country. There are many I am sure who, like myself, do quite a great deal of this work within certain limits of territory who might not be able—or perhaps might not see the advisability—of doing the work on a general scale. Yet each of these might be perfectly willing to add a number of names to their lists provided these came within their territorial limits. For one I would most gladly be willing to do this.

Such a plan may not be at all feasible—but I take the liberty of suggestion it for what it may be worth and of assuring you of my willingness to help in it.

Sincerely,

T. A. Young.

NEW TEXT BOOKS IN Y. M. C. A. SCHOOLS

The English Schools of the Japanese Young Men's Christian Associations have just completed the organization of the United Y.M.C.A. English Schools Association. This organization will make research into the educational needs of the young men in the various Y.M.C.A. fields in Japan and report to the brotherhood recommendations which ought to meet these needs. It will also be a sort of clearing house for cooperative research,

English course planning, textbook publication, advertising and other joint endeavors which may be agreed upon as beneficial and to the common interest of the members of the Association. The members of this Association are the organized Association English Schools of the Empire and the affairs of the Association are conducted by a central council, which consists of two representatives (One Secretary and one School

Committee Member) from each Y.M.C.A. School which is a member of the Association. The executive committee of this council are Messrs. M. Omura, of Yokohama, F. Yasuda of Kobe, and W.R.F. Stier of Tokyo.

The first work which the council did, was to publish a survey of the English Teaching done in Y.M.C.A. Schools, made by a commission of Association secretaries two years ago. A practical service which is available to the Christian movement in Japan is its new English course, called "Guides to Learning English."

This course is issued in pamphlet form and aims to give a teaching plan which is based upon scientific language-teaching principles. For two years the plan has been tried out in several Night Schools and the experience of the teachers in these schools has been pooled in this text. Phonetics are introduced not with the purpose of compelling students to learn a new language but to assist teachers of English in their analysis of English sounds that they are teaching. Messrs. J. V. Martin of Aoyama Gakuin, Rinshiro Ishikawa of the Higher Normal School, Tokyo, Rohei Ishiguro, formerly instructor in the same Higher Normal School and W.R.F. Stier of the Tokyo Y.M.C.A. have been largely responsible for the editorial work of the texts.

The course so far has been worked out only for one year. Part I is in revised form and has just been released. Part II is still being taught with a Proof-edition. Part III is still in manuscript and the commission is holding it in that form until they can see how Parts I and II are working out in the schools. A Student's Manual on English Pronunciation went to the press about June 1 and this, it is hoped, will help Japanese English teachers to teach a better English pronunciation and will supply corrective exercises for students who have never developed a good pronunciation of English or who desire better to understand what they hear from the lips of Americans or British speakers of English.

The publishers of these Guides are the Sanseido, Tokyo but the Japanese Y.M.C.A. Press, Tokyo are acting as the agent of the Y.M.C.A. English Schools Association in the distribution of these supplies.

An effort has been made not only to keep to a progressive linguistic scheme but also to have the material deliver a Christian message or be directly connected with some experience that will help the student in his relationships with English-speaking foreigners.

THE WALLS OF OUR HOMES

By MRS. H. E. COLEMAN

The missionary who really considers "the message of the walls" has an interesting problem. First, he will need to have pictures that will give pleasure in one way or another to himself and his family, because they are the ones who live with them continually. More than that, he must be sure that a good many of his pictures have either in themselves or in the life of the artist a story. He will find himself choosing one picture rather than another just because of the story value.

It would be very interesting to find out from a large number of missionaries just what pictures have been really valuable to them in their work.

Before coming to Japan we read that if the people of the Orient could only see some of the masterpieces Christianity had inspired, their conception of Christianity would be very different; that if some of the great cathedrals, and the great masterpieces, could be reproduced in the Orient, it would go far to remove prejudice

against Christianity, on the part of those who had been brought up in the presence of temples that were wonderfully beautiful. This made us think about the pictures we had, and the words of the writer were emphasized for us when we had been in Japan about two years. We had invited 16 young men from Keio University for dinner. We had not expected to mention Christianity to them in any special way; they were simply students of my husband's and we wanted to begin a friendship which we hoped would make some of them interested, eventually, in Bible Class and the things we cared for most, but we did not wish to have them feel that the dinner was a trap. From the very beginning of the evening the young men asked about first one picture and then another. When they were leaving the leader of the group said, "We have been so much interested in your pictures. We know we don't understand them very well, because so many of them have a Bible story back of them in some way or other, but we would like to know more about them; would you be willing to have a Bible class and teach us the Bible?" The thing that we had hoped might come gradually after several months' acquaintance came at once as a result of the pictures. This was one of the best Bible classes we ever had, the young men coming to the class until their graduation from the University and several of them who are in business positions still come to our home for an occasional Bible lesson.

After such an experience, we thought more carefully about the pictures we would like to have, and when we went to America on furlough there came to us through the kindness of friends, three pictures which Dr. Fleming of Union Theological said he considered the most ideal pictures for a missionary's home he had seen. The Frieze is the William Penn series in the Governor's reception room at Harrisburg, painted by Violet Oakley. The fact that it is an historical series, and so not primarily intended to "preach" make it more telling. The whole story of William Penn turning from his worldly life, and being turned from his father's house makes a wonderful appeal to

Oriental students who may be suffering parental disapproval because of their interest in Christianity. These pictures were originally published as a supplement but in such good colors they are well worth framing. No one had thought to send them to even the Friends Mission group in Japan who might be supposed of course to be interested, although they are quite as valuable in any home. One young man after hearing the story said "I don't understand it all but it thrills me." Abbey's Sir Garland series in the Boston Public Library was likewise reproduced in beautiful colors in a Boston newspaper, and yet none of those pictures, so far as we know, were sent out to Japan. This comes from the conception people at home have had, that missionary homes do not need these things. A friend in Philadelphia said she had asked if the Friends Girls School could use some very fine pictures that came to her and was told they would have no use for them. The school wanted just such things.

It is certainly time we show our home constituency how valuable these things are to us. This year when the Convention delegates were here we tried to impress the need as strongly as possible. One evening when Marion Lawrence with the State Secretaries from America and the World's Secretaries were with us, we talked over the matter together. Afterwards one of these state Secretaries, on returning from China and Korea, said "I have been watching this thing, and it is perfectly true that there is great need for more suitable pictures in missionary homes." Dr. Forster, on returning from China said that he had not seen a school nor a kindergarten nor a home that would not be greatly enriched in its message giving if it had beautiful pictures. The beautiful thing is that Dr. Forster is going back hoping to enlist the constituency in Canada in making possible suitable pictures for their work here in the East.

One of our most prized pictures is a copy of Percy Bigland's Quaker wedding in 1820 which would be equally good for any home whether Quaker or not, because the message of the picture is so unmistakably the spiritual of marriage. The

picture stands out in our minds in connection with a young man who has been with us in Bible classes, the first young man to become a Christian after we came to Japan. He was going to be married, and when he told my husband about it he looked up at this picture and said, "I have always wanted to have a holy wedding like this," and afterwards, when the wedding really took place in our home, this picture was hung in the very front of the room, and is one of the ones that the bride who had not heard much of Christianity until that day has come to love.

Burne-Jones' "Hope" with the story of how he came to paint it is an excellent picture in a country like Japan where suicide and despondency are so common. I know of one home that is the better for his "Golden Stairs." Certainly every one who looks at it and remembers how all these beautiful virtues are waiting to come into the home, if we will let them, must try to make their home a better place.

A very valuable thing would be to have a note book in Japanese telling about the pictures in the drawing room. It could be handed to a guest who had to wait for a few moments. This would give him a chance to get a message from the pictures even though you were not there. Another thing that is very useful especially for Bible class work is to have a card catalogue, or some kind of catalogue, of all of the religious pictures you possess. It is wonderful how many pictures even an ordinary home will have scattered through the different books in the library, but it is very difficult if when you are getting your Bible lesson you have to turn to first one book and then another to find a picture that illustrated just the thing you want, but a card catalogue will put instantly at your disposal all the pictures you have in your home on that subject.

Every home in the Orient, where it takes so long to get things from the home land, should have ready at hand a series of catalogues of different pictures. Wilde, Perry, Caproni, Anderson, and Allanari, —all these different catalogues, keep one from losing the inspiration and en-

thusiasm of the moment, when one has a bit of gift money to spend. Also, even the tiny illustrations of the catalogue will help one in choosing. A few good pictures kept on hand answer the question, "What shall I give for a wedding present or a Christmas gift?" And afterwards as you go into your Japanese friends' homes, you will realize that you have given to them good "seeds for conversation" also. So many times when guests come into their homes they will have an opportunity to tell about their picture, and so have a message from their walls in the way that you have had before. If you are giving to one of your old students, a picture that they have enjoyed in your home will be doubly appreciated. It does not need to be an expensive copy, but a clear one, well framed, and the real value of it will be much more than the joy that it gives to the family that receive. The pictures that are good for illustrating Bible lessons are also excellent for morning worship with servants. Many times new servants who have not had teaching in Christianity find it difficult to get the ideas, but an explanation of the pictures on your walls, also pictures that illustrate the different portions of the Bible reading, are sure to make an impression on almost any new person.

One of the missionaries in the country said that they had seemed to make very little impression on a new maid in their home until they had had framed a small picture of Christ blessing little children, and the maid had been so much interested in this picture that her interest in the whole Bible story developed. Of course, every missionary is neither an artist nor an art critic; but, you remember, Holman Hunt in one of his letters said that the great pity for English art had been that so many people who were not artists had because of this, not given to world the benefit of their thoughts about art. The only thing that one needs is to be genuinely interested.

A few books about art that help one to understand the meaning of pictures are valuable in every home. I cannot recommend too highly a book that has meant more to me personally than

almost any book of recent years. "The Gospel in Art" by Dr. Alfred Edward Bailey of Boston University. The standpoint is so fine, and the description of the pictures is splendidly done. Reading the description of any picture is as good as a sermon. This book seems to me almost invaluable for any home. Dr. Baileys "Art Studies in the Life of Christ" with text for both teacher and pupil are also valuable.

Of course any good Art text books are helpful if one has money and time for them.

The English Sunday School Association have done work along the line of pictures for very young students which should be suggestive and inspiring to those of us who are at work here. Every home will wish the pictures that appeal specially to the different interests in that home, but any picture that is really going to be very much worth while must be large enough to be seen across the room, and must be framed simply enough not to detract from the picture.

The Hull House plan of early days might well be used in Japan. You remember, they had a number of pictures simply framed for a loan collection. A person might take a picture for a certain length of time just as one takes a book out of a library. They were given the story of it before hand. When they were through with one they could return it and get another. This would be a very profitable and helpful thing to do with students from one's Bible classes or school.

Most of us find difficulty in having the pictures we want, because of not having the money to get so many of the things that we feel are essential, but all of us may be able to inspire our Japanese friends to use the pictures they have in

the best way; or, if they to get pictures, to select pictures that are really worth while. If only enough people could be interested in the subject it might be very possible for different schools in the same city to have a cooperative plan by which they could buy pictures and hang them first in one school and then in another. Very often a picture loses its power to make an impression if left too long in one place. Even in the home frequently changing the place of hanging will make a picture seem almost new, and bring again a fresh realization of its beauty and meaning.

If one has a number of pictures of the same size, a frame can be made that will suit any of them, and then the picture changed from time to time, so making one frame do duty for many pictures. One home whose pictures are a delight, had most of the frames made by a carpenter from the packing boxes that brought goods to Japan. They are well done and stained and have answered the purpose for years and probably only a few people know of their lowly origin. All these years all who have come into the home have been helped and heartened by the charm of the pictures.

The few pictures mentioned have been given only as illustrations. There are hundreds of pictures of the Masters any one of which will make the home better both for the family and the guests. Better because "to understand and appreciate great pictures of any kind it is necessary that one live deeply and significantly. Art has no message for a shallow soul. But those who have loved and sacrificed, who have known joy and sorrow, who have tasted the bitterness and sweetness of life, and especially those who have reflected upon life to know its true values, will find in great art a perpetual revelation, a perpetual inspiration."



PERSONALS

The readers of the *Evangelist* are indebted to Dr. J. G. Dunlop for the overflowing pages of Personals that have appeared during the past year. (Ed.)

Dr. and Mrs. J. W. Saunby, formerly of the Canadian Methodist Mission, who sailed for home on Apr. 9 by S.S. "Empress of Asia," landed in Victoria, B.C., on Sunday, 17th, a day ahead of their very fast schedule. On the Monday they purchased a home and on Tuesday had their goods through the customs and were beginning to get settled, surely a record-breaker in becoming re-established in the home land. Ill health has compelled Dr. Saunby to give up active work, but not his optimism or enthusiasm.

Speaking of buying property,—the Mission of the Reformed Church in the U.S. has bought two additional residence properties in Sendai. One of these is 2½, Uwa-cho, Komegafukuro, hitherto owned by Prof. K. Koike, of the Sendai Higher School. The other is the old Denning residence at 41, Uwa-cho. The former of these two places has become the residence of Miss Mary E. Gerhard.

Rev. E. K. Guinther has been taking a course in architecture at Columbia University, New York, to prepare for work as building specialist for his Mission after his return to Japan.

Mr. and Mrs. H.E. Coleman, Tokyo, entertained in the latter part of May Miss Cobb, professor of mathematics at Smith College, and Miss Hobel, a teacher at Elgin, Ill., and graduate of Smith. The ladies were in Japan on the last stage of a round the world trip.

Dr. and Mrs. Milrae, of the Dutch Reformed Mission in Arabia, stationed at Koweit on the Persian Gulf, spent the latter half of May in Tokyo, visiting Miss M. H. London, of Joshi Gakuin, Mrs. Milrae's sister. While in Tokyo, both Dr. and Mrs. Milrae gave most interesting addresses on their life and work. Dr. Milrae is a medical missionary. He and his wife have had many unique missionary experience during their two terms in Arabia.

Dr. R. A. Thomson, Kobe, spent most of the month of May in a visit to the work of his Mission (American Baptist) in the Loo Choo Islands.

Dr. E. D. Burton, of the University of Chicago, whose visit to Japan a number of years ago is most pleasantly remembered in missionary circles, is to visit the Far East again in 1922. He is to come with a deputation of American and British educators at the invitation of the Chinese Christian Educational Association to study work in China. It is hoped that Japan also may have a place in their itinerary.

Archdeacon John Bachelor, famous as missionary to the Ainu of Hokkaido, was among the out of town missionaries noted at the Empire Day celebration at the British Embassy on May 24. Rev. S. Painter, C.M.S. missionary at Kokura, was also present at the Embassy, being about to sail, with his family, on furlough.

Mr. and Mrs. J. F. Gressitt, American Baptist Mission, Yokohama, were expected back from furlough at the end of May, but have been delayed by the

illness of Mrs. Gressitt, who had to stop over at Los Angeles and enter a hospital for a serious ear operation. The latest word is that Mrs. Gressitt was improving and that the family would be able soon to resume their journey.

Among missionary children finishing college this spring are two Osaka boys,—Willis Fulton, son of Dr. and Mrs. G. W. Fulton, and Elmo Madden, son of Mr. and Mrs. M. B. Madden; Willis at Wooster College, Ohio, and Elmo at the University of Oregon. Willis Fulton is a war veteran, with the added distinction of having been severely wounded at the battle of the Argonne.

Rev. and Mrs. E. M. Clark, of the Presbyterian Mission, Yamaguchi, have been in Osaka at the home of Dr. J. B. Ayres since the latter part of May. They are first year missionaries, engaged in language study.

Rev. and Mrs. C. Foxley, of the Church of England work at Himeji, left for England on furlough by S. S. "Empress of Japan," sailing from Kobe on May 24.

Mr. E. M. Robinson, Boys' Work Secretary, of the National Y.M.C.A., New York, and Mr. C. R. Scott, Superintendent of Boys' Work for the State of New Jersey, spent several days in Osaka and Tokyo during the latter part of May. They were on their way back to America after a tour of India and China.

Rev. C. O. Pickard Cambridge and wife, of the C. M. S., Sascho, left for furlough by S. S. "Empress of Japan" on May 26.

Rev. and Mrs. F. C. Stephenson, Toronto, who were in Japan last autumn, later going on to China to visit Canadian Methodist work in that country, passed through Japan again this month on their return journey to Canada. Dr. Stephenson is one of the Missionary Secretaries of the Methodist Church.

Miss Hurd, sister of Miss H. R. Hurd, of the Canadian Methodist Mission, Ueda, has been appointed to the staff of the Canadian Academy in Kobe. Miss Hurd will arrive from Canada in the summer and begin her work in September.

The S.S. "Empress of Japan," sailing on May 26, carried a contingent of the Canadian Presbyterian Formosa Mission going on furlough. The party were Rev. and Mrs. D. MacLeod and two children, Miss H. Connell and Miss M. E. Luscombe. Mr. MacLeod is well known in Japan, having been here at the Mott Conferences several years ago and at the World's S. S. Convention last year.

Dan Hagin, son of Rev. and Mrs. F. E. Hagin, Tokyo, who had the distinction during the war of being the tallest man in the U. S. Navy (6 feet, 7½ ins.) is boxing instructor at North Western University, Evanston, Ill. Dan is to enter the College of Medicine at Evanston this autumn.

Rev. and Mrs. H. K. Miller, Tokyo, Reformed Church Mission, left on furlough at the beginning of June. Rev. and Mrs. W. Carl Nugent are to occupy

the Miller residence at Tanimachi, Ushigome, during the absence of Mr. and Mrs. Miller.

Messrs. F. H. Brown and W. S. Ryan, of the Physical Training Department, Y.M.C.A., accompanied the Japanese athletes to the Olympic Games at Shanghai.

Rev. and Mrs. H. C. Whitener, of the Presbyterian Mission, who have been in Sapporo since their return from furlough last autumn, have removed to Asahigawa, which is to be their location henceforth. They are building a residence at Chikabumi, Asahigawa.

Mrs. D. A. Murray, of the Presbyterian Mission, Tokyo, returned on June 17 after a year and a half in the U. S. on health leave. Her friends are distressed to know that Mrs. Murray's health is only partially restored.

The Northern Presbyterian Mission expects as reinforcements this summer four young ladies, Misses Ensign, Trimble, Palmer, and Miles. Miss Trimble is a kindergartner and Miss Miles a musician. Miss Miles is appointed to take the place of a Miss Inches, a music teacher who had to resign shortly after appointment and before starting for the field. And there are still some who doubt whether Presbyterianism is progressive.

Miss A. M. Monk, Presbyterian Mission, Sapporo, who has been on furlough for a year, is compelled by the serious illness of her mother to remain a second year in the United States.

Misses A. E. Garvin, Jessie Riker, and I. R. Luther, and Rev. and Mrs. F. S. Curtis, of the Presbyterian Mission, return from furlough this summer; and Misses S. Alexander, J. M. Johnstone, M. H. London, and S. C. Clarke, and Dr. and Mrs. G. P. Pierson, of the same Mission, go on furlough.

Mr. Russell Carter, Assistant Treasurer of the Presbyterian Board, New York, is expected in Japan for a short visit about Aug. 1. Mr. Carter will visit the fields of his Board in Korea, China, the Philippines, India, and Persia. At Manila he will be joined by Dr. Robert E. Speer for the balance of the tour.

Mrs. Wm. C. Buchanan, of the Southern Presbyterian Mission, Gifu, has been compelled to return to St. Luke's Hospital, Tokyo, for treatment. She arrived on June 7 and hopes to go on to Karuizawa later in the month.

On May 31 a son was born to Mr. and Mrs. F. L. Fesperman, of the Reformed Church in the U. S., Tokyo. The boy's name is James Fisher.

Also in May, a daughter, Alice Wilson, to Rev. and Mrs. J. S. McLroy, of the Southern Presbyterian Mission.

At the Founders Day celebration of the Baiko Jo Gakuin, Shimonoseki, union girls' school of the Missions of the Reformed Church in America and the Presbyterian Church in the U. S. A., purses of ¥600 each were presented to Miss G. S. Bigelow, of the Presbyterian Mission, and Mr. Hirotsu, Principal of the school, each of whom has a long and honorable record in the educational work of Yamaguchi prefecture.

Rev. and Mrs. R. D. McCoy and family and Miss Ada Scott, of the Churches of Christ Mission, Tokyo, are leaving for furlough this early summer. The

destination of Mr. and Mrs. McCoy is Chicago and of Miss Scott Des Moines, Iowa.

Rev. E. N. Strong, Chaplain of Christ Church, Yokohama, has returned to his post after a year's furlough in England.

Dr. H. Pedley and Messrs. Lombard, Grover, Olds, and Moran, and Miss O. S. White, Matsuyama, all of the American Board Mission, were in Kobe at the end of May for the annual meeting of the Board of Managers of Kobe College. Miss Charlotte B. DeForest, the Principal, is expected back from furlough in August.

Bishop and Mrs. Herbert Welch have arrived in Japan again from Korea and are expected in Tokyo before the end of the month. Bishop Welch gave the Memorial Day address at the American community's celebration in Nagasaki on May 30.

Dr. and Mrs. D. S. Spencer and Rev. Robt. Spencer and family have arrived at Karuizawa from their fields of work in Kyushu. They are at No. 491. Mr. Robt. Spencer is recuperating after a breakdown in health.

Bishop W. S. Lewis, of Peking, M. E. Church, was in Tokyo at the beginning of June on his way to the U. S. He plans to return to China in the autumn.

Lloyd Faust, son of Dr. and Mrs. A. K. Faust, Sendai, will sail with Prof. and Mrs. W. G. Seiple by S.S. "Tenyo Maru" on July 3. At San Francisco the party expect to tranship for Baltimore via Panama. Lloyd will enter Mercersburg Academy, Pennsylvania.

Mr. A. W. Down, Tokyo, has had an operation for appendicitis at St. Luke's Hospital, returning to his home at Himmura-cho, Azabu, on June 7.

Rev. J. E. Cousar, Southern Presbyterian Mission, is in St. Luke's with a light case of typhoid fever.

Mr. P. P. W. Ziemann has accepted the call to the Union Church, Tokyo. Mr. Ziemann has been associated with Dr. Benninghoff in Christian work at Waseda University. He is a graduate of Toronto University and has had pastoral experience in Canada.

Prof. and Mrs. Roy Smith and family, of the Kobe Higher Commercial School, have arrived back after a year in America. They expect to spend the vacation season in Karuizawa.

Mr. W. R. F. Stier, Y.M.C.A., Tokyo, is spending the month of June in an educational survey in Western Japan and Korea. Mr. G. S. Phelps has also been on tour in Korea and China, visiting Y.M.C.A. work.

Dr. H. W. Myers, Kobe, expects to visit his son Wentworth in Manila in the course of the summer. Wentworth is with the International Banking Corporation.

Rev. and Mrs. Geo. Haynes, American Baptist Mission, have been appointed to Morioka, to begin residence and work there in the autumn.

Miss Ruby L. Anderson, of the Baptist Mission, Sendai, plans to go on furlough in December. Miss A. Pawley, formerly of Himeji, now on furlough, has been asked to locate in Sendai upon her return from the U. S.

Rev. and Mrs. H. H. Munroe, of the Southern Presbyterian Mission, Shikoku, expect to sail on furlough by S.S. "Siberia" on June 24. Dr. W. McS. Buchanan, Kobe, of the same Mission, will also be on the "Siberia." His family are already in the U.S.

Miss Katherine Shannon, So. Methodist Mission, Hiroshima, plans to go on furlough by S. S. "Golden State" on July 9.

Miss Elizabeth Buchanan, So. Presbyterian Mission, Gifu, is expected back from furlough on July 4.

Rev. and Mrs. S.M. Erickson, and family, Takamatsu, and Rev. and Mrs. L.C.M. Smythe, Nagoya, So, Presbyterian Mission, are expected back from furlough in August. They may be accompanied by recruits for the Mission.

Among recent appointments to the So. Presbyterian Mission is Miss S. Currell, daughter of the President of the University of South Carolina.

Miss Anna McAlpine, daughter of Dr. and Mrs. R. E. McAlpine, Nagoya, on June seventh of became the bride of Mr. Boude Moore, second son of Rev. and Mrs. J. W. Moore, Shikoku.

Another Southern Presbyterian marriage, also on June 7, was that of Rev. Daniel Buchanan, son of Dr. and Mrs. Wm. C. Buchanan, to Miss Katherine Baetjer, of Winchester, Virginia. Mr. and Mrs. Daniel Buchanan are expected in Japan about August to join the Northern Presbyterian Mission.

Little Josephine, one year old daughter of Rev. and Mrs. J. L. Shaver, So. Methodist Mission, Hiroshima, passed away on June 5. Paralysis (not infantile) seemed to be the cause of death. Interment took place at Kobe on June 6. The funeral service was conducted by Drs. J. C. C. Newton and J. T. Meyers and Bishop K. Usaki.

It is a matter of great joy to all members of the So. Methodist Mission that Bishop W. R. Lambuth is to continue in charge of the work in the Far East. A recent letter indicates that he expects to arrive about July 4 and, after a few days in Japan, to proceed to Harbin, where he will hold the first session of the newly organized Manchuria-Siberian Mission.

Misses Tait, Lediard, and Parker, Canadian Methodist Mission, Woman's Board, sail for Canada on furlough on July 3. The Misses Place of the Methodist Mission, Nagasaki will sail by the same ship.

The Canadian Methodist Mission, Woman's Board, held, their Annual Meeting at Karuizawa May 2-27. Thirty-two members were present, with Mrs. (Rev. James Allen, mother of Miss A. W. Allen, Kameido, Tokyo, as guest. Mrs. Allen sails for home on June 24 after a visit of several months with her daughter.

The following changes in location of Canadian Methodist lady missionaries were made at the Annual Meeting in Karuizawa:

Miss Keagey, returning from furlough, to Kofu, for evangelistic work Yamanashi prefecture; Miss Tweedie, to Toyama; Miss Greenbank, first year language student, to Shizuoka, for educational work.

In spite of the financial depression, the Canadian Methodist Mission is to have reinforcements, thanks to Mr. J. W. L. Forster, the artist, who attended the World's S.S. Convention. Mr. Forster volunteered the cost of travel, salaries for two years, and all incidentals, for two additional missionaries and their families. This is in addition to his regular contributions and a splendid special gift to Kwansei Gakuin last November. The two men selected in response to Mr. Forster's offer are Messrs. G. E. Bott and F. Hilliard. They are expected to arrive early in September.

Rev. and Mrs. G. W. Tench are to leave Tokyo and go to Kobe for work in the Canadian Academy. Rev. and Mrs. A. P. McKenzie are to remove to Nagoya. These have been attending the Language School and will still be allowed part time for the study of the language.

Dr. J. C. Davison, M. E. Mission, leaves shortly for China and the United States. His successor at Kumamoto is Dr. D. S. Spencer.

The young son of Rev. and Mrs. B. F. Shively, Kyoto, received at baptism the name of Donald Howard.

Dr. and Mrs. E. T. Iglehart and family, of the Methodist Mission, Aoyama Gakuin, Tokyo, leave for furlough on July 3. While at home their address will be Dobbs Ferry-on-Hudson, New York.

Miss Azalea Peet, Methodist Mission, Kago-shima, sailed for furlough by S.S. "Taiyo Maru" early in June. Her home address is Rochester, N. Y.

Mrs. Bishop Harris has been spending the month of June in Hakodate. The new Methodist church to be built in that city to replace the one lost in the recent fire is to be a Harris Memorial Church. Bishop Harris was the first Protestant missionary in Hokkaido, going to Hakodate early in 1874.

Mr. A. L. Harvey, who has been teaching in Meiji Gakuin, Tokyo, since the autumn for the Reformed Church Mission, returns to Canada on the "Empress" of July 2.

Mr. Edwin S. Peeke, son of Dr. and Mrs. H. V. S. Peeke, leaves for the U. S. on June 24, by S. S. "Monteagle." He will visit relatives in Minneapolis, Fond du Lac, and Centerville, Mich., and in September join the three other Peekes at Park College, Mo. Park has now a considerable Japanese colony. There are two Aurells, two Olmans, and three Peekes and perhaps others. Recently under the chaperonage of Mrs. R. P. Gorbold they celebrated with a genuine *sukiyaki* supper.

The Japan Mission of the Reformed Church in America holds its annual meeting at Unzen, near Nagasaki, beginning with devotional services on Sunday, July 3.

Rev. David Van Strien, who spent one term of service in Japan, is now the popular pastor of a church in New Jersey. To increase his usefulness his congregation recently presented him with a Ford car.

Lieut.-Commissioner Duce, Salvation Army, spent the latter part of May in the Hokkaido, holding successful meetings and inspecting at seven centres.

Lieut.-Col. Beaumont recently visited six centres of Salvation Army work in the Kwanto Division for the purpose of inspection and the conduct of meetings. Gratifying progress was noted at each place.

Col. Yamamuro, whose "Common People's Gospel" has recently been published in Braille, held a meeting for the blind in Tokyo on June 4. About seventy blind persons were present. The Salvation Army plans to continue such work.

Rev. and Mrs. Frisby D. Smith and daughter Jane, Lutheran Mission, Tokyo, leave on furlough on June 24, going by way of Europe.

Dr. and Mrs. C. K. Lippard, Lutheran Mission, Kobe, expect to sail on Aug. 24, returning to America on furlough, by way of Europe.

Rev. C. L. Brown, D.D., formerly of the Lutheran Mission at Kumamoto and now one of the Board Secretaries of the United Lutheran Church of America, is at present on a trip to India and East Africa in the interest of the Lutheran mission work in those countries.

Rev. S. O. Thoriaksson of the Lutheran Mission at Nagoya has recently received a five-passenger "Ford" to be used in connection with his evangelistic work in and around Nagoya.

Mr. Arthur D. Smith, who is about to finish a two years' term as teacher of English in Tohoku Gakuin, Sendai, and who had his home with Dr. and Mrs. J.

P. Moore, will enter the Language School, Tokyo, in the autumn.

Mrs. Elsie Jane Seymour, teacher, of English in Miyagi Grills' School, who left on furlough in January, is spending some time in Europe. Interesting travel letters have been received from her from Florence and Lausanne.

Mrs. J. P. Moore, Sendai, had the pleasure of attending at her old school and home and of meeting many of her former pupils on the occasion of the Fifty-first anniversary of Ferris Seminary, Yokohama, and the dedication of the new building erected to serve as Calisthenium and Domestic Science Department.

Rev. and Mrs. J. E. Causar, So. Presbyterian Mission, Tokyo are receiving congratulations upon the birth of their little son, on the morning of June 15.

Miss Jennie Nylund, who has changed her name to Airo, an Evangelistic worker in Iida, Nagano Ken, sailed for Europe on May 27. Miss Airo is a worker of the Finnish Lutheran Gospel Association and has had charge of the Kindergarten in Iida.

Rev. H. G. Trost of Aoyama Gakuin, Tokyo and Miss Lillian Braun of the American School in Japan were married on June 18th. The editor of the *Evangelist* officiated. The young couple will spend a honeymoon in China, and make their home at Aoyama Gakuin.



THE JAPAN EVANGELIST

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EDITORIALS

Federation of Christian Missions in Japan

The annual conference of the Federation of Christian Missions in Japan convened in Karuizawa July 31st to August 4th. The significance of the Federation lies in the fact that thirty three missions meet together in annual conference, discuss vital problems, and to the best of their ability carry out the findings of the Federation. The conference this year was characterized by a high spiritual tone, towards which the annual address of the chairman, Rev. S. A. Stewart, the early morning prayer services, the devotional half hours conducted by Dr. Herbert A. Manchester, and the special music largely contributed. The special object discussed by the Federation this year was "The Spiritual Problem in Education." The four papers on this subject, presented by Prof. F. A. Lombard, Prof. W. E. Hoffsommer, Dr. H. B. Benninghoff and Miss Myrtle Pider, were of an unusually high order. Two of these papers appear in this number of the EVANGELIST. The others will be published at a later date. No outstanding problem confronted the conference for solution this year, but quite a little ruffle was caused upon the otherwise calm waters when the so-called Unitarian question came up for discussion. Much of the correspondence upon this problem appearing in the daily papers showed a woeful ignorance of the real facts in the case, but it nevertheless remains a question whether in the action taken the Federation rose to the heights of constructive legislation. Among the more important actions taken by the Federation may be mentioned the following resolutions: the publication of a new mission study text book on Japan; closer cooperation with the Federation of Churches in Japan; the establishment of a central business office and the calling of a social service specialist.

Prayer and Disarmament

The Washington Conference called by President Harding is based on moral rather than political relationships. Its success and the success of all future efforts to establish world peace depends upon the moral pressure that can be brought to bear upon this problem by individual men and women. As Lord Bryce has recently said, "A sound and wide view of national interests, teaching the peoples that they would gain more by the cooperation of communities than by their conflict, may do much to better those relations. But in the last resort the question is one of the moral progress of the individual men who compose the communities." The call to prayer, which has been issued by the Federation of Christian Missions in Japan and which we print in full below, should therefore be heeded by all whose hearts have yearned for that day when wars shall cease.

The Federation of Christian Missions in Japan expresses sincere gratification over the announcement of a Conference of leading nations of the world, to be held in Washington on the subject of disarmament.

The growth in recent years of a spirit of distrust and antagonism among the peoples bordering on the Pacific, has been a matter of the deepest concern to those whose mission it is to preach a Gospel of peace and good-will among all nations.

The prevalence of national suspicion and misunderstanding seriously hinders the propagation of Truth, the upbuilding of morals, and the promotion of real religion and benevolence among men.

In particular, the steady increase in armaments, pointing to another colossal war with all its curse and woe, threatens to undo the good progress of the past, and lay upon the shoulders of humanity a burden which they are unable to bear.

The Federation therefore rejoices in the prospect of a Conference of the nations, which will have within its power to restore international trust, and reestablish international friendships upon an enduring basis.

It rejoices also in the confident expectation that the coming Conference will be able by mutual agreement, so to reduce and limit armaments as to render aggressive war and conquest physically impossible, and thus permit mankind as a whole to enjoy the blessings of undisturbed freedom, peace and prosperity.

We earnestly hope and pray that all the governments concerned will approach the Conference with these lofty aims, and that the Press and people of all

lands will heartily support them in a noble and sincere endeavor toward their full realization. By so doing, the Conference will issue in a real ministry to the premanent welfare of mankind.

To this end we urge upon all connected with the Federation, and all Christians in Japan, to remember this council of the nations in their daily devotions; and we suggest that November 11, the opening day of the Conference, which is also Armistice Day, be used as a special time of united petition to Almighty God for this important object.

* * *

A New Venture in Mission Policy

It is not very often that an annual meeting of a mission contains material of general interest, but the account of the American Board Mission meeting, which appears in this number of the EVANGELIST, deserves careful consideration. The American Board Mission with a courage that has long placed it in a position of leadership in Japan has adopted a policy for evangelistic work, which marks a distinct advance over anything attempted thus far. The salient features of the new plan may be summed up as follows. The mission churches are to be included in the Kumiai body. The Board of Directors of the Kumiai Church together with three missionaries assume full responsibility for all evangelistic work. The American Board will review the estimates made by the Board of Directors as sanctioned by the Mission and will make its appropriation to the Kumiai body. But the most revolutionary feature of the new policy is the article referring to missionary reinforcements for evangelistic work, to the return of evangelistic workers from furlough and to the location of missionaries engaged in

evangelistic work. These vital problems are to be decided by the Board of Directors, which consists of the regular board of the Kumiai Church and three representatives of the Mission. The practical development of this plan will be followed with the keenest interest by the missionary body.

* * *

Dr. Fosdick in Karuizawa

Dr. Harry Emerson Fosdick of Union Theological Seminary spent a week in Karuizawa in the latter part of August. During that time Dr. Fosdick delivered ten addresses, five of them being lectures, entitled "The Gospel and Contemporary Currents of Thought." Each of these addresses was marked by a virility, a freshness and an entire absence of those well-worn phrases which roll so unctiously from the lips of many religious workers. Dr. Fosdick came to the Orient for a very distinct purpose. He sought to present a statement of Christian faith and life that would draw conservative and liberal together. In this endeavor he quite naturally laid himself open to criticism from both sides. The more conservative man hoped that Dr. Fosdick would dwell more completely on the so-called fundamentals, while the more liberal man lamented the omission of those things which would have struck fire. But happy the man who came to the Fosdick meetings with an open mind, for he went away with his faith greatly deepened, his horizon broadened and his heart encouraged.



THE TWENTIETH ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN, 1921

Sabbath Service The Twentieth Annual Meeting of the Federation of Christian Missions in Japan was held in the Auditorium, Karuizawa, July 31—August 4, 1921. Both the morning and the evening services in the Auditorium on Sunday, July 31, were under the auspices of the Federation. Rev. S. A. Stewart of Hiroshima, Chairman of the Federation, preached the annual sermon at 10:30 A.M. on the subject "The Spirit of Truth", using as his text John 16, 12-14. He was assisted in the service by Rev. G. W. Bouldin, D.D., Vice-Chairman of the Federation. At the Vesper Service, Rev. D. Ferguson of Tainan, Formosa presided, and an address was delivered by Dr. G. M. Rowland of Sapporo on the subject of "Education, the Prime Missionary Method".

Regular Sessions Sessions of the Federation were held each day from Monday till Thursday, 9 to 12 A.M., and 2:30 to 4:30 P.M. Also evening sessions were held on Monday and Thursday at 8 P.M. There were present at the annual meeting eighty one full members and two corresponding members. (See Roll appended).

Fraternal Delegates Rev. K. Matsuno, fraternal delegate from the Federation of Churches in Japan, and Rev. L. B. Tate from the Federal Council of Protestant Missions in Korea, brought the greetings of those bodies to the Federation, and were asked to sit as corresponding members. The report of Rev. J. M. T. Winther, delegate to the Federal Council last year was read by the Secretary.

Visitors By vote of the Federation, the following visitors were made corresponding members and took their seats in the section allotted to special guests: Dr. Herbert A. Manchester, pastor of Union Church, Yokohama; Bishop Her-

bert Welch, Seoul; Dr. F. C. Stephenson, Secretary of the Young People's Forward Movement of the Methodist Church in Canada; Bishop A. Lea, Fukuoka; Dr. D. Ebina, President of Doshisha University, Kyoto; Dr. J. E. Adams, Taiku, Chosen; Rev. R. M. Cross of Peking; Dr. W. E. Hoffsommer of the American School, Tokyo; Miss Caroline B. Dow, Dean of the Y.W.C.A. Training School, New York; Dr. J. V. Thompson of the World's S. S. Association, U.S.A.; Mr. Russell Carter, Associate Treasurer, Presbyterian Board of Foreign Missions, New York, and Dr. James L. Barton, D.D., Boston.

Special Addresses Besides the two fraternal delegates, Rev. L. B. Tate, and Rev. K. Matsuno, the following visitors briefly addressed the Federation: Dr. F. C. Stephenson, Rev. R. M. Cross, Miss Caroline B. Dow, Dr. J. V. Thompson, and Bishop Lea. The latter address consisted of an exposition of the Appeal recently issued by the Lambeth Conference in England, and was made the special order for the first half hour on Monday afternoon.

Program The program which had been prepared by the Executive was presented by the Secretary at the opening of the first business session. It was adopted and carried out with the exception of the paper announced from Dr. Yoshino, who was prevented from being present by illness. In its place, Mr. Lombard briefly summarized Dr. Yoshino's views on the topic as obtained from some of his published writings. The program consisted of the Sabbath services, cottage prayer meetings from 7 to 7:45 each morning from Monday to Thursday, business sessions from 9 to 11:30 and from 2:30 to 4:30 on Monday, from 2:30 to 4:30 on Tuesday, from 11 to 11:30 on Wednesday, from 9 to 11:30 and 2:30 to 4:30 on Thursday, also conference sessions from 9 to 11:30 Tuesday and 9

to 11 Wednesday; devotional services each day from 11:30 to noon, and special addresses on Monday and Thursday evenings from eight o'clock.

Devotional A spirit of devotion characterized the entire meeting of the Federation. All the sessions opened and closed with fitting exercises; the community was districted and in eight of the homes not only delegates but many who were not delegates gathered each morning for praise and worship. At these meetings the prayer topic for Monday was "Thanksgiving, and the Work of the Federation". That for Tuesday was "Education, the Youth of Japan for Christ". Wednesday was devoted to "Evangelism", and Thursday to "International Relations, a Christian Solution for all Problems". These meetings as in previous years were largely attended and proved very helpful. The special Devotional Services of the four days from 11:30 A.M. were conducted by Dr. Herbert A. Manchester, pastor of Union Church, Yokohama, who presented in succession the subjects of "The Conservation of our Spiritual Wealth", "The Ministry to the Unfit", "An Ambassador in Bonds", and "The Pattern He hath shown you in the Mount". These half hours were rich in suggestion, uplift and inspiration to the large audiences who were privileged to be present.

Conference The general topic for the conference was "The Problem of the Spiritual in Education". Bishop Herbert Welch introduced the subject most fittingly by his masterly address Monday evening on "The Spiritual Basis of Education". Very illuminating papers were presented Tuesday morning by Miss Myrtle Z. Pider on "The Student Mind", Prof. F. A. Lombard on "The Spiritual Teacher", and Wednesday morning by Dr. W. E. Hoffson on "The Spiritual Use of Educational Material", and by Dr. H. B. Benninghoff on "The Evangelization of Students". These papers were followed by vigorous and pointed discussion from the floor, and the general impression produced was that it was one

of the most successful conferences ever held in connection with the Federation.

In Memoriam A special feature of the program at 11 A.M. Monday was the memorial service for missionaries to Japan who passed away during the year. The service was conducted by Dr. J. C. C. Newton, Necrologist, who read the roll of the departed, while the assembly stood in honor of the faithful men and women who had given their lives for the Kingdom in Japan. The list is as follows: Mr. John Craig Ballagh, Rev. Charles Kendall Harrington, D.D., Rev. William Frederick Voegelien, Rev. Henry Loomis, D.D., Rev. James Cassie Brand, Mrs. Anna C. Baird Wyckoff, Miss Ethel Hepburn Correll, Rev. Henry Scott Jeffries, Mrs. Julia Hocking Trueman, Mrs. May Woodman, Bishop Merriman C. Harris, D.D., Rev. Eddie H. Van Dyke, D.D., Rev. Arthur William Stanford and Mrs. Mary Shaw.

Dr. Newton voiced the feelings of the Federation in a touching tribute to these heroes of the Faith in our own day, after which the assembly was lead in prayer by Rev. W. P. Buncombe and Dr. H. B. Newell.

Minute Secretary, The Rev. P. S. Mayer served as Minute Secretary for the meeting, and Dr. G. W. Bouldin with Mr. J. Merle Davis as Business Committee. Masters John Shively and James Stewart acted as pages.

New Mission Admitted The Mission in Formosa of the Presbyterian Church of England having made formal application for admission to the Federation, it was voted that this Mission be received, and its delegate be enrolled in the official list of delegates. The Chairman extended a cordial welcome to the delegate, Rev. D. Ferguson, who was present and who made a happy response.

Report of Executive Committee The Executive Committee presented its report through the Secretary, summarizing the ad interim transactions of the Committee, and presenting a number of recommendations, which were later acted upon by

the Federation, as recorded in the Minutes. (The Report is printed separately, following the Minutes).

Reports from all the Standing Committees of the Federation except that of Social Welfare had been sent to the Secretary, who had them printed in pamphlet form, copies of which were placed in the hands of all the delegates. Business growing out of them was placed on the agenda, and the several actions appear in the Minutes.

The report of the Treasurer was presented by Mr. Shively, and having been audited, was adopted and is as follows:

RECEIPTS

Balance on hand, Aug. 1, 1920	¥ 2,280.19	
Contributions to C. L. S.		
Missions	¥11,165.38	
Special	612.24	11,777.62
Contributions to C. L. S. Myōjō Fund		
Missions	¥ 3,403.63	
Individuals	250.00	3,653.63
Contributions to C. L. S. Building Fund		
PN Mission... ..	¥ 1,000.00	
UCMS Mission... ..	250.00	1,250.00
Contributions to S. S. A.		417.50
Membership Fees (81)... ..		2,640.00
Refund of Travel... ..		9.43
Refund Brd. Examiners		50.00
Interest on deposits		22.33
Total		¥22,100.69

EXPENDITURES

C. L. S.	¥16,681.25	
S. S. A.	417.50	
Federation Expenditure 1920	1,279.65	
Del. to Korea	58.42	
Call to Prayer Cards	23.52	
Printing Minutes... ..	28.76	
Statistician	32.49	
Executive Meetings	163.22	
Ed. Chr. Movement Travel... ..	38.50	
Secretary and Treasurer	35.00	
Com. Int. Relations	50.00	
Com. News. Evang.	100.00	
Bank Discount	4.91	
Advance Christian Movement 1921	1,325.00	
Total		¥20,238.22
Balance in Treasury		1,862.47
		¥22,100.69

On motion from the Business Committee, it was voted that the Chairman appoint a Committee on Resolutions consisting of two persons, to report before the adjourn-

ment of the meeting. Rev. F. W. Heckelman and Miss Jeane M. Noordhoff were requested to serve on this Committee.

A. Recommendations of the Executive

The recommendation of the Executive concerning the Sanitarium project was adopted after being amended and reads as follows: Resolved, That the incoming Executive Committee continue the study of this question, taking whatever steps may be necessary or possible to secure the establishing of the Sanitarium; and in order to have the initiative in promoting the Sanitarium project, that a special Committee of five members be appointed which shall report to the Executive Committee,—this committee to be named by the Nominating Committee. (The Committee appointed were Mr. F. Parrott (con.), Rev. F. A. Lombard, Dr. Wm. C. Buchanan, Miss I. S. Blackmore and Rev. P. F. Shaffner).

Resolved, That a hearty vote of appreciation be extended to the Editors of the JAPAN EVANGELIST and of The Christian Movement.

Resolved, That while ultimate financial responsibility for the Publications must continue to rest with the Federation or its Executive, it is the sphere of the Board of Editors to take the initiative in framing estimates, overseeing distribution, keeping careful supervision of income and expenditure, and reporting on the same to the Federation or its Executive for approval and record.

Resolved, That a Commission of three persons be appointed to arrange a conference of representatives of those Missions approving the project of a Central Business Bureau, and of any others which may desire to cooperate, and together conduct such further investigations, and take whatever steps may be necessary to establish a united Business Office. (The Commission named by the Nominating Committee are Dr. G. W. Fulton, Dr. A. Oltmans, and Mr. G. S. Phelps).

Continuity of Standing Committees

Resolved, That in response to requests from several of the Standing Committees in the interest of continuity the Nominating Committee in naming Committees be instructed to proceed as follows for the Committees named :

Executive—Officers (ex officio),	3 members one year,
2 members	2 years.
Christian Movement—Editor in Chief	3 years, Associate Editors 2 for 1 year, 2 for 2 years.
Japan Evangelist	—3 for 1 year, 3 for 2 years.
Exam. Jap. Lang.—	" "
Jap. Lang. School—	" "
Publicity	— " "
Evangelism	—3 one year, 3 two years, 3 three years.
S. S. Work	— " "
Soc. Welfare—	" " "

Survey Secretary

Resolved, That a hearty vote of thanks be extended to Dr. Oltmans

for his valuable services as Survey Secretary for Japan in connection with the Interchurch World Movement. And resolved further, That the material gathered by Dr. Oltmans be turned over to the incoming Publicity Committee for use and preservation.

B. Revision of Scriptures**Communication**

A communication was presented from Mr. F. Parrott representing the

Permanent Committee for the Translation of the Christian Scriptures, asking the judgment of the Federation as to the practicability and desirability of undertaking a revision of the Old Testament in the near future ; and also its judgment of the value of the New Testament translation which had already been completed.

At the request of the Executive, Dr. C. Noss had prepared a paper on the subject, which he read before the Federation as introductory to the discussion which followed. At the close of the discussion, a resolution introduced by Dr. Noss was adopted :

In regard to the proposed revision of the Japanese version of the Old Testament, it is the sense of this Federation that while thorough revision is much to be desired, yet taking into consideration the lack of a sufficient number of available scholars who are competent in both Hebrew and Japanese, the need of re-

vision is not so urgent as to make it advisable to begin the work at once. We call the attention of the various Missions to this lack of Old Testament specialists. In regard to the revised version of the New Testament, this Federation approves the general policy of the revisers in adopting a near colloquial style and favors the use of the new version. We would recommend that when the revision of the Old Testament is undertaken, the style be made likewise as nearly colloquial as possible.

C. Christian Literature Society**Statement**

Rev. D. A. Murray, D.D., acting Secretary in the absence of Dr.

Wainright, reported on the work of the Society, while Rev. A. Oltmans, D.D., and Mr. G. S. Phelps gave a more detailed statement of the finances. After some discussion it was voted to appoint a committee of three to consider the finances of the Society and report at a later session. The Chairman appointed Dr. Berry, Mr. Shively and Mr. Vories on this committee.

Report of Social Committee

The above Committee later presented their report which was adopted with slight amendment

as follows :

1. That the Federation adopt as a basis of contribution to the Christian Literature Society ¥350 per representative to the Federation.

2. That all funds which are contributed by the cooperating Missions of the Federation for these cooperative enterprises be sent by the treasurers of the various Missions to the Treasurer of this Federation.

3. That the Federation instruct the management of the Christian Literature Society to adopt the "Pay as you go" policy in its work of publication, and that for this purpose a loan up to ¥10,000 be authorized by this body.

4. That the Christian Literature Society be instructed by the Federation to avail itself of the services of the Associated Treasurership for its business head as an individual Mission would do.

5. That a Committee of five persons who are not members of the Christian Literature Society be appointed to investigate the present property of the Society, including the manner in which it is held, and to report to the Executive Committee of the Federation as soon as possible, the Committee to be named by the incoming Executive. (Committee named: Rev. F. A. Lombard (Ch.), Mr. F. Parrott, Mr. J. G. Barclay, Rev. T. A. Young, and Rev. S. J. Umbreit, D.D.)

D. Cooperation with Federation of Churches

Report of Special Committee The special committee appointed two years ago, whose report last year was deferred, concerning the matter of cooperation with the Federation of Churches, reported through its Chairman, Dr. Berry, and the report was adopted as follows:

Resolved, That in order to provide an immediate means of cooperation between the Federation of Missions and the Federation of Churches, we favor a plan of joint committee meetings between the two bodies. By this plan the committees of the two bodies of similar nature will meet together during the year and will report the results of their joint work to their respective bodies at their annual meetings. We request the Executive Committee to attempt to put this plan into operation in the following way:

1. The Executive Committee shall explain the plan to the Federation of Churches and invite their approval and cooperation.

2. In case the plan meets the approval of the Federation of Churches, the Executive Committee shall in consultation with the authorities of that Federation draw up a list of the Committees of the two bodies of a similar nature in which missionary and Japanese cooperation is natural and advisable.

3. The Executive Committee shall then notify the Committees of this Federation for which such an arrangement of cooperation has been agreed upon, and it shall be the duty of each of such Committees to arrange a joint meeting with its corresponding Committee of the

Federation of Churches, and plan for such joint consultation, investigation or other work to the extent practicable and advisable in each case. Each Committee shall report to this Federation at its annual meeting, or to the Executive Committee during the year when necessary, the results of the joint committee work.

E. Cooperation of National Christian Groups

Suggested Plans The Standing Committee on International Friendship through the Churches presented a series of recommendations, and a resolution, which were adopted as follows: In view of the need of fuller understanding and closer cooperation between the Christian groups in the countries bordering on the Pacific, and in view of the world's great need of more thorough infusion of the Christian spirit of reconciliation, justice and goodwill in all group relationships, the Federation of Christian Missions in Japan

1. Recommends the plans below to Missions, to other denominational organizations in Japan, and to individuals interested.

2. Instructs the Committee on International Friendship to publish this resolution with explanatory notes in the JAPAN EVANGELIST, and to send copies to Christian groups in Korea, China, Australia, Canada, and the United States (in particular the territories of Hawaii and the Philippines, and the Pacific Coast States).

The Plans recommended are: (1) The exchange of fraternal delegates to Annual Mission meetings in different countries. (2) The giving to such delegates and other visitors suitable opportunities for meeting the Christian leaders in the countries visited, and for getting in touch with Christian movements and currents of thought. (3) The exchange of Mission reports, magazines, and other religious and secular publications, particularly for use in libraries of colleges, theological seminaries, Y.M. and Y.W.C.A., etc. (4) The desirability of missionaries in one country spending their summer vacations in a neighboring country when possible. (5) The promotion of exchange lecture-

ships and scholarships in Christian Schools in these countries. (6) The promotion of conferences between groups and individual Christian leaders from these different countries.

Teacher Enlistment Resolved, That in view of the difficulty experienced by Korean and Formosan Christian schools in securing suitable Japanese teachers, the Federation of Christian Missions instruct the Education Committee to work out a plan by which young Japanese Christians may be enlisted for one or more years of such service, and introduced to the schools in Korea and Formosa.

F. Missionary Text-book on Japan

The subject of a Missionary Textbook on Japan was introduced by Dr. F. C. Stephenson of Canada, in view of correspondence that had reached him from the Secretary of the Missionary Education Movement in America. A resolution was introduced, and after discussion it was voted to approve the resolution and to refer it to the Publicity Committee for action. It reads as follows:

Resolution 1. Japan stands to-day, in a peculiar sense, in the political and commercial lime light. In western newspapers, magazines and in current literature Japan is often presented in a way which both mystifies and creates ill-will.

2. The visit of the Crown Prince to the West has aroused a new and widespread interest in Japan.

3. Many of the social, educational and industrial problems of the new age are being worked out in Japan today. In the secular press of the West there are constant references to these problems.

4. The relation of Japan to Korea, China, and the South Seas is widely discussed.

5. Nevertheless, an examination of the literature, maps and other material for the study of missionary work and the work of the Christian Church in Japan shows that it is out of date.

6. Perhaps there is no Mission field in the world that is so little understood. In many minds the missionary problem in Japan is regarded in the same light as the mission problem in less highly developed countries.

It is the opinion of this Federation that a textbook should be published for study in our Sunday Schools, Young People's Societies, and Colleges throughout North America, Great Britain, Australia and New Zealand.

This Federation therefore recommends that the Mission Boards be requested to cooperate with the Missionary Education Movement in producing a textbook dealing honestly with Japanese policy towards Western peoples, towards other Orientals, and toward Christianity and Christian Missions in Japan, Korea, and Formosa. Such a textbook would present also a strong appeal for reinforcements for evangelistic and other highly specialized forms of work, and for equipment, literature, and adequate funds to enable missionaries to carry on work on the most efficient basis. Such a textbook would have to be an authoritative statement which would command the respect of the English speaking world.

We would further recommend, that delegates to this Federation forward a copy of this resolution to their respective Mission Boards together with an urgent letter requesting early action along these lines.

G. Revision of Mission Directory

Communication The following communication from the Mission of the Reformed Church in America was presented to the Federation:

Whereas, the Editors of the Christian Movement invite "in the interests of accuracy and usefulness suggestions and criticisms" regarding the list of Missions in Japan; Resolved, That the Secretary be instructed to inform the Secretary of the Federation of Christian Missions that this Mission suggests that in all lists of Missionaries, and Missions, and in all statistics, the so-called Missions of the Unitarian Association be listed separ-

ately, and indicated as supplementary for information only."

**Action of the
Federation**

Concerning this matter the resolution appended below was introduced, and after a motion to table it had failed and another to refer it to the incoming Board of Editors of the Christian Movement was defeated, a ballot was taken resulting in 43 votes in favor, and 29 against the resolution.

Whereas, one of the Missions constituting this body has suggested the exclusion of the American Unitarian Association from the Missionary Directory and the Statistical Tables of the Christian Movement, therefore

Resolved, that this question be decided by ballot, without discussion, the word "Yes" being understood to favor such exclusion, and the word "No" to oppose it; provided that in case there be a majority in favor of such exclusion, this shall not be so construed as to prohibit information concerning Unitarian missionary work being given in the Christian Movement in some other form.

Later a resolution was introduced and passed to exclude entirely from the Christian Movement the Mission of The Latter Day Saints.

H. Evangelism

Resolute Advance The Standing Committee on Evangelism introduced a resolution looking toward special emphasis being placed upon evangelistic work at the present time in Japan, which after amendment was adopted and reads as follows:

Resolved, That in the judgment of this Federation the time has come for the Missions at work in Japan to undertake a resolute advance along evangelistic lines; and that this resolution be forwarded to the Constituent Missions of this Federation with the recommendation that each Mission forward the same to its Board with such specific statements of conditions and needs as it may deem necessary to realize the purpose of the resolution.

**Work for Koreans
in Japan**

The matter of a large influx of Koreans into Japan proper in recent years had been brought to the attention of the Executive, which had referred the question to a special committee for consideration. This Committee reported the following resolution which was adopted:

Whereas, an increasing number of Koreans are settling in industrial and student centers in Japan, and stand in need of Christian evangelization and shepherding;

Resolved, That we ask Rev. S. A. Stewart, fraternal delegate to Korea, and Rev. F. A. Lombard, who will be in Korea in the autumn, to provide themselves with such data as may be possible, and seek when in Korea, the cooperation of our Christian brethren that some plan of effort for Koreans in Japan may be formulated and made effective.

I. Secretary Specialists

**Corresponding
Membership** The following was voted: Resolved, That the Secretary Specialists connected with the work of the Federation, as long as they continue to serve in that capacity, be considered corresponding members of the Federation.

Also the following was passed: That the several Standing Committees of the Federation employing Secretary Specialists be instructed to draw up rules governing their organization and work, including the election of said Secretaries; these rules to fix the term of service for which these Secretaries shall be appointed by the Federation, and the Committees to report their rules to the incoming Executive.

**Addresses of
Specialists**

At the morning session of Thursday, on recommendation of the Business Committee, the Rev. A. Pieters, manager of the work of Newspaper Evangelism, and Mr. H. E. Coleman, Sunday School Secretary, were given fifteen minutes each in which to present their work. The Federation listened with great interest to these addresses of their Specialists.

J. Miscellaneous**Publishing Office
Card Index**

It was voted to refer to the incoming Editors of the Christian Movement the suggestions of the outgoing Committee concerning a publishing office and a card index system for directories, as indicated on page 15 of the Reports of Standing Committees.

The recommendation of the Committee on Education page 29 of the Reports at the top, was referred to the incoming Committee on Statistics. This has to do with a rearrangement of the list of schools in the appendix of the Christian Movement. The remaining recommendations of the same report concerning "Religious Services", "Additional Schools", "Volunteer Movement", "Cooperation" were referred to the incoming Committee on Education. This was also the case with a further suggestion as to the endorsement by the Federation of Kobe College as a satisfactory equivalent for a union college for women in Kwansai.

**Social Service
Specialist**

It was Resolved, That the incoming Social Welfare Committee be encouraged to take steps towards securing the services of a social service specialist, and that the matter of funds and other arrangements for the attainment of this purpose be referred to the Social Welfare Committee with power to act.

Publicity Posters

The following resolution was referred to the Committee on Publicity: Resolved, that this Federation take suitable action looking toward the taking over and continuing of the work that has been so well begun by the Reenforcements Committee of the Council of Missions of the Presbyterian and Reformed Churches, preparing posters and other materials designed to make a definite appeal to students in the colleges and seminaries of our home constituencies, and making these materials available at a minimum cost for all Missions or individuals who may desire to purchase and use them.

**Cooperation in
Business Bureau**

The following was passed: In view of the fact that a number of speakers have referred to the desirability of a central office for taking care of certain phases of the work of this body,

Resolved, That the incoming Executive Committee be authorized to enter into negotiations, with power to act, as one of the cooperating units, with those Missions desiring to establish such a central business office, and that arrangements be made for that office to perform such services for the Federation as the Executive may find feasible.

The Secretary reported a communication from the Mission of the Methodist Church in Canada: "That we inform the Federation of Christian Missions that we would be pleased if they saw their way clear to appointing one of their members as a member of the Advisory Committee of the Canadian Academy."

It was voted to accept the invitation of the Canadian Methodist Mission, and to refer the nomination of such advisory member to the Nominating Committee.

It was voted that the next annual meeting of the Federation be held in the Auditorium, Karuizawa, beginning Sunday, July 30, 1922.

A communication from Rev. S. Heaslett, Bishop-elect of the Church of England for the Diocese of South Tokyo, was read, resigning from the position of Associate Editor of the JAPAN EVANGELIST, and offering to resign also from the Committee on Christian Literature in case he was no longer eligible to serve on Committees of the Federation. The Federation took action that the Bishop-elect was still eligible, and requested him to continue to serve on the Literature Committee.

K. Complimentary Resolutions

The Committee on Resolutions appointed at the beginning of the annual

meeting reported and their report was adopted as follows:

Whereas, the Federation of Christian Missions has been made successful through the devoted labors of many persons, be it resolved:

1. That we express our appreciation to the officers, Executive Committee, the Standing Committees, the Business Committee, the Boy Scout Pages, the Singers, the Pianist and all others who contributed toward its success.

2. That we express to the fraternal delegate from Korea, Rev. L. B. Tate, our hearty appreciation of his greetings to us from his and our colleagues serving in Korea, and that we beg him to bear to them our confidence, our love and sympathy.

That we thank the Rev. K. Matsuno, of the Federation of Churches in Japan for his open-hearted expression of confidence and appreciation of the services of the Mission body, and that we reciprocate his earnest desire for closer cooperation in the great task of making Japan Christian.

That we thank Bishop Lea for his informing message as to the Lambeth Conference.

To the Rev. R. M. Cross, student Secretary in Peking, China; to Dr. F. C. Stephenson, Secretary of the Young People's Forward Movement, Methodist Church in Canada; to Miss Caroline B. Dow, Dean of the National Training School of the Y. W. C. A. in New York, we express our appreciation of greetings and helpful suggestions.

3. To Dr. R. C. Armstrong, Editor, and his co-laborers we express hearty gratitude for producing a most informing issue of the Christian Movement. To Dr. E. T. Iglehart, Editor, and his Associates, warm appreciation for a year of service in furnishing the Mission body with an informing periodical—The Evangelist. To Dr. S. H. Wainright and Miss Bosanquet of the Christian Literature Society and their associates for efficient service in the production of Christian Literature, and also to the Missions which loan them for this important work, we extend hearty thanks.

To Mr. H. E. Coleman, S. S. Specialist, for his efficient leadership in Sunday School work. To Rev. Albertus Pieters who has done so much to make Newspaper Evangelism of vital worth in our educational-evangelistic program. To Dr. C. Noss for his thorough discussion of Bible revision especially as it referred to the Old Testament.

4. That we express our most sincere thanks to Dr. Herbert A. Manchester who brought to us out of a rich experience spiritual guidance and inspiration in the devotional hours.

5. That we record our profound gratitude to Bishop Herbert Welch, Miss Myrtle Pider, Prof. F. A. Lombard, Dr. W. E. Hoffsommer and Dr. H. B. Benninghoff for their scholarly and timely messages, through which they led us to appreciate more fully that the program of Christian Evangelism proceeds by educational methods; that biblical evangelism is meant the whole process of presenting the Gospel of Jesus Christ for acceptance, and of winning the individual to assume its privileges and responsibilities; that Christian education is the process of studying and of ripening which develops moral strength, the power to take responsibility, and an understanding of what Christianity really is, and a growing fullness of life; that social service is not only the application of accepted Christian principles to the working needs of the world, but a new interpretation of those principles; in a word that our Christian program must lead to religious decision, to spiritual enrichment and breadth, to social efficiency and leadership; and that a prime element in educational-evangelistic strategy is the organizing search for choice young men and women and the furnishing of opportunity whereby they may be fitted to discharge great responsibilities and assume the unusual tasks of leadership in these days of unparalleled problems and needs in Japan.

6. Rejoicing in unmistakable signs of the moving of the Spirit of God in the hearts of Christian students of Japan, and answering the call of our own hearts as

we see the ripening fields of opportunity among students, we call upon all Christian workers in Japan to reinforce by prayer and works the spiritual awakening among students and to seek God's guidance upon the Japanese leaders that this movement may sweep through the colleges in power, that it may fructify in greater numbers of students who follow Jesus Christ, in greater availability of leadership for the work of the Church, and in progress in applying the principles of Jesus to the solution of international problems.

7. Finally, we hereby express our hearty thanks to the Rev. S. A. Stewart, the Chairman of the Federation, for his wholehearted devotion through many days, especially these days in which he has been a very faithful and efficient steward of the Federation.

L. Elections

The Nominating Committee presented its report, containing a list of Officers, Standing Committees and some special committees referred to it, which report was adopted. (See below)

The Minutes up to Wednesday evening were read, and approved by the Federation. The minutes of the last day's session were referred to the Executive for approval.

After closing remarks by the Chairman, a hymn was sung, and Dr. J. C. C. Newton and Dr. J. G. Dunlop led the assembly in prayer. The benediction formally closed the Annual meeting, but one of the special addresses was delivered by Dr. James L. Barton of Boston Thursday evening on the subject of the "Situation in the Near East". The large audience was thrilled by the recital of Christian courage and missionary heroism during the late war as set forth in his powerful address. The Chairman fittingly expressed the appreciation of the Federation to Dr. Barton for his service to the Federation.

Signed :

S. A. STEWART, Chairman.
G. W. FULTON, Secretary.

OFFICERS AND COMMITTEES

Officers

Chairman—Dr. G. W. Bouldin.
Vice-Chairman—Dr. C. A. Logan.
Secretary—Dr. G. W. Fulton.
Treasurer—Rev. B. F. Shively.

STANDING COMMITTEES

Executive Committee

Term expires 1922

The four above named officers.
Miss M. M. Cook
Rev. J. C. Mann
Dr. H. Pedley

Term expires 1923

Rev. T. A. Young,
Mr. G. C. Converse

Continuation Committee

Term expires 1922

Mr. G. Bowles
Dr. H. Pedley
Rev. P. A. Davey
Mr. W. M. Vories
Mr. A. Jorgensen

Term expires 1923

Miss C. Loomis
Rev. W. Wynd
Dr. D. R. McKenzie
Rev. W. H. Clarke
Bishop H. Welch

Term expires 1924

Miss I. S. Blackmore
Dr. L. Jayman
Rev. W. P. Buncombe,
Dr. E. H. Zaugg,
Dr. A. K. Reischauer

Christian Literature Committee

Term expires 1922

Dr. Wm. Axling
Dr. C. J. L. Bates
Dr. J. G. Dunlop
Miss F. E. Griswold

Term expires 1923

Miss A. W. Allen
Dr. A. Oltmans
Rev. S. Heaslett
Mr. G. S. Phelps

Term expires 1924

Dr. A. D. Berry
Dr. R. C. Armstrong
Dr. C. Noss
Miss Jane N. Scott

Japan Evangelist

Term expires 1923

Editor-in-Chief Rev. J. C. Holmes

Associate-Editor Rev. P. S. Mayer

Mr. J. Merle Davis

Term expires 1922

Miss A. G. Lewis

Dr. J. G. Dunlop

Dr. H. V. S. Peeke

The Christian Movement

Term expires 1924

Editor in-Chief Dr. S. J. Umbreit

Term expires 1922

Dr. D. C. Holtom

Miss A. C. Bosanquet

Term expires 1923

Dr. R. C. Armstrong

Dr. D. S. Spencer

Dr. D. A. Murray

Examiners in the Japanese Language

Term expires 1922

Miss Florence Gardener

Dr. G. M. Rowland

Dr. C. Noss

Term expires 1923

Dr. H. W. Myers (Con.)

Dr. H. H. Coates

Dr. G. W. Bouldin

Language School Directors

Term expires 1922

Mr. G. Bowles

Dr. D. R. McKenzie

Term expires 1923

Rev. W. Wynd

Committee on Evangelism

Term expires 1922

Rev. S. E. Hager (Con.)

Mr. W. M. Vories

Rev. Frank Cary

Term expires 1923

Rev. W. P. Buncombe

Rev. J. H. Rowe

Miss A. W. Allen

Term expires 1924

Mrs. J. H. Scott

Rev. A. P. Hassel

Rev. C. F. McCall

Committee on Education

Term expires 1922

Rev. L. J. Shafer

Rev. L. S. G. Miller

Dr. A. K. Faust

Term expires 1923

Rev. H. F. Woodsworth

Miss L. L. Shaw

Miss Edith Parker

Term expires 1924

Rev. F. A. Lombard (Con.)

Miss A. G. Lewis

Miss M. Z. Pider

Sunday School Committee

Term expires 1922

Rev. W. J. Callahan

Miss L. Mead

Miss S. A. Pratt

Term expires 1923

Rev. E. C. Hennigar (Con.)

Miss A. L. Archer

Dr. J. G. Dunlop

Term expires 1924

Dr. G. W. Fulton

Miss M. F. Lediard

Rev. P. S. Mayer

The Social Welfare Committee

Term expires 1922

Dr. H. W. Myers

Rev. S. F. Moran

Mrs. W. D. Cunningham

Term expires 1923

Miss Helen Topping

Rev. T. E. Jones

Rev. F. E. Hagin

Term expires 1924

Mr. J. Merle Davis (Con.)

Miss S. Bauernfeind

Dr. Wm. Axling

International Relations

Term expires 1922

Dr. C. J. L. Bates

Dr. H. Pedley

Mr. F. Parrott

Mr. W. M. Vories

Term expires 1923

Rev. K. S. Beam

Dr. A. Oltmans

Mr. G. Bowles

Mr. W. R. F. Stier

Term expires 1924

Bishop H. J. Hamilton

Publicity Committee	ABF	M. M. Carpenter, M. D. Jesse, J. A. Foote, C. H. Ross, R. A. Thomson.
Term expires 1922		
Dr. A. Oltmans (Con.)	AFP	T. E. Jones, A. Lewis.
Rev. D. G. Haring	ABS	K. Aurell (absent)
Mrs. Wm. A. McIlwaine	BFBS	F. Parrott
Term expires 1923	CC	W. J. McKnight
Dr. D. S. Spencer	CMS	J. C. Mann, W. H. Elwin, L. L. Shaw, H. J. Worth- ington.
Rev. K. S. Beam		P. S. Mayer, E. Ranck.
Rev. A. P. McKenzie		D. Ferguson
Newspaper Evangelism	EA	J. K. Linn, S. O. Thorlaks- son, M. L. Bowers, L. S. G. Miller.
Term expires 1922	EPM	R. Lindgren.
Dr. D. Norman	LCA	H. W. Outerbridge, E. C. Hennigar, C. P. Holmes, (Mrs.) D. Norman.
Rev. A. Pieters		C. E. Hart, H. J. Jost.
Rev. W. H. M. Walton	LEF	F. W. Heckelman, C. W. Iglehart, A. D. Berry, G. F. Draper.
Term expires 1923	MCC	D. A. Wagner, M. Lee, A. B. Sprowles, M. Z. Pider.
Dr. H. Brokaw		L. Bangs, A. L. Finlay.
Rev. J. P. Nielson	MCCW	S. A. Stewart, S. E. Hager, J. T. Meyers, J. C. C. Newton, M. M. Cook.
Rev. C. H. Ross	MEFB	A. L. Coates.
Term expires 1924		V. C. Spencer, F. Hamilton.
Rev. H. Kuyper		W. M. Vories.
Dr. C. Noss	MEFBWc	J. Hotson.
Rev. W. H. Erskine	MEFBWw	J. B. Hail, J. G. Dunlop, G. W. Fulton, T. C. Winn, J. Leavitt.
Necrology	MES	S. P. Fulton, I. S. McE'roy, E. Buchanan, A. P. Hassell.
Dr. G. F. Draper.		A. Oltmans, A. Pieters, A. Van Bronkhorst, J. M. Noordhoff.
Statistician	MP & MPW	L. A. Lindsay, C. D. Kriete, J. P. Moore.
Dr. D. S. Spencer.	MSCC	G. W. Bouldin, J. H. Rowe, (Mrs.) W. H. Clarke.
American School in Japan	OMJ	B. F. Shively.
Mrs. G. S. Phelps.	PCC	C. E. Robinson, T. A. Young, G. Garst.
Advisory Committee Canadian Academy	PN	S. A. Pratt.
Rev. W. H. Erskine		W. D. Cunningham.
Delegate to Federal Council of Korea	PS	G. S. Phelps, J. M. Davis, G. C. Converse, H. H. Grafton.
Rev. S. A. Stewart.		J. N. Scott, R. A. Ragar.
Special Committees		
1. Commission for Business Bureau	RCA	
Dr. G. W. Fulton (Con.)		
Dr. A. Oltmans.	RCUS	
Mr. G. S. Phelps.	SBC	
2. Sanitarium	UB	
Rev. F. Parrott (Con.)	UCMS	
Rev. F. A. Lombard.		
Dr. Wm. C. Buchanan	WU (c)	
Miss I. S. Blackmore.	YMJ (c)	
Rev. P. F. Schaffner.	YMCAA	
ROLL OF THE FEDERATION,—1921		
ABCFM	F. Cary, F. A. Lombard, H. Pedley, E. L. Coe, M. E. Stowe.	
	YWCAUS	

THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

July 31—August 4, 1921

REPORT OF EXECUTIVE COMMITTEE

The Executive Committee has held bi-monthly meetings throughout the year, with additional meetings during the summer, making a total of nine in all. The meetings were held in Karuizawa, Osaka and Kyoto with a fairly full attendance at each meeting. The following is a summary of the principal matters before the Committee during the year :

1. Sanitarium

The special Committee appointed by the Conference last year reported to the Executive the latter part of August. Their report with slight modifications was approved and sent as directed to the various Missions, to the Committee of Reference and Counsel in America, and to the Conference of Mission Secretaries in Great Britain. The report is as follows :

"(1) That the establishing of a co-operative and well equipped Sanitarium for the Missionary body in Japan is a matter of urgent importance and greatly to be desired at the present time.

(2) That the location of the Sanitarium should be such as to insure the most favorable climatic conditions, in a place easily accessible, and within easy reach of the best hospital facilities.

(3) That a fund of ¥300,000 will be required for the purchase of land and erection of buildings. In addition, a sum of ¥30,000 annually will be needed for maintenance for the first three years, this sum to be revised thereafter according to the requirements of the work. The estimate for maintenance is as follows :

Salary Foreign Physician in charge...	¥ 8,000
Salary Two foreign nurses ...	8,000
„ Japanese Physician ...	3,000
„ Six Japanese nurses ...	7,200
„ Kitchen Staff ...	3,000
„ Margin ...	2,800
Total ...	30,000

(4) That the funds for plant and maintenance should be provided by the cooperating Missions and Boards pro-rata with the number of their missionaries on the field.

(5) That the general control of the Sanitarium should be in the hands of a Board of Directors appointed by the Conference of Federated Missions, with representation for participating Missions not connected with the Conference."

A special committee consisting of Prof. Lombard, Mr. Parrott, Dr. Dunlop and Bishop Tucker (by request) was appointed to conduct such further investigation, conference or correspondence as might be necessary to bring the Sanitarium to a speedy and successful realization.

This Committee prepared and sent out to all the Missions a very forceful letter on the subject, have conferred with certain parties and corresponded with others regarding the matter. The replies of the Missions have been gradually coming in and the result to date is as follows : Fourteen Missions with 39 votes in the Federation favor the plan and have commended it to their Boards. Four Missions with 16 votes are in the negative, mainly because of the financial outlay. Five Missions with twelve votes favor but cannot participate for financial reasons. One with one vote desires information as to cost of treatment, and the possibility of having a surgeon in the Sanitarium. Six Missions with 14 votes have taken no action.

The Executive Committee recommends that the incoming Executive continue the study of the question, taking whatever steps may be necessary or possible to secure the establishing of the Sanitarium.

2. The Japan Evangelist

Due to the increased cost of wages and materials, the Editorial Board of the EVANGELIST reported to the Conference last year a deficit of over ¥700 for the year 1919, and that the magazine was

still running at a loss with the prospect for a much larger deficit for 1920. In line with the action of the Conference, the Editors endeavored by increasing the subscription and advertising list to reduce the deficit, but the year was already too far gone to accomplish much in this direction. By the end of the year the amount of indebtedness had grown to ¥1,513.26.

With the approval of the Executive, as authorized last year, the agreement of January 1915, with the Kyobunkwan has been changed, allowing them 20% on the receipts instead of on the expenses as hitherto. With this incentive, and with the desire to put the Evangelist again on a self-supporting or paying basis, the Kyobunkwan has made special exertions from the beginning of the year, with the result that subscriptions have increased 10%, and the income from advertising has been more than trebled. The prospect for the current year is that instead of a deficit, there will be a clear profit of at least ¥700.

In order to clear off the remaining indebtedness of ¥800 the Kyobunkwan very generously offered to contribute ¥400, providing the Executive would pay in a similar sum, in accordance with the authorization of the Conference of 1921. This the Executive readily agreed to do, at the same time expressing to the Kyobunkwan the hearty appreciation of the Federation for their generous contribution. By the end of the current calendar year, therefore, it is anticipated that the publishers will be able to report for the Evangelist a clean financial sheet, or possibly a small credit balance.

No small amount of credit for this improved condition of the JAPAN EVANGELIST is due to the Editor-in-Chief, Dr. E. T. Iglehart, and his able associates, who have devoted much time and thought not only to the finances, but to the work of producing a very excellent magazine, worthy of the Federation which it represents.

3. The Christian Movement

Up to and including the 1919 issue, the Christian Movement had been financed by the Editor. A final report was rendered

to the Conference or its Executive Committee, and occasional deficits were taken care of out of the Treasury of the Conference, but the initial financing was done by the Editor personally. The Board of Editors for the 1920 issue very properly declined to assume this responsibility, and the Executive requested the Kyobunkwan to undertake it for that year. The book was late in appearing, and the managing editor went home on furlough. Responsibility for distribution was not clearly understood, and as a result of the whole combination together with the higher costs prevailing, there was a deficit at the close of the year of ¥900. Later sales have reduced this and a former deficit of ¥189 to approximately ¥800 at present, and when the reports from the agencies abroad have been received, it is estimated that this will be further reduced to approximately ¥600. By action of the Conference last year, the Federation itself assumes entire responsibility for the financing of the book, and this year the necessary funds have been advanced from the treasury. Estimates for printing, binding etc., submitted by the Editor were approved by the Executive, and the new issue has been produced at a total cost of ¥2,035. Advertising has been secured approximating ¥1,100. So that allowing for commissions, the sale of 500 copies will clear off the account. The Editor and the Kyobunkwan confidently expect to dispose of this number of copies during the season at the various summer communities in Japan alone. This will allow all later sales in Japan abroad to apply on the past deficit. There is reason to hope that with the hearty cooperation of the missionary body practically the entire edition may be sold and the indebtedness cleared away.

The Executive Committee strongly urges missionaries to purchase the book for their own use, and also that the several Missions will arrange to buy five or ten copies for propaganda purposes at home. The Kyobunkwan has been authorized to supply these at 10% discount from the retail price.

In addition, there is still in stock quite a number of copies of past issues of the Christian Movement from 1906 onward.

only the 1914 and 1916 issues being sold out, and the Executive has authorized the Kyobunkwan to dispose of these at the reduced price of ¥15 per set of 14 volumes. As this series furnishes an invaluable store of information concerning Christian work and conditions in Japan for the period which it covers, the Executive strongly hopes that individuals or Missions will interest themselves in having sets placed in the libraries of colleges, seminaries or missionary societies with which they have connection in the home lands.

Concerning the two publications of the Federation the Executive offers two recommendations for your adoption:

1. That a hearty vote of appreciation be extended to the Editors who have given so much of their time and effort to this work during the past year.

2. That while ultimate financial responsibility for the publications must continue to rest with the Federation or its Executive, it is the sphere of the Board of Editors to take the initiative in framing estimates, overseeing distribution, keeping careful supervision of income and expenditure, and reporting the same to the Federation or its Executive for approval and record.

4. Revision of the Constitution and By-Laws

With a few Missions yet to respond, all that have reported have voted for the revised Constitution and By-laws as adopted by the Conference last year. The vote already in is more than the three-fourths of the full membership of the Federation required by the old Constitution for amendments, and therefore the new Constitution and By-laws are already in operation.

5. Appropriations for the Myojo

The response of the Missions to the request for contributions of ¥100 per member in the Federation to the Myojo has been very favorable. A dozen or more Missions have already paid in that amount, others have increased the amounts hitherto granted, while still others have inserted an estimate for this work in their annual budget, and the matter is pending with their Boards.

The total amount paid in to date is ¥3,653.63.

6. Associated Treasurership or Business Bureau

The resolution adopted by the Conference last year approving the establishing of a united business office in Japan for such Missions as are interested was duly forwarded to the several Missions. Ten Missions with twenty votes have taken no action. Three Missions with three votes are not interested. Four Missions with fourteen votes have deferred action or still have the matter under advisement. One Mission has simply forwarded the proposal to its Board. Four Missions with fourteen votes do not favor the arrangement, while eight Missions with 26 votes approve and have commended the plan to their Boards for adoption.

Only a few days ago a communication was received from the Frazar Trust Company of Tokyo offering to enter into an arrangement with the Missions to act as treasurer and financial agent, undertaking to perform all the functions outlined in the resolution of Conference last year. The Executive arranged an informal conference between a number of representatives of the Missions and Mr. John Struthers, director and manager of the Frazar Trust Company, on Monday of last week in Karuizawa, when the whole matter was discussed in considerable detail. It was the opinion of Mr. Struthers that their Company might enter into an arrangement with each Mission separately to handle its business, and if several Missions would avail themselves of such arrangement, the whole could be handled more economically than at present. As to the actual cost, he could not give any figures except on the basis of a definite proposition from a particular Mission showing the amount of money handled and the extent of service desired.

While cordially appreciating the offer of the Frazar Trust Company, and believing that some Missions may wish to give them a trial, the Executive Committee inclines to the opinion that the Missions can handle the matter more satisfactorily to themselves if they can agree on a plan

for an associated treasurership as looked forward to by the action of the Conference last year.

It was voted therefore to recommend to the Federation that a Commission be appointed which should arrange a conference of representatives of the eight approving Missions, and of any others which may desire to cooperate, and together conduct such further investigations, and take the steps necessary to establish a united Business Office.

7. A Permanent Business Arrangement for the Publications of the Federation

Chiefly because of difficulties encountered during the past year or two in financing the Christian Movement and the JAPAN EVANGELIST, a special Committee of the Executive conducted an inquiry as to the feasibility and desirability of securing a business agent who would relieve the Editors of all the business end of these publications, and who might also be of service to the Federation in other directions. A variety of opinion was elicited. However in view of the new arrangement effected with the Kyobunkwan, and the prospect of cancelling all indebtedness in the near future, as well as the recent very successful efforts of the present manager of the Kyobunkwan in putting the publications on a paying basis, the Executive decided to make no further move in the matter at present.

8. Final Report of Survey Secretary

The Rev. A. Oltmans D.D., for two years Survey Secretary in Japan in connection with the Inter-Church World Movement, presented his report for the year, which was approved by the Executive Committee. The discontinuance of that movement in America, necessarily terminates our official connection with it. At the request of Mr. Austen, Chief Accountant of the I.W.M., Dr. Oltmans returned the funds in his hands except a small balance of ¥19.64, which may be necessary to complete the survey maps now in process, and which are being carried to completion by Dr. D. S. Spencer. The appreciation of the Federation is again due to Dr. Oltmans for his valuable services in this cause.

9. The Relation of Mr. H. E. Coleman to the Federation

The Sunday School Committee found uncertainty existing in the minds of some as to Mr. Coleman's relation to the Federation since he was no longer connected with the Friends Mission, and requested the Executive to clarify the matter. The following action was taken:

In response to the inquiry of the Sunday School Committee as to the relation of Mr. H. E. Coleman to the Federation, the Executive replied that Mr. Coleman is an appointee of this body (Minutes, Annual meeting 1914 and 1916), whose support is provided by the World's Sunday School Association, and whose work as Sunday School Secretary for Japan is carried on under the auspices of the Federation through its Sunday School Committee.

10. Continuity of Standing Committees

By former action five of the Standing Committees of the Federation have members holding over from preceding years. Some of the remaining committees have been embarrassed by not having such an arrangement, the entire personnel being changed, and the continuity of work hindered. The Executive has been asked to remedy the situation, and has decided and recommend the following action as determining future policy:

That in response to requests from several of the Standing Committees, in the interest of continuity, the Nominating Committee be instructed in framing committees to proceed as follows for the committees named:

Executive—The Officers, (ex officio), 3 members 1 year, 2 members 2 yrs.

Christian Movement—Editor-in-chief 3 yrs, Associate Editors 2 for 1 year, 2 for 2 years.

JAPAN EVANGELIST—3 one year, 3 two years.

Examiners in Jap. Lang.—3 one year, 3 two years.

Jap. Lang. School—3 one year, 3 two years.

Publicity—3 one year, 3 two years.

Evangelism—3 one year, 3 two years, 3 three years.

Education—3 one year, 3 two years, 3 three years.

Sunday School Work—3 one year, 3 two years, 3 three years.

Social Welfare—3 one year, 3 two years, 3 three years.

11. Minute Secretary, Business and Nominating Committees

The Executive at its meeting July '27, appointed Rev. P. S. Mayer to serve as Minute Secretary; Dr. G. W. Bouldin and Mr. J. Merle Davis to act as Business Committee for this meeting. Also the following Nominating Committee was appointed: Dr. J. G. Dunlop (Ch), Revs. E. C. Hennigar, T. A. Young, C. H. Ross, A. P. Hassell, G. C. Converse, and Misses L. L. Shaw, L. Bangs, and M. E. Stowe.

12. Report of Standing Committees

The Reports of the Standing Committees of the work of the year have been collected by the Secretary, and printed, and are herewith presented to the Federation. The pamphlet includes reports from all the Committees except the Social Welfare Committee, which the Chairman informs us has been inactive during the past year. In view of the difficulty of getting some of the Committees together, it is

understood that any of them meeting in July, may have opportunity to present to the Federation matters of business growing out of such meetings, which are not covered by the printed reports.

13. Specialists for Temperance and Social Service

The Executive regrets that it has not been able to make progress in securing the Specialists for Temperance and Social Service voted by the Federation. It can only pass on the task to the incoming Executive with the prayer that God will soon find the appropriate persons and commission them to this important work.

14. Constituent Missions and Representatives

With the addition of the English Presbyterian Mission in Formosa, there are now 33 organizations included in the Federation, and the total representation this year is 82 voting members and 2 corresponding members. This is the largest membership in the history of the Federation.

Respectfully submitted,

S. A. STEWART, Chairman.

G. W. FULTON, Secretary.

THE SPIRITUAL USE OF EDUCATIONAL MATERIAL

By PROF. WALTER E. HOFFSOMMER

The question we are facing in this conference is whether or not in our thinking we are going to dignify the work of the class room and of educational administration to the so-called spiritual plane of straight evangelistic preaching. Because of exigencies of one sort or another we take men who are trained theologically and experienced in preaching and put them into our educational institutions and then feel that they are not on the fighting line with the preacher, and then if they get tired from their teaching and the petty details of school room activity so that they cannot get out and preach, we say that they are not doing their full missionary duty. One set of thoughts circles around the glory of preaching the

gospel of Christ. Another set centers in the justified necessity of carrying on the school grind. There is an apparent and most distressing disparity between these sets.

Take an example with which we are all familiar. Here is a boys' school with middle, higher, and theological departments. In the middle department there are five years, three sections to a class, thirty periods a week for each—in all 450 periods. In the college three classes at twenty five periods a week—75 periods; in the seminary three classes at twenty hours a week—60 periods. A total in that school of 585 periods a week. Counting, in the ordinary acceptance of the term, all of the seminary teaching as spiritual teaching, and calling the two

hours Bible per week per section in the college and the middle school as religious and the rest as non-religious or non-spiritual, we arrive at the preposterous conclusion that 80% of the work of our schools established for the sake of Christianizing the country is non-religious. To put it baldly in this way is to show the fallacy in our use of terms. Parenthetically we might add that it often takes more religion out of the teacher to teach the secular subjects than the religious ones; and further, that more religion still is required when active Christian students do poor work in classes.

Let us take the first step in bringing these separate processes of thought together and frankly confess that such a piece of work as arranging books in a school library under subjects or authors so that students do not have to spend valuable time looking for them may be just as spiritual as arranging headings and sub-headings in our sermons so that the hearers may not have to look for the truth we are preaching. Let us admit that time spent in the office co-ordinating class room teaching is as valuable and spiritual as the teaching itself. We must be men of the world.

Perhaps as broad a basis as we can find to build any argument upon would be the natural God-given mental activity granted to every human being. This activity simply must have material to work upon. Dan Crawford recognizes this when he writes in his "Thinking Black", "No doubt it is our diurnal duty to preach that the soul of all improvement is the improvement of the soul. But God's equilateral triangle of body, soul and spirit must never be ignored. Is not the body wholly ensouled and is not the soul wholly embodied? In other words, in Africa the only true fulfilling of your heavenly calling is the doing of earthly things in a heavenly manner." The Edinboro report says that the problem before the church is the creation of an African civilization. We are recognizing the problem in Japan. I quote Sims in the last Christian Movement (p. 239), "The Christian Movement in Japan cannot be complete unless

it adopts, as a definite part of its program, the education in Christian schools of commerce, accounting, finance, etc. of young men who shall enter business and some of whom will become the business, industrial and financial leaders of Japan."

Administration

Let us deal with school administration first, including the arrangements of educational material in grounds, buildings, books, apparatus, curricula, and organization. Do we use a school lawn spiritually if we keep it in trim? Is a building used spiritually if it is kept clean and in repair? Apparatus if it is exact and in shape? Books if well chosen and card catalogued? I would say, "Yes". That is not the complete spiritual use of educational material but it is a *sine qua non*. For unless these conditions are present and abound we do not get the spiritual benefits that ought to accrue. That is to say, we cannot and dare not pass by inefficiency, sloppiness and dirt on the other side and arrive at a spiritual use of educational material when efficiency, care, and cleanliness lie as possibilities in our path. This is sin. It is required of the servant of God that he be faithful and put dust where it belongs. The man of God must be perfect, arrange the school library books and see that the window panes are kept clean. "He that is slack in his work is brother to him that is a destroyer." I have a feeling that it is not a spiritual use of educational material to have "compulsory chapel" and then not compel; to announce a passing mark for *students* to attain and then in large quantities have the *teachers* attain this mark for the students; to announce courses and then not offer them unless reasons are given satisfactory both to God and to man. This is simply dishonesty.

And in regard to our discipline we must heed these words of Tyler. "The child lives under the Old Testament dispensation of laws, rites, and ceremonies. He expects that punishment will follow disobedience. When he is held firmly and kindly to a suitable discipline, he is receiving his first and best lessons in the habits of morality which are of far greater

importance than precepts or explanations. Without this previous training the religious development at adolescence will be feeble, abnormal, and defective. He is gaining at the same time through his affections an education of the heart which is above all price. (Growth and Education, 148).

Now it is not a sin to have educational material and lots of it. There may come a time when it becomes a grave question as to whether or not our spiritual resources are keeping pace with our material resources, but the difficulty in that case is not with our material resources but with our spiritual. If we have educational material, we get students to influence whom we would not get otherwise. Students are attracted if we have some material equipment to present to them and then with the coming of students comes our chance—to expose these students to the world, illumined in its peaks and valleys by the light of God shining through us, the Christian educators and light of the world. Thus from the exposure come salient elements in interpretation and character building.

And here is a statement from an administrator that is worth while pondering. "I believe through measurement we can actually promote (those other) ethical ideals in education. Through classification by information and intelligence, we gain a marked increase of attention, concentration, ambition, and other objectives. More discussion due to a greater homogeneity promotes powers of inference and insight; being only with equals promotes self-confidence and honor and in many cases prevents a regrettable conceit among supernormals; having work to do which is hard enough prevents habits of indolence and carelessness so commonly found among intelligent children." Franzen in Teachers College Record, Nov. 1920.

Will we not enlarge our minds and come nearer the truth, then, if we include in our thinking the mis-named 'secular' subjects and duties, the demand for outlet of the endowment of general mental activity and its ramification to every item of life, and the possibility of extracting from the untoward conditions

involved, say, in discipline and student arrangement, elements for building up that man of God, *thoroughly* furnished to *all* good works?

Teaching

Now the teaching content and process. All class room bluffing, by us, I take it, is falling short of our high calling as educators. The non-preparation of lessons evidenced in the dishing up of warmed over lectures repeatedly is as heinous a sin as drawing from a barrel in this world of changing religious and social emphasis. Much grave harm is done the planting of Christianity in Japan by permitting, either in our individual or our corporate lives a quantity program to displace a quality one—a rushing around the campus—"all along a' doin' things rather more or less." We commit the sin of missing the mark by this false interpretation of our main duty.

A spiritual use of educational material does not permit intellectual laziness. We must honestly attempt to think through our problems, persistently and patiently. Slovenly thinking is not pleasing to God. The apostle enjoins us rightly to divide the word of truth and that remains for us a pressing problem though sluffed over by Pilate and many others since because of its baffling nature. Intelligence is a spiritual demand and though it may not be so blatant in its world as concrete, wood and stone are evident in the school building world it is none the less imperative. Noah was a preacher of righteousness, I think, none the less by his faithfulness in handling materials. "The children of light are tempted to be less wise in their generation than are the children of darkness."

From the school subjects I shall choose three for illustration—science, history, and English.

Science.—In physics and chemistry the oft repeated and unchanging laws in the experiments in the hands of a reverent teacher should produce spiritual benefit. Teach that we may be masters of nature, yet lovers of men; with Kepler that we think the thoughts of God after him; that famines are not to be met by pious resignation but are to be

considered as needless—not a subject of prayer, mainly, but of work. Put the physics class lessons into irrigation and the chemistry lessons into the soil. In Brierly's words, and I quote these illustrations from Fosdick (Meaning of Service), "George Stephenson had as little as most men to do with theology. But his railway locomotive in making the evangelist free, on easy terms with the whole world, has enlarged the religious frontier more than the united labors of shiploads of D. D.'s."

Note this spiritual use by Sir Oliver Lodge. Lecturing in his class room he called the attention of his pupils to the fact that hitherto science had dealt largely with molecular forces, like steam and electricity but that now science has its fingertips upon atomic forces, like radium. There is enough atomic force, he said, in a mass of matter no larger than a man's fist to lift the German fleet from the bottom of the sea and put it on the hill behind Manchester. Then he paused in his enthusiasm. God forbid, he said, that science should now cast its harness over the atomic forces. We are not fit to handle them. Put such a prodigious power into our possession in our present state and with it we would damn the race.

History.—God in history is harder to see because of the many triumphs of the wicked. The immoral eddies after great moral victories are often more fascinating to the youthful mind than the victories themselves. But the consensus of opinion among history teachers may be inferred from the report of the Committee of Seven, looked upon by many as the Old Testament of the history teacher. "History cultivates the judgment by leading pupils to see the relation between cause and effect. When opportunity for comparative work is given in the later years, historical-mindedness may be so developed as materially to influence the character and habits of the pupil."

Two examples now in greater detail.

Quoting (from Hatch, T. C. Record, Nov. 1920). "The next project entered an entirely different field, and one the instructor approached with certain tremblings of spirit: "Why is Ireland demanding Home rule?" We had hardly

started out when some one observed that many people in Ireland did not want home rule. So they reworded their project, a false plan, you see, and started in once more. We had not gone far when my fears were justified. Feeling ran high with some of the pupils and omissions were made on both sides of the question in no uncertain tones—a real social situation. After one of these outbursts the instructor at the next meeting of the class took the occasion to read Franklin's plea for harmony at the Constitutional Convention. He made no comment or 'preachment'. But there was not any question of its direct application. "Light, not heat" was placed upon our "Watch this spot" board. The class rallied to the ideal; the social disapproval of the group was manifest whenever anyone broke out after that, and when we came to the end of the project they wished to carry it further with a good debate. A class discussion was held with the president in the chair to ascertain whether or not this could be done on the "light, not heat" basis, and the "light" won. So speakers were chosen by the debating committee to defend the three aspects of the situation, present status, Home-rule, and independence.

The test at the end of the work was this: Which are the possible solutions to the Irish question? Which do you favor and why? Throughout the developing of this project the teacher had in mind bigger things than fact content. He was after tolerance, courteous tone of voice, balanced judgment, and open mindedness, with convictions based on facts."

English.—My other illustration is from the teaching of English. This is personal. Not long ago I had the sketch by Addison of Will Wimble. Among other things, Addison says of him, "He is bred to no business.....He hunts a pack of dogs better than any man in the country and is very famous for finding out a hare. He is extremely well versed in all the little handicrafts of an idle man. (Addison draws the moral). Upon withdrawing into my room after dinner I was secretly touched with

compassion towards the honest gentleman who had dined with us, and could not but consider, with a great deal of concern, how so good an heart and such busy hands were wholly employed in trifles; and that so much humanity should be so little beneficial to others, and so much industry so little advantageous to himself, etc." Now as a preacher of righteousness and having in my class a student who was taken up with a similar shiftless sort of a fellow, I pushed the lesson a bit further. I asked my students, "Would you want Will Wimble for a friend? Would you go to him for advice in a weighty problem of your life? Is he a companion for the main business of your life or does he go down only when you are playing at things? Could you cooperate with him in a fellowship of accomplishing something worth while?" In this lesson I did not mention God, as such, or heaven or hell as such, but I think it was a spiritual use of the educational material that was presented in this paper of Sir Roger.

In other words, using a well-known and true expression—we lead the students from the known to the unknown through the media of mental processes and material equipment. This unknown is known to the teacher. He has surveyed the land; he knows where, morally and intellectually, the pitfalls and the peaks are. May I use three or four simple illustrations. The dice of the spiritual teacher are loaded. Yes, he sees and explains the six sides of truth, but he knows what is significant and he presents this to the student. His life and his teaching are like the weighted Daruma toy. For one purpose or another it may go this way or that way but it always heads up right—in God. His selection of materials is like the action of a magnet toward iron filings in a bag of chaff. Or, like the mind of any one of us when he is reading or reflecting with a purpose—to prepare an address—some material is eliminated here and other material arranges itself in order there to serve our end. Thus is our teacher instant in season and out of season; with fundamental verities prominent in his thinking, God, truth,

beauty, goodness, service, suffering, growth, he moves among his students and things and must find sermons in stones, good in everything.

The transfer or the preaching of these sermons takes place largely through the cooperation of the students in the enterprise. He learns to do by doing; he catches the idea and takes hold of the other end of the problem with the teacher; his will is enlisted by permitting him mental and physical activity, by making him an active partner instead of a silent one. The words of the teacher are not, "Go", but "Come, let us go up together into the house of truth and of God."

Conclusion

Briefly, then, our administration and our teaching must be good pedagogically—as we live in a work-a-day world we must do our work as well as we can; this will make a foundation for spiritual values as surely as the piles in the mud are a foundation for the superstructure that all men praise. The educator plants and waters; God may give the evangelist the increase.

Secondly, we can expose our students to God and his works. God takes the Picture. As teachers we are not altogether responsible for the emulsion on the photographic film—I speak of the heart and the mind of the student. But our duty is to make the exposure in the light and perspective that comes from our own Christian lives and the historical experiences of the race with God. This will give a depth, a third dimension,—different from the superficial knowledge of the world, and in this our justification as Christian teachers lies. That is, we must have our minds set teleologically for the building of personality, for creating interests, inspirations, and enthusiasms, for stimulation of the will, and bring everything in organization and subject matter and method as grist to our mill, not to choke it and so produce religious dyspepsia but to grind it into emotions, thoughts and actions out of which character is made. So we become men of the world, making spiritual use of our materials.

CHRISTIAN STUDENTS OF THE FAR EAST

By MR. G. S. PHELPS

It was more than a coincidence that brought together representatives of the Christian student groups of the Philippines, China and Japan in Shanghai, June 2, 1921 during the "Far Eastern Athletic Games". This significant gathering was not premeditated but was clearly the result of the stirring of God's Spirit in the hearts of student leaders in those nations.

On the initiative of a group of splendid Filipino Christian students, like-minded students present at the Far Eastern Games were invited to meet in a downtown church for the purpose of enjoying Christian fellowship together. Fully 150 were present including men and women, chiefly natives of the Far Eastern countries. The meeting was presided over by Dr. Lee, an able Chinese student leader, and addresses of welcome and inspiration were made by Filipinos, Chinese and Japanese, the burden of which was the timeliness of the association of Christian students of the Far East and the open door of opportunity for drawing together the nations of the Orient in preparation for the extension of Christ's Kingdom throughout the world. It seemed providential that one of those present had just brought from Japan a set of resolutions which had been recently adopted by a group of student leaders representing thirteen schools in south-western Japan at a district conference of Y.M.C.A. leaders at Kago-shima. These resolutions called upon the National Committee of the Japanese Y.M.C.As to take steps to draw together the students of the Far East on the basis of Christian fellowship and ideals with a view to promoting peace and righteousness among the nations of the Orient. It was significant that these resolutions possessed an air of sincerity and humility which attracted the attention of the

Chinese friends and which won their hearty response.

So impressed were those present at the Shanghai meeting that a resolution was adopted appointing a committee to promote a similar meeting in connection with future meetings of the Far Eastern Games and to consider the advisability of organizing a Far Eastern Student Christian Movement. The committee held several meetings with the result that it was decided to recommend that the various student groups be invited to promote another fellowship meeting in connection with the games to be held in Japan in 1923.

The Promotion Committee also thoroughly discussed the advisability of organizing a new Christian Student Movement for the Far East, but in view of the proposed conference of the World's Christian Student Federation Conference to be held in Peking next April, it was decided to postpone further action until representatives of the various student movements could be assembled in connection with that conference to fully discuss the advisability of further organization.

Both the students and the older leaders present at the Shanghai meeting were impressed by the evident Providence in the coming together so spontaneously of those earnest Christian men and women. Representatives from distant parts of China and Japan testified to evidences of a similar movement of the Holy Spirit in the hearts of widely separated groups of Oriental students.

May we not expect great fruitfulness to result from this movement and may we not nurture these tender plants with prayer and sympathy that they may grow into oak trees of Christian love which shall prepare the way for a great evangelistic movement among the students of the Far East?



THE SPIRITUAL TEACHER

By PROF. F. A. LOMBARD

We need spend no time in emphasis of the fact that, second only to the pupil, the teacher is the most important factor in education, which is not primarily the importation of knowledge but the development, through training, of personality in the relationships of life. Men and women who know, who can impart their knowledge, who can inspire, men and women of informed personality, of spiritual power, are *essential* for the work of education.

To secure such teachers is a vital problem which should be given serious consideration not only by all school administrations but also by this Federation of Christian Missions. We may hope to have the co-operation of missionary teachers in the Christian schools in Japan for some time to come; and, for the ability and character of such, we, as missions, are directly responsible. The permanent efficiency of our Christian schools, however, is absolutely dependent upon the personality of the Japanese teachers who increasingly constitute their faculties. For this also we are in a measure responsible.

Thus a double responsibility, as far as teachers is concerned, rests upon us: first that we scrutinize ourselves and demand in recruits for educational work those qualities which are essential; and, second, that we encourage and aid the preparation of Japanese teachers, so far as in us lies, that the necessary standard both of scholarship and of personality may be assured.

How may these responsibilities be met? It is necessary to come to some clear understanding of the essentials which we must demand in our teachers. The pupil is the central object of consideration. This must not be forgotten by the true educator; and in our teacher we must have one who knows, respects and loves his pupil.

To know, or get acquainted with the pupil is no easy task, especially for the foreigner who meets the barrier of language; but with some measure of

language equipment, the more the better, used in the first instance not for the sake of imparting instruction but of acquiring an understanding, even the foreigner may, by his tact, hope for a surprising degree of nearness and intimacy. On the part of Japanese and foreign teachers alike, it is a matter largely of genuine interest and sympathetic intent. This knowledge of the pupil is not purely intellectual.

Our attention has been called to the varied and vital thinking which is taking place among our students, thinking far more formative than that which is under the guidance of our teachers. How many of us can say that we know our pupils? Our teachers must have the listening, the confessing ear, that they may hear with understanding sympathy the often inarticulate utterance of awakening youth. The pupil is more important than the subject taught; and the present condition of the pupil's mind is the absolute determinant of all teaching. One, whom Stanley Hall has pronounced the greatest teacher of undergraduate youth whom America has produced, held his courses ever in a fluid condition ready to be modified to meet the discovered needs of his pupils; and that teacher spent no small portion of his time and thought in the effort to understand those needs.

To respect the pupil is as important as to know him, and, shall I say, more difficult. The ability to realize the sanctity of personality and to respect that sanctity is the mark of the true Christian in the social brotherhood. Our teacher must recognize in his pupil an individual, a personality with rights of thought and feeling which are to be respected as much or more when they chance to differ from the teacher's own. Our teacher must believe in the essential goodness of men and women, boys and girls, children of our Father, the essential goodness which is, from our point of view, the teachableness of the human spirit, its power of development through

training in the experience of life. School is not a preparation for life, it is a part of life through which we enter upon more abundant life.

To love the pupil is not an act of sentimentality; it is an act of will. It is the functioning of Good-will. This should be easy for the Christian teacher who both knows and respects his pupil.

The teacher must know his subject. This is a commonplace, a platitude; but it needs emphasis. I would we might see it as a strange, new discovery. No longer can the general missionary hope to turn successfully to the work of teaching without special preparation; neither can the educational Jack-of-all-Subjects, such as many of us have been made by past necessity, hope to contribute longer what our schools need. We need scholars; and a scholar is a man or woman who knows his subject, who is knowing it progressively, and who finds in and through it truth for the nurture, the liberation, and the inspiration of life.

Amherst College has just celebrated the completion of one hundred years of educational service; and some here present are proud of their alma mater because of the training in life which she affords. In an address of historic review, one said, of fifty years ago, "We had great teachers, men who were all aflame with loyalty, first to the college, and then to the subject which they taught. Every one of them believed with his whole heart in the absolute necessity of a clear understanding and high appreciation of *his* study to the salvation of *our* souls. It was a part of his humanity and religion, and they were very human men. They labored with us and belabored us to make our calling and election sure. If we could not feel in our minds and hearts the beauty of the Classics, the dignity of Mathematics, the glory of divine Philosophy, what could Heaven signify to us? We would feel more at home and less unhappy somewhere else."

The spiritual teacher is a spiritual teacher whatever may be the subject of his instruction, for every subject worthy of inclusion in any curriculum yields its spiritual fruit; but there is great need of

attention to the problem of specifically spiritual instruction and training. One of the weakest points of our educational practice is found in its lack of co-ordination. This is evident in departmental teaching. There is too little team-work toward a clearly recognized end. But I have especially in mind the possibility of spiritual teachers co-ordinating not merely courses in Bible teaching and Ethics but also the spiritual factors found in every subject into a complete and well-rounded whole of spiritual instruction and training. This can be done. It awaits a man or woman, trained in educational method, with free hand and full co-operation in some spiritual faculty. As spiritual teachers we are negligent in this particular. Christ is not divided. The truth which flows from him should not by us be divided.

To quote my own words from a recent number of "THE JAPAN EVANGELIST," no man or woman can teach well a subject in which he fails to find a revelation of truth, valuable to himself and to his pupil in the present as well as in the future. To the educational missionary his class-room is a sanctuary and his text a bible.

Genuine enthusiasm in a teacher merely proves that he has found in his subject truth vital to himself, that he has found himself, rather is finding himself anew in relation to that truth. Without such enthusiasm on the part of the teacher, the pupil is rarely led to grasp the truth as vital to himself, to find any measure of the abundant life which is the real goal of all Christian educational effort. A teacher who knows, respects, and loves his pupil, and who knows his subject as the source of nurture, liberty and inspiration, can be no other than what I would call spiritual.

How may our responsibility to secure such for our schools be met? The foreign teacher. To secure him or her may at first seem more easy than to develop the Japanese teacher; but the task is not easy. Our missions do not for the most part contain material which can be turned to teaching. We are not for the most part scholars though we may hope that we are spiritual men and

women. Only two ways seem open before us: to encourage the selection and appointment of educational recruits with a view to *specific* positions that they may come with the *burden of the Lord* as revealed in their specialty, to allow them *full time for language study*, to give them opportunity to study the special needs of their work, and to allow an early furlough for further equipment before taking up the full duties of their positions. We must *demand more* from our candidates for educational positions, demand more, and offer more. Or, to request our respective Boards to establish lectureships in our institutions of Higher Learning, to be filled from time to time for periods of six months or a year by men and women of experience in our home universities, men and women who may serve us along the lines of their specialization.

The Japanese teacher. Here we reach the real heart of our problem and the line of ultimate solution. How shall the trained scholar, the spiritual teacher be secured from among the people of this land?

The work of the teacher must be glorified, must be revealed in the power and importance of its ministry. Entrance upon it must be as upon a spiritual service. The dignity, the freedom, the financial independence of the work must be established and abundant opportunity for preparation must be jealously guarded.

We must elevate the standard—intellectual, spiritual, professional of our training schools. This Dr. Rowland emphasized Sunday evening. An entire address might well be devoted to a study of the requirements in our schools that they may become fit for their task.

We must utilize the Imperial Universities. There are, scattered throughout Japan, no small number of Christian students whose ability and ambition would take them through the University. Before such leave the Middle Schools they should be pledged in a great devotion to the cause of spiritual ministry. (I here draw no distinction between the ministry of the Gospel and that of education). They should be pledged to spiritual ministry in freedom and en-

couraged to make the best of every opportunity for preparation which the land affords. They should not be turned aside from their great ambition into the preparation afforded by inferior schools and through short-cuts to premature service. Many a great leader may so have been lost. Do we hesitate? The call for workers is imperative. We cannot wait. Do we fear? The temptations of university life are many and strong. God's work can wait; it waits for the best, for chosen ministers fitted for an exalted service; and if the student cannot, by the renewal of his vision of service, be kept for the work of the ministry in church or school his loss is not as serious as at first appears.

When the work of spiritual ministry receives its due honor and dignity in the thought even of the Christian community, when parents talk with humble pride of their ambition for their sons and daughters in the service of truth, when the best equipment is felt to be none too good for the one devoted to such ministry, when we send our chosen into the universities and stay with them there, not to fetter or restrain but to keep the spiritual ideal clear and strong, then our schools and churches will no longer lack the leadership which shall make them omnipotent in the land.

Fellowships for foreign study should be established by all missions and all institutions seeking to build up trained leadership for our schools and churches. Graduates of promise from our higher departments should be given further training abroad. Japan for sixty years has crowned her educational system with university training which has neglected no source of foreign culture. We must do no less. There is good ground for debate as to whether such training should be given at once upon graduation or after a period in practical service; but that it should be provided for those able to profit from it, there is little doubt.

There are many, in this conference, of wider experience and of deeper insight than I. From such I hope this topic may call forth suggestions. As Christian workers for the spiritual regeneration of Japan, we cannot afford to neglect the

demand for intellectual leadership which shall be spiritual. I wish that this Federation of Christian Missions might go on record for the instruction of our Home Boards and for the inspiration of our Japanese Associates in this particular. I wish that it might be your pleasure to refer the subject to a proper committee that resolutions may be presented for consideration before the close of this

Conference. We stand, I believe, at a point of special opportunity as effects the great student body of Japan; and the general subject of our consideration—The Spiritual in Higher Education—will have been studied in vain unless we, as a Federation, formulate plans and take steps toward the effective utilization of the present opportunity.

FOR CLOSER COOPERATION BETWEEN CHRISTIAN GROUPS IN COUNTRIES BORDERING ON THE PACIFIC

Plans recommended by the Federation of Christian Missions, with explanatory notes prepared by the Committee on International Friendship.

"In view of the need of fuller understanding and closer cooperation between the Christian groups bordering on the Pacific, and in view of the world's great need of a more thorough infusion of the Christian spirit of reconciliation, justice and good will in all group relationships, the Federation of Christian Missions in Japan recommends the following plans to Missions, to other denominational organizations, and to individuals interested:

(1) The exchange of fraternal delegates to annual Mission meetings in different countries.

The countries to which this plan has especial application are Japan, China and Korea. There are at present very few opportunities for missionaries of one country to know personally the missionaries of his own denomination in the neighboring country, and to understand their problems, methods of work, successes, plans and hopes. This is particularly true of the Missions in Japan and China. By attending the Annual Meeting of his Mission in another country a missionary is enabled to meet many of his fellow-missionaries without traveling widely, and also to know a great deal about their work, problems and plans by hearing the speeches, reports and discussions at their Mission meeting. He also is able to contribute much to their

understanding of conditions in his field by speaking on the subjects that are of greatest interest to his hearers. The benefits of such visits are mutual. From experience it is known that not the least of the benefits derived is the knowledge gained by the visitor of methods of work as yet untried in his own field. Some Missions in Japan and Korea have for some time exchanged fraternal delegates yearly to their annual meetings. It is hoped that this custom may be taken up by many more Missions and that each succeeding year will find more and more of these "friendly visitors" passing back and forth between Japan, China and Korea.

"Each one may be an individual link
In the great golden chain, welded of
love,
To bind into a brotherhood of man
Those of all nations, classes, times and
climes."

(2) The giving to such delegates and other visitors suitable opportunities for meeting the Christian leaders in the countries visited and for getting in touch with the Christian movements and currents of thought.

A fraternal delegate to a Mission meeting in a neighboring country brings understanding to his hosts and carries away understanding to his own Mission

family. If he did no more than represent his own denominational organizations, nothing more than bring about better understanding and closer cooperation between a few hundred missionaries and thru them many hundreds of Chinese, Japanese or Koreans, the expense and time would still be amply justified. But each fraternal delegate can accomplish much more, provided the way has been prepared and opportunities are given by his hosts. Two fraternal delegates from North China visited Japan this summer primarily to attend the Annual meeting of their Mission in this country. Members of their Mission with the assistance of the International Friendship Committee, and others who gladly cooperated, arranged a program that included the following: (1) A three day's visit to the Japanese Students' Conference (Y.M. C.A.), where the visitors met many University students, and student leaders, including prominent pastors and Y.M. C.A. secretaries. The men from China said that one session at this Conference, when many problems of mutual concern were talked over freely and frankly, was in itself worth the trip to Japan. (2) Opportunity to speak at the Vesper Service at Karuizawa, where several hundred missionaries of many denominations were gathered together; (3) Interviews with prominent Japanese leaders, including the president of Doshisha University, one of the most influential professors in the Imperial University (Tokyo), one of the founders of the League of Nations Association in Japan, a strong liberal leader in the House of Representatives, the Secretary of the Japan Peace Society, the leader of the Disarmament Movement, the Secretary of the Japan Council of the World Alliance for the Promotion of International Friendship. The value of such interviews is better appreciated when it is known that all these men are Christians. This list could have been extended indefinitely had there been sufficient time for more interviews.

(3) *The exchange of Mission reports, magazines and other religious and secular publications, particularly for use in libraries of colleges, theological seminaries, Y.M. and Y.W.C.A., etc.*

Visitors can not be traveling back and forth all the time. But contacts can be maintained thru the exchange of publications that will keep friends across the way informed as to the most important developments thruout the year. Material that is prepared primarily for the home constituency will be of great interest to missionary friends across the way. Printed Annual Reports can be shared to advantage. "The Chinese Recorder," "Korean Mission Field," and THE JAPAN EVANGELIST should have many subscribers and readers in these three and other countries bordering on the Pacific. Arrangements can be made between friends to exchange their own magazines after reading. One of the visitors from China referred to above has arranged with a friend in Japan to exchange a Peking daily for a Tokyo daily, the copies for one week to be mailed at one time. The importance of having in all higher school libraries reliable and up-to-date books on conditions and progress in the neighboring countries is readily seen and hardly needs elaboration. The future leaders are now in these schools. If they can reach a sympathetic understanding and appreciation of each other many of the prejudices would be eliminated. School librarians in different countries can arrange to exchange the best books and magazines.

(4) *The desirability of missionaries in one country spending their summer vacations in a neighboring country when possible.*

If a short visit is good, a long visit is better. To spend two months among Christian workers in another country gives opportunity for getting more thoroly acquainted with individuals and conditions than a short visit. By beginning correspondence with friends well in advance of the summer vacation there should be no difficulty in securing room and board in a missionary cottage. The advantages of thus spending one's vacation are the same as those described under the first plan, the exchange of fraternal delegates, with the exception that there will be additional opportunities to attend conferences and to talk over problems more at length.

(5) *The promotion of exchange lectureships and scholarships in Christian Schools in these countries.*

The advantages of exchange lectureships and scholarships are well known in the West. Lectureships are exchanged between universities in Japan and America, and during the past year several well known scholars from the West have given series of lectures in China with shorter visits in Japan. Has not the time come for Christian schools to arrange for exchange lectureships and scholarships? As this is being written Prof. F. A. Lombard of the department of English Literature in the Doshisha University is preparing to go to China where he is to lecture in the University of Peking during the fall term on Shakespearean Interpretation and History of Japanese Education. He has also been asked to lecture on Present Conditions in Japan and International Relations. It is hoped that other institutions in these and other countries on the Pacific may establish the custom of exchanging lectures yearly. For a certain school in one country to look upon a certain school in another country as a brother (or sister) institution and to maintain exchange lectureships and scholarships would go far to promote goodwill and understanding among the professors and students.

(6) *The promotion of conferences between groups and individual Christian leaders from these different countries.*

In view of the expense involved in a special trip, such conferences, it would seem, could not be held frequently; but as a matter of fact they can frequently be carried out in connection with visits

made primarily for some other purpose. Whenever Christian leaders from one country visit another country, on any errand, that visit can be taken advantage of and conferences arranged that may result in great good to all concerned. This has proven true in the case of visits made by National Y.M.C.A. Secretaries from China and Japan. Men and women of acknowledged leadership in their own lands are continually passing back and forth across the Pacific. Aside from the primary purpose of the visit conferences can be arranged with individuals and groups that will be of great value to the visitor as well as to the others taking part.

In Conclusion. It will be noted that most of the illustrations are taken from experiences centering in China, Korea and Japan. This is so because of greater familiarity with these cases and not because of oversight of the fact that such plans can be carried out with equal success in the other countries bordering on the Pacific; Australia, Philippines, Hawaii, Pacific coast states, and Canada.

In initiating such plans one individual who feels the need can single-handed arouse his Mission or denomination to take some action. A union committee, such as the Committees on International Friendship in Peking, Seoul and Tokyo, can do much to arouse the groups that it represents, to assist the carrying out of plans, and to maintain connections with groups in other countries. Additional copies of this statement can be secured by addressing K. S. Beam, Secretary of Committee on International Friendship, National Y.M.C.A. Bldg., 10 Omote Sarugaku-cho, Kanda, Tokyo.

THE AMERICAN BOARD MISSION MEETING

By MR. DARLEY DOWNS

The Japan Mission of the American Board held its annual meeting this year in Karuizawa during the last part of July. The holding of the meeting at Karuizawa this year was in the nature of an

experiment, after many years of having it in the spring time at Arima. The Karuizawa housekeepers, at least, became convinced that one trial was quite enough, and it was voted at the end of

the meeting to meet next year in the spring at Arima or some other place selected by the committee.

The most important action of the Mission at this meeting was the adoption of a plan of union between the Kumiai body and the Mission in all evangelistic work. This action rose immediately out of a request, presented last year by the Mission's Japanese workers, that something be done to better their position as ministers, without regular standing either in the Mission or the Kumiai Church. First a meeting of the evangelistic missionaries and their Japanese helpers was held at the time of the Sōkwai. Later two long meetings were held by a committee of representatives from the evangelistic missionaries, their Japanese helpers, and the Riji of the Kumiai body. It was in these meetings that the plan of union was formulated, which, with minor changes, was adopted by the Kumiai Riji-kwai and the Japan Mission. It only remains for the plan to be formally approved by the Kumiai Sōkwai and the Prudential Committee of the American Board. The most important articles of the plan of union are as follows:

1. That a union of forces be effected between the Kumiai Body and the Japan Mission in all that relates to the evangelistic work of the Kumiai Body and the American Board.

Note....."Evangelistic work of the American Board" means that of the American Board as distinct from that of the three Woman's Boards.

2. That the Kumiai Body and the Mission approve of the inclusion of the Mission churches within the Kumiai Body.

3. That the Board of Directors of the Kumiai Churches together with three representatives of the Mission assume full administrative responsibility for all evangelistic work.

4. That the American Board review the estimates made by the Board of Directors and sanctioned by the Mission in Annual Meeting, and make its appropriations to the Kumiai Body.

Note.....in No. 4 and subsequent recommendations "Board of Directors"

is understood to mean the regular Board together with the above mentioned three representatives of the Mission.

5. That the missionaries of each station of the Mission "Join hands" with the Local Association of the Kumiai Churches for the purpose of aiding the local churches and promoting general evangelistic work.

6. That all questions of missionary reinforcements for evangelistic work, of the return of evangelistic missionaries from furlough, and of the location of missionaries engaged in evangelistic work, be decided by the Board of Directors.

7. That the administration of the "Evangelistic Loan Fund" be hereafter in the hands of the Board of Directors, who shall also safeguard all prior engagements regarding the use of this fund.

8. That, in evangelistic work, the Board of Directors continue the Mission's present methods and policy, practically unchanged, for at least one year after the going into effect of the above recommendations, after which time such adjustments be made as, after careful investigation, seem necessary.

9. That the above recommendations go into effect from January 1st, 1922.

10. That, in case a revision of the above recommendations seems desirable, this be effected by conference between the Kumiai Body and the Mission.

Another significant element in this year's meeting was the presence of three fraternal delegates from the North China Mission of the American Board, Mr. and Mrs. Rowland Cross, and Mr. Henry S. Leiper. They gave the missionaries here a much clearer understanding of conditions in China especially of the student movement there and the anti-Japanese situation; and they gladly confessed that they were carrying back to China a better understanding of the whole situation in Japan, and in particular a larger appreciation of achievements and the problems of the Christian movement in Japan. It is hoped that this exchange of fraternal delegates may continue, to the mutual advantage of both Missions and of both countries.

PERSONALS

Miss C. G. Heywood, Protestant Episcopal Mission, Tokyo, sailed from Kobe for Port Said by S. S. "Kaga Maru" on June 28. Miss Alice Cary, American Board, Maebashi, was a fellow-passenger for the same port.

Rev. and Mrs. Frisby D. Smith and daughter, Lutheran Mission, Tokyo, left for the United States, via Suez, in the last week of June.

The following have gone on furlough or health leave during the summer, via San Francisco:—

June 19: Rev. and Mrs. R. H. Fisher and two children, Amer. Baptist Mission, Yokohama.

June 22: Rev. and Mrs. H. H. Munroe and family, Kochi, and Dr. W. McS. Buchanan, Kobe.

July 4: Dr. and Mrs. G. P. Pierson, Nolkkeushi, and Dr. and Mrs. E. T. Iglehart and family, Tokyo.

July 12: Miss K. Shannon, Hiroshima.

July 14: Mr. and Mrs. K. E. Aurell, Tokyo.

July 15: Dr. and Mrs. W. G. Seiple, Sendai.

July 24: Miss Elizabeth S. Illsley, American Board, Kobe.

Aug. 24: Rev. and Mrs. W. H. Hayes, United Brethren, Tokyo, and Miss A. E. Hitch, M. E. Mission, Nagoya.

Aug. 25: Dr. and Mrs. C. S. Reifsnider and family, Tokyo.

Sept. 7: Miss S. A. Searle, Kobe.

Sept. 10: Mrs. J. Grover Sims and daughter, M. E. South Mission, Kobe.

The following have left by the Vancouver route:—
June 24: Rev. and Mrs. J. Chappell and daughter, Tokyo; Mrs. H. D. Hannaford, Tsu; and Miss E. M. Hughes, of the S. P. G., Kobe.

July 2: Dr. and Mrs. R. D. McCoy and two sons, Tokyo, and Miss Ada Scott, Tokyo, all of the Churches of Christ Mission; Mr. C. P. Garman, Christian Convention; Rev. A. T. Wilkinson and family, Shizuoka; and Misses S. Alexander, E. Evans, S. K. Clarke, and M. H. London, all of the Presbyterian Mission.

July 28: Miss J. M. Johnstone, Presbyterian Mission, Takaoka, and Rev. and Mrs. W. H. M. Walton and two children C. M. S., Hiroshima.

Aug. 27: Mrs. S. A. Stewart and two children, Hiroshima; Mrs. J. G. Dunlop and daughter and Mr. J. G. Dunlop, Jr., Tokyo; Mrs. C. D. Fulton, So. Presbyterian Mission, Okazaki; Miss Grace Norman, daughter of Dr. and Mrs. D. Norman, Nagano; Miss S. Teusler, daughter of Dr. and Mrs. R. B. Teusler, Tokyo; Mr. Cyril Andrews, son of Rev. and Mrs. R. W. Andrews, Tokyo; and Mr. L. Bates, son of Dr. and Mrs. C. J. L. Bates, Kobe.

Sept. 2: Misses Eloise and Doris Cunningham, daughters of Rev. and Mrs. W. D. Cunningham, Tokyo, and Miss Elizabeth Wainright, daughter of Dr. and Mrs. S. H. Wainright, Tokyo.

Dr. John Kelman, pastor of the Fifth Avenue Presbyterian Church, New York, passed through Japan this summer on his way to and from China, where he visited his daughter, Mrs. John Hayes, Presbyterian Mission, Peking.

Miss Alethea Bridges, Peoria, Ill., who attended the World's S. S. Convention last October, has returned to Japan for a year's work in S. S. investiga-

tion and training, arriving by S. S. "Taiyo" on July 18.

Dr. J. C. Davison, Kumamoto, has been spending the summer in China with his son and daughter, one in Tientsin and the other in Soochow.

Dr. Jas. L. Barton, Secretary of the American Board, Boston, spent the month of August in Japan, visiting Tokyo, Karuizawa, Osaka, and other places.

In the latter part of June word was received of the death of Dr. E. H. VanDyke, formerly of the Methodist Protestant Mission. Dr. VanDyke's father dropped dead on the street on May 21, and Dr. VanDyke was taking the body for burial to the country, by boat, on May 24, when he also dropped dead.

Rev. Bernard Miles, formerly of the C.M.S. work in Japan, has died recently in England, leaving a widow and two children. Mr. and Mrs. Miles left Japan about three years ago.

Mr. and Mrs. Jas. M. Speers, New York, spent some weeks in Japan this summer *en route* to visit their sons in China and India. Mr. Speers is President of the well-known linen firm of McCutcheon and Co. In his church activities he is Vice-President of the Presbyterian Board of Foreign Missions and of the Y.M.C.A. International Committee. One of his sons is assistant pastor under Dr. H. E. Fosdick in the First Presbyterian Church, New York. Another son is in Nanking University, another in the Princeton University Mission, Peking, and a fourth in Forman Christian College, Lahore, India.

Dr. John N. Mills, Washington, D. C., formerly a Presbyterian pastor in Evanston, Ill., in later years a traveller and lecturer, spent some days in Karuizawa in August. Dr. Mills is an earnest missionary advocate.

Engagement: Miss Katharine Arbury, of the Presbyterian Mission, Osaka, and Rev. E. N. Chapman, Shingu, of the same Mission. The announcement was made at Karuizawa at a Presbyterian reception given to Mr. and Mrs. Speers and Dr. and Mrs. John N. Mills.

Weddings: Rev. J. H. Rowe, Southern Baptist Convention, Kokura, and Miss Carrie H. Chiles, at Seoul, on June 16.

Mr. H. G. Trost, Aoyama Gakuin, Tokyo, and Miss Lilian M. Braun, American School, Tokyo, at Tokyo, on June 18, at the home of Mr. and Mrs. W. S. Ryan. Dr. E. T. Iglehart performed the ceremony.

Mr. S. H. Coulter, formerly a teacher in the Higher Normal School, Hiroshima, now in business in Yokohama, to Miss Olga H. Weber, formerly a nurse in the U. S. Naval Hospital, Yokohama, on June 18, in Yokohama.

Mr. P. P. W. Ziemann, pastor-elect of Union Church, Tokyo, and Miss Betty Dunning on July 6, at the Y.W.C.A. Secretaries' home, Tokyo.

On June 15 definite word was received in Tokyo of the appointment of Rev. S. Heaslett as Bishop of South Tokyo in succession to Bishop Cecil. Bishop-elect Heaslett has received the congratulations of a wide circle of friends in all the churches.

Dr. S. H. Wainright sailed from Yokohama by S. S. "Tenyo" on July 15 to attend the Methodist Women's Conference in London, Sept. 6-16. Bishop K. Uzaki was also a delegate, going by the Suez route on June 24.

Miss Pearl Keehn, a popular and valued teacher in the American School, Tokyo, for the past three years, sailed by S.S. "Siberia", returning to her home in Iowa. She will be in educational work in Burlington, Iowa.

Mr. Sterling Fisher, Kwansei Gakuin, Kobe, left on August 1 for further study in the United States.

Mr. and Mrs. G. S. Patterson, formerly of the Canadian Methodist Mission, arrived back in Japan by S.S. "Siberia" on Aug. 4. Mr. Patterson will be engaged in Boys' Work under the Y.M.C.A.

Dr. and Mrs. H. W. Myers, Kobe, spent part of the vacation in Manila, visiting their son Wentworth, who is in business in that city.

Some of the missionaries returning to work this autumn are:—

To the Evangelical Association: Miss Edna Erffmeyer, Osaka, by S.S. "Katori" on Aug. 19; also Miss Natalie Berner, Tokyo, returning from Germany via America, on same ship.

So. Presbyterian Mission: Rev. and Mrs. S. M. Erickson and children, Takamatsu, by S.S. "Empress of Japan," Aug. 27; and Dr. and Mrs. H. C. Ostrom, expected in October, to join the faculty of Kobe Theo. Seminary.

Anglican work in Tokyo: Miss S. Ballard, again to take up residence and work in Ushigome.

M. E. Mission, Korea: Dr. and Mrs. F. Herron Smith, by S.S. "Korea" on Aug. 23.

Church Missionary Society: Rev. and Mrs. J. C. Mann, by S.S. "Mishima" on July 15; also Rev. and Mrs. J. Gurney Barclay and family, by same ship. Mr. Mann and family remove to Osaka, Mr. and Mrs. Barclay return to Matsue.

St. Andrew's Mission, Tokyo: Rev. A. S. Hewlett, by S.S. "Empress of Russia" on July 30.

Reformed Mission, Sendai: Miss Kate L. Hansen, by S.S. "Siberia" on Aug. 7.

American Board: Miss Charlotte B. DeForest, President of Kobe College, in July. Smith College honored itself and Miss DeForest this year by conferring on Miss DeForest the degree of Doctor of Humanities. Rev. and Mrs. J. C. Holmes, Tokyo, returned by S. S. "Shinyo" on Sept. 9. Mr. Holmes resumes charge of the Language School.

Presbyterian: Rev. and Mrs. F. S. Curtis, Shimonoseki by "Tenyo" Aug. 20.

Baptist: Mr. and Mrs. J. F. Gressitt, Yokohama, and three children, by "Taiyo" on July 18; and Miss Thomasine Allen, Sendai, by "Empress of Japan" on Aug. 27.

M. E. South Mission: Dr. and Mrs. W. R. Weakley, Osaka, and Miss A. Gist, Oita, by "Empress of Asia" on Aug. 29; also, Dr. T. H. Haden, Dean of Theology, Kwansei Gakuin, Kobe, by "Shinyo" on Sept. 9.

Births: A son, John Alexander, to Rev. and Mrs. E. M. Clark, Presbyterian Mission, Yamaguchi at Osaka on June 20.

A daughter, Isabelle Rhoades, to Rev. and Mrs. P. F. Schaffner, Wakamatsu at Karuizawa on July 13.

A daughter, Margaret Keifer, to Rev. and Mrs. I. G. Nace, Reformed Mission, Tokyo at Tokyo on Sept. 9.

Bishop W. R. Lambuth arrived from Vancouver by "Empress of Asia" in July, passing on immedi-

ately to Korea and China. He returned to Japan in August for the Annual Meeting of the M. E. South Mission. Before the close of the meeting, the Bishop was taken seriously ill and had to go hurriedly to Yokohama for an operation, which was successfully performed about Sept. 10.

Dr. H. V. S. Peeke has had to take three months' health leave and went to Seoul in August. He was recalled early this month by serious news regarding the health of his son Edwin, who left Japan in July for school in the United States but has been smitten down with meningitis and is in Battle Creek Sanatorium.

Miss S. Field, American Board, has joined the faculty of Kobe College; and Mr. and Mrs. H. W. Hackett, of the same Mission, are removing to Tsuyama.

Dr. and Mrs. R. E. McAlpine are moving this month from Nagoya to Susaki, Kochi prefecture; and Dr. and Mrs. C. A. Logan back from Nagoya to their old station, Tokushima; also Dr. and Mrs. W. B. McIlwaine from Kochi to Nagoya, and Mr. and Mrs. J. H. Brady from Susaki to Kochi. Dr. W. McS. Buchanan, upon return from furlough, will be stationed in Kochi. Rev. and Mrs. J. S. McElroy are moving from Marugame to Tokyo, to be in the Language School.

The following is an incomplete list of new missionaries:—

For Y. W. C. A.: Miss Jean Chappell, youngest daughter of Dr. B. Chappell, arrived July 4. Miss Chappell will be located in Kobe.

United Christian Mission: Miss Clara Crosno, Mr. and Mrs. K. C. Hendricks, Mr. and Mrs. C. H. Wilson, Miss Jessie Trout, Miss Amy Jean Robison; all arrived on Sept. 16.

So. Presbyterian: Rev. and Mrs. Paul Van Dyke and Miss Susan Currell, on Aug. 27; all to be for one year in Language School, Tokyo, and later in Gifu, associated with Dr. and Mrs. Wm. C. Buchanan and Miss E. Buchanan; also Miss E. E. Gordon, on same date, to be in Language School this year.

United Brethren: Mr. Floyd Roberts, to be in school work in Shiga prefecture; arrived in July.

Reformed Church in U.S.A.: Mr. S. Lang, short term teacher in Meiji Gakuin, Tokyo; arrived Sept. 9.

Presbyterian: Rev. and Mrs. D. C. Buchanan, arrived in July; Misses Mary Miles, Evelyn Ensigt, Helen M. Palmer, and Ruth E. Trimble, arrived Aug. 27; and Rev. and Mrs. G. K. Chapman, arrived Sept. 9; all to be in Language School, Tokyo, this year.

M. E. South Mission: Miss Julia L. Stevens, to join her sister, Miss Catherine Stevens as a teacher in the Hiroshima Girls' School; arrived Aug. 29; also Dr. O. K. Malcolmson, to join the staff of Kwansei Gakuin, Kobe; arrived on Sept. 9.

M. E. Mission: Miss Helen Albrecht, on Aug. 29. Canadian Methodist: Rev. and Mrs. Foster Hilliard and Rev. and Mrs. G. E. Bott; arrived Aug. 29. All to be in Language School, Tokyo.

American Board: Rev. and Mrs. W. P. Woodard and Rev. and Mrs. C. S. Gillette; also, Mr. Leeds Gulick, son of Dr. S. H. Gulick, and Mr. Wm. Clark, who will be associate pastor in the Sapporo Kumiai Church. Mr. Clark is a grandson of the Dr. Wm. Clark who founded the Sapporo Agricultural College and proved such a Christian leader and teacher of leaders as several other men of power in the early days of Christianity in Japan, notably Dr. S. R. Brown at Yokohama and Capt. Jones at Kumamoto.

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Mr. Murakami giving articulation lesson to youngest class.

THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

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EDITORIALS

A Social Service Specialist for Japan

It is now four years since the suggestion was made in a small group of Christian workers, including both Japanese and foreigners, which met at Hachiman to discuss social welfare questions, that a Social Service Specialist should be secured to assist the Christian movement of this country. Although the calling of such a specialist has been under consideration of the Federated Missions for three consecutive years, and although the matter has received the hearty endorsement of individual Japanese leaders, the specialist in question yet remains to be found and called.

Meanwhile the door to the social service field swings ever more widely open. Imperial Government, the great municipalities, Japanese educational and religious institutions and private citizens are crossing the social service threshold with steadily increasing volume and forms of work and with large numbers of paid workers.

While it is true that among the personnel of many of these official and secular social welfare bureaus and institutions Christian specialists are taking a prominent place, and while there are a comparatively large number of Christian Eleemosynary enterprises some of which have pioneered in the social work field, still it must be admitted that the Christian forces of Japan, of which the missionary body is a part, have not yet seriously dealt with the responsibility which the new world of social and industrial conditions places at their doors.

This opportunity is of such a vast and revolutionary nature that it cannot be met by an occasional Church or an isolated worker putting on a social service program. There is danger that unless the entire Christian movement presents a united front with an adequate social policy, touching the program of schools, theological seminaries, churches, pastors and missionaries, this great field of

modern industry will drift out of sympathy with the Christian Church.

If our Christian forces in Japan are to really grapple with this problem they must have expert leadership. A leader must be secured whose entire time can be given to this work. He must be a person who has not only a wide and comprehensive grasp of the whole field of modern social welfare, but he must have made a definite contribution in the form of some concrete and successful piece of social work. He should be in fundamental accord with the underlying motive of missions, in full sympathy with the peculiar problems and difficulties of the Japanese Church, yet should be able to interrelate his work in a broad and intelligent way with the social reform movements outside the Church.

Finally, for such a specialist to do a significant and lasting piece of work, he should be called by the Federation of Christian Churches of Japan, as well as by the Conference of Federated Missions, and his term of service should be at least a five year term.

What could such a Social Service Specialist do if he came to Japan? First, such a man would act as expert counsellor to the increasing numbers of workers who are attempting social welfare experiments.

He would naturally correlate and make serviceable to the whole country the significant but isolated pieces of work now carried on.

Such a specialist, by study of official and secular programs, could discover the most significant and hopeful types of work, types adapted to meet specific needs and adapted to the temperament and training of the worker. He would map out a comprehensive social welfare program with standardized lines of work which he could be instrumental in putting into operation and in getting accepted by groups of Churches and Christian communities as well as by Missions.

He would be available for assisting

with concrete demonstrations of various social experiments new to Japan. He would naturally be a point of contact and information with the Western social welfare movements, literature and workers, and his headquarters would become a central repository for social welfare educational material and literature which would be available on demand.

The work of planning district and general conferences of social workers, of organizing local and travelling exhibits and of assisting in the preparation of a social service literature adapted for the use of Japanese workers would be other possible fruitful lines of activity.

Finally, such a leader would naturally cooperate in the training and preparation of Japanese social workers, without whom no indigenous social welfare program can fundamentally help the Church or nation.

J. M. D.

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A New Mission Study Textbook on Japan

Among the actions taken by the Federation of Christian Missions at its recent session few rank in importance with the recommendations concerning the publication of a mission study textbook on Japan for college students and members of young people's societies. A number of such books have been published in the past. It is now some twenty years since "Sunrise in the Sunrise Kingdom" by Dr. J. H. DeForest and "Japan and its Regeneration" by Dr. Otis Cary first made their appearance. These were excellent textbooks and admirably met the needs of former generations of students and young people. But since that time both Japan and the Christian movement in the Japanese empire have made tremendous strides and much of the material in these books needs to be supplemented by later data.

A mission study textbook is one of the most effective means of publicity that has yet been devised. When a group of young people get together and for a period of eight or ten weeks study a carefully prepared textbook, it stands to reason that the impression made will be

much deeper than that resulting from the cursory reading of a magazine article or from the hearing of a missionary address.

It is hardly necessary to emphasize the need of such a mission study textbook, but one or two facts may well be recalled to our minds. The resolutions adopted by the Federation of Christian Missions concerning the publication of a textbook dwell at some length upon the political situation of Japan. Since the first appearance of the two textbooks mentioned above, Japan has defeated Russia, acquired Korea and greatly cemented her position in China and Siberia. At a comparatively small cost in men and money she has become one of the five great powers of the world, but her ascent into the coveted circle of international prominence has not been achieved without a terrific price. She is generally misunderstood, greatly mistrusted and thoroughly disliked. Whether we like it or not, all of these things have a tremendous bearing upon the missionary movement in this empire. This fact is forcibly brought out in the article by Rev. F. H. Smith. Men cannot pray so earnestly, nor give so largely nor offer themselves very gladly to a land whose political actions and motives they have been led to mistrust. A mission study textbook must not be written, of course, for the sake of political propaganda. It must not be guilty of special pleading, but an unbiassed statement with no attempt to evade or to smooth over certain things—for we cannot condone all that Japan has done—will go a long way to offset the harmful effects of inflammatory and pernicious propaganda.

On the other hand what better means than such a textbook to present to promising young men and women the needs, the opportunities, the difficulties which are in reality a challenge and the triumphs of the Christian cause in this empire. It is a well known fact that few young people volunteer for Japan. Most of us on the field at present came to Japan in the first place because we were sent by a Board, not because we volunteered to come. We thought that as far as the missionary was concerned the task in

Japan was done ; that there was no further need for the missionary. The countless millions of China and the unbeaten trails of darkest Africa made a much more vigorous appeal than modern Japan where the day of sacrifice had passed. So we thought and doubtless hundreds of other young men and women in the West to-day are thinking in the same strain. Young folks love the challenge of the difficult. Any textbook which fails to emphasize that feature of missionary work in Japan misses one of its greatest opportunities.

The Federation of Christian Missions quite properly referred the whole matter of publishing such a mission study textbook to its Publicity Committee. We believe that this committee can render no greater service to the cause of missions in Japan than by taking up this matter at once with the Missionary Education Movement or with the Student Volunteer Movement. The wealth of material gathered by Dr. A. Oltmans, survey secretary of the Interchurch World Movement, ought to be placed unreservedly into the hands of the proper authorities and the speedy publication of a textbook facilitated in every possible way.

* * *

The Influence of Modern Ideas upon Japanese Youth

Some of the Japanese dailies have recently published the results of an investigation made by the Department of Education concerning the influence of modern ideas upon the minds and conduct of the students of the primary and middle schools. The findings of the investigation are a striking confession of the failure of a politically guided system of education to expose the mind of the student to the best in life. As was to be expected the present day influence is more clearly noticeable among students of the middle school than among those of the primary grade. There is a marked tendency towards individualism, materialism and liberalism of an undesirable kind. Under individualism the Department of Education discovered such tendencies as an increase in self-centered thinking, lack of respect and obedience towards su-

periors, decline in the spirit of reverence towards Shinto and Buddhist gods, heroes and ancestors. The materialistic spirit is manifested by the desire for expensive school materials and their extravagant use, by an ambition which makes money the chief object, by a tendency to make captains of industry and commerce the ideal heroes, by a love for finery, by a dislike for all kinds of manual labour and by a lack of social and public spirit. Indications of the tendency towards liberalism are found in the dislike of all forms of discipline and restraint, in the emphasis upon right rather than duty, in the development of individualistic rather than social and public spirit, in the decline of the idea of cooperation as a group and in the growth of a highly critical tendency. Not all of the influences of the present time are bad, however, for together with the above tendencies the Department of Education also finds a greatly increased desire for knowledge and for reading, the development of scientific thought, an attitude of respect for self-education, a fine emphasis upon physical culture and the elevation of national spirit.

The present day tendency towards individualism, materialism and liberalism is an inevitable result of a politically guided system of education. To stem the tide by a prescribed course in ethics is futile. Nothing but an exposure of the child mind to the highest spiritual idealism can accomplish the desired end. It is here that we find the reason for the educational ministry of the church. It is a sad commentary upon our Sunday School work, however, that at the very age when the tendencies discovered by the Department of Education are most operative in the lives of the boys and girls, so many of our teen-age scholars drop away from the Sunday Schools. Granting that there are social and economic reasons for this, these alone are not sufficient to account for all the facts. Our equipment has been too limited ; our teaching staff undertrained and our literature woefully inadequate. In a word, our whole program for the religious education of teen-age scholars has not been efficient enough to attract and hold the older boys and girls.

THE MISSIONARY AND SOCIAL SERVICE IN JAPAN

By J. MERLE DAVIS

There is today a wide variety of opinion among both Japanese and foreign Christian workers as to the emphasis to be placed upon social service in the program of the Christian Church in Japan.

Some are convinced that so-called "Social Service" is not only a non-essential, but a dangerous substitute for the "real Gospel", while others as earnestly believe that a Christian social service program must be preliminary, in communities of the lower class, to any adequate understanding and appropriation of the spirit and teachings of Christ. From the latter point of view, service in the name of Christ, is also the "real Gospel," and without it preaching and teaching cannot bring the Kingdom of Heaven.

But this conflict of opinion is by no means peculiar to Japan; it is reflected in every nation where the Christian Church is faced with serious social and industrial conditions. It has become a world problem.

The purpose of this paper, however, is to narrow the discussion to the missionary's part in this Christian social movement. Not a few are asking today the question, "Why a missionary Social Service program?"

In attempting to make appraisal of this subject, at least four factors have to be considered; first, the adaptation and training of the nation to the task of solving its present social problems; second, the conditions which call for social service in Japan; third, the volume and effectiveness of the present social service program and finally, some of the points at which the foreign missionary can render vital aid.

Each of these subjects deserve a full treatment quite beyond the scope of this paper which is intended to stimulate further study and discussion of the subject.

It must be apparent to even the casual student of Japanese history that the autocratic trend of national and social life has narrowed to a minimum the

scope of community and individual action.

The high development of the feudal system also took from the shoulders of the people responsibility for their own social burdens. Paternalism ruled in nation, clan, community and in industry. Thus we find that the feudal cult of the Tokugawa era was admirably adapted to the task of meeting the social and economic needs of a practically static society. There could be no acute social or industrial problems where every man and household fitted into the system of vassalage which guaranteed an annual stipend of rice and safeguarded the artisan in his handicraft and the farmer on the land.

Japan of the Meiji Era received by direct inheritance this spirit of dependence on the man above, the tendency to avoid responsibility, the lack of initiative and the indifference to grave civic and social conditions. This social inertia and poorly developed social sense was the heritage of six hundred years of the most complete feudal system of history. It has taken more than a changing government and the introduction of Western science and ideas to eradicate this inherited tendency. There can be no question that under the pressure of the rapidly moving political, economic and social currents of the last generation and especially the last decade, the social sense of the nation is coming to the surface with a momentum that nothing can check.

II. Conditions Which Call For a Social Service Program in Japan

These conditions are analogous in many respects to those which have obtained in western nations at the same point of industrial and economic development. The shifting of the national emphasis from agriculture to industry and commerce, the transformation of the cities into vast industrial centers, the steady tide of country population pouring into the cities, the change of industrial method

from hand crafts to high-powered steam and electrically driven machines, the concentration of great numbers of workers under the roofs of one plant, the pressure of night work, of long hours and low pay, the creation of the city slum and cheap lodging-house with their attendant moral and physical degeneration, the over-crowding filth and vice accompanying the rapid growth of new factory districts,—these conditions are familiar to all who have followed the rise of western industry.

However, in addition to these sinister conditions with which our older western industrial states have been grappling for nearly one hundred years, there have arisen athwart Japan's path to industrial progress and social prosperity certain conditions peculiar to her, which enormously complicate her situation. At least four of these may be mentioned;—the extraordinary speed of her industrial transformation; the unprecedented use of women and young girls in industries; the helplessness of the Japanese worker as a social and industrial unit, and the handicap of producing for the demands of a market representing a totally new civilization to the average factory worker. To these must be added two other factors, already mentioned in another connection, the comparative inexperience in social welfare technique and the inherited inertia in the face of social and industrial ills.

III. The Present Status of Social Welfare Work in Japan

It must be evident to an impartial observer of conditions that in spite of handicaps to industrial efficiency due to inherited and historical influences, the Japanese are developing a social betterment program and technique of considerable extent and efficiency. Her centralized form of government with its highly specialized system of official bureaus and departments, makes possible a uniformity in social and industrial reform and legislation that could not exist in a more democratic state. The fact that but 12% of the people live in the municipal districts and the presence of only six cities of the first rank are additional facts that simplify the

nations social problems. For many years there has been a Department of Charities and Philanthropy in the Imperial Home Department, with sub-bureaus functioning in each of the provincial headquarters. More recently, the Home Department has organized a new Bureau of Social Welfare, which through its provincial offices has begun a nation-wide program of social betterment. These sub-bureaus are, as a rule, manned by young university graduates who are on edge to get hold of the best and newest kinds of social work and to put them into effect.

The Imperial Department of Agriculture and Commerce is another wide-awake center for the study and dissemination of industrial and social reform. In the Factory Bureau and the Social Welfare Bureau of this Department, are efficient staffs of students and officials who are boring into the industrial and social conditions of the nation, and are trying to put interesting betterment programs into operation.

These bureaus also linked up with the whole country through their provincial sub-bureaus.

The Police Department of at least the two great metropolitan areas of Tokyo and Osaka, (the Fu), maintain a special factory inspection bureau, and a bureau for supervising the welfare of factory employees. These police officials are in a position to render invaluable assistance in statistics, advice and protection to the serious investigator of social conditions, provided they are once convinced of the genuineness and importance of his mission.

The great municipalities of Japan, notably, Kobe, Osaka, Tokyo and Yokohama have come forward very rapidly in the last decade with a wide variety of social welfare activities. Osaka is well in the lead in both the volume and efficiency of this municipal work. The most common types of municipal welfare are lodging houses, employment offices, public restaurants, public markets, municipally-built tenements, day nurseries, dispensaries and hospitals. Less common are the Slum Schools of Tokyo, model villages with kindergarten, pawn-

shop, play-ground, day nursery, and community store. More recent still are the Child Clinic of Osaka, the Vocational Guidance Bureau and Clinic and the Big Social Settlement of the same city. In its system of Block Visitation, Osaka Fu is operating the most spectacular and in some respects the most significant piece of social welfare in Japan. 800 volunteer committeemen are enlisted in this community visitation, cooperating with the Government in ridding their neighborhoods of destitution, misery and crime.

Supplementing these distinctly official types of betterment is a very large number of private institutions, aimed at alleviating destitution, degeneracy, misery, sickness and vagrancy. Dispensaries, free clinics, kindergartens and day nurseries, night schools, free lodging houses and employment bureaus are the more usual pieces of work carried on.

The Ohara Institute for Social Research, built and endowed four years ago in Osaka by a wealthy and public-spirited mill owner, is the last word in equipment and personnel in the field of private social research in Japan. The surveys and findings of this institution are being published and made available for the public through its Tokyo book store.

In the distinctively industrial field the country has still a long road to travel. With few exceptions industrial betterment is confined to paternalistic efforts at ameliorating the conditions of workers.

Elaborate programs of betterment, especially for the women workers, are in evidence in not a few of the larger mills in the big centers, but in common with much work of a similar nature in the West, it cannot escape the criticism of being actuated more from motives of strengthening the status quo of capital and labor than from the desire to fundamentally elevate the position of the worker.

The vast majority of mill-and-factory hands of Japan are still untouched by any form of welfare organization. The Chief of the Social Welfare Department of the Factory Inspection Bureau of Tokyo Fu is of the opinion that between ninety and ninety-five percent of the factories in

the Tokyo district have, as yet, done nothing to improve the working and living conditions of their employees. Most of the great mills are forced through competition to put on welfare programs, but the small establishments and those in the country centers escape the scrutiny of official inspection and the pressure of public opinion, and still thrive on the exploitation of their workers.

IV. Weaknesses in Social Service Program

What are the weak points in the Japanese social welfare program that need strengthening, and where can the present work be supplemented?

These weaknesses are due to the newness of the social welfare problem, to the persistence of old social custom, and to the religious and philosophical outlook of the people. Chief among these weak points may be mentioned the low valuation of the personality which makes the human machine of far less value than the apparatus he tends.

There is a complete lack of betterment work adapted for encouraging the self-expression of the worker in his spare time. Nor has the conception of planning for the development and growth of the worth of the worker at his task yet found its way into the welfare system in vogue. The recent appearance of representative bodies of workers, formed for consultation with their foremen and factory heads, may be the beginning of a new type of industrial democracy in Japan. Although many model lodging houses and hostels may be found for men workers, model from the standpoint of sanitation and economy, the total absence of provision for spiritual culture and for the intellectual and recreational life of the inmates, are facts which make a starting point in the plans of the would-be Christian social worker.

There are almost no mothers' or parents' groups for instruction in child training, home making, domestic economy and infant nurture.

An almost equal dearth exists in the field of supervised play, nature study and educational and social clubs for young boys and girls.

For young men and older boys a rich

field is that of life problem discussions, reading circles, current problem circles and art study of various kinds. The lack of self help opportunities in almost every line of education and culture is one of the most obvious gaps in the present social service program, whether conducted by government, city or private citizen in Japan. One non-Christian police official in close touch with Japan's industrial problem told me recently that the greatest contribution to Japan's social problems that the Young Men's Christian Association could make would be to provide a Christian club or home for a few steady industrial workers and by putting them into daily contact with Christian ideals and culture, lift them out of the hopeless and callous condition into which the average worker falls. He said "Guide the ambitions and thoughts and lift the ideals of a few of these men so that they may be able to intelligently lead their fellow workers".

V. The Place of the Church in the Program

When we examine the personnel of the official and municipal bureaus which are leading Japan's social welfare program we are struck by the considerable proportion of earnest Christian men holding key positions. This is also true of several of the most efficient private social enterprises, notably the Ohara Social Institute of Osaka. A long and well-known list can be quickly made of Christians who have been chosen to standardize the social problems of Japan. This is no accident. Not only do the social sciences make a special appeal to men and women who have a vision of the Christian regeneration of society, but when a job requires specially tactful, patient, self-sacrificing effort, it has been found that the spirit of Christ is of surpassing importance to the incumbent.

The recent statement of Mr. Tokonami, the Home Minister, that "More than technical knowledge and experience are needed for getting effective social work done,—that it requires, primarily, ability to sacrifice and to serve unselfishly, and that for men and women of this type the Government is depending increasingly upon Christianity", is a ringing challenge

to every Church and Christian in the Empire. It is still more a challenge to the whole Christian movement of Japan to so shape its program as to be producing workers who not only in spirit but by reason of their practical social welfare training and point of view will be prepared to accept this very large responsibility which the Government desires to place upon the Church.

VI. The Place of the Foreign Missionary in the Welfare Program.

This discussion takes for granted that the missionary has a valuable contribution to make to the Christian movement in Japan, that he has a big job in common with the Christian Church on his hands, and that there is an element of urgency in getting on with that job. Can he rightly stop to tie his hands with types of Christian work which must largely consist of ground-breaking and preparation of the soil for the reception and nurture of the seed. In other words is he primarily concerned with the task of making over Japanese city slums and attacking entrenched selfishness and vice as a preparation for that fair city of God which Christ would have Osaka and Kobe and Tokyo each become. Granted that it is a long-term program and that harvesting is a more attractive job than plowing, yet should not that work of ground-breaking be all the more fascinating and serious a job to the worker who holds the vision of "the fair city" as the ideal and goal of his faith.

There can be no question but that the Japanese worker has many obvious advantages over his foreign colleague, when it comes to carrying on social welfare work in this country. The native must possess an intimacy of knowledge and appreciation of the thoughts, feelings and customs of his own countrymen that the most sympathetic and understanding foreigner can hardly obtain. Not only the language barrier but the racial barrier, expressing itself in difficulties in adjustment to diet, living and sanitary conditions and the very appearance of the foreigner, exciting curiosity and suspicion, all work against his success as a social worker. However, to the foreigner work-

er who, in addition to making these most obvious adjustments, can keep a teachable heart and can gear down his speed habits and be content to work long without perceptible results, there is a fruitful field of service waiting. Most important of all, however, is that contagious quality of enthusiasm and faith which must be imparted to his Japanese colleagues, that willingness to stake all upon a venture whose outcome must necessarily remain unseen for many years and whose largest returns another may reap.

There are, at least, the following advantages which the foreign social worker enjoys in Japan, which constitute a clear call to the missionary to this type of work.

First, the missionary enjoys a close contact with the West and with western industrial and social phenomena and practice that render him a valuable source of information and of educational material for interesting the Japanese and assisting them in this field.

The worker from the West, as a foreigner, especially if he be a trained observer, secures a birds-eye-view of social conditions and of the trend of social and industrial movements in Japan which is difficult for the native to secure, except through long residence or study abroad. This enables the foreigner to perceive the significance of Japanese social phenomena, especially as compared with the trend of similar phenomena in western nations, and he is enabled to make interpretations of social conditions in the light of western experience that may have real value.

The western Christian has a sensitiveness to conditions of suffering and misery and degeneracy, squalor and insanitation, to which the Japanese have necessarily become accustomed and by the presence of which they are slowly aroused.

Again the missionary is often in a position to make a careful social work demonstration far less subject to the ridicule, suspicion and opposition which

would work against the success of his Japanese colleague in making the same attempt. Nor is it just to expect his Japanese fellow worker to attempt a social experiment in the organization of which he has had no experience and in the success of whose outcome he naturally has little faith.

The foreign missionary by reason of the background of experience which he represents and the materials and contacts which are at his command may be able to make a successful local demonstration of a social work program in which the local educational and official circles may be deeply interested, and through these circles the whole community be reached.

The lack of experience of his fellow Japanese workers may place the missionary who attempts work of this kind so much in the position of leadership as to isolate him and make difficult if not impossible the attracting and developing of a real Japanese leader of the enterprise. Not a few successful foreign leaders who have held the reins of a piece of work too long and too tightly in their hands have paid the price for their efficiency and leadership by failing to win the cooperation of a really efficient Japanese of a caliber capable of controlling.

In the opinion of the writer, no social work in Japan carried on by a foreigner is worth the doing, unless it serves one of two great purposes; it must either be so splendidly done as to serve as a model and a contagious demonstration which the Japanese may with profit study and reproduce, or it must have as its objective and working policy the interrelating and grafting of itself to a Japanese organization, into which it can transfuse its life blood and from which it will blossom forth anew as a living expression of its life and purpose. We believe that both of these functions are within the possible reach of the missionary who comes prepared and with the purpose of helping to redeem Japan through the Social Gospel of Christ.



A SOCIAL WELFARE CAMPAIGN IN IBARAKI KEN

By T. E. JONES

"Japan is ready for a vigorous program of Social Advance, and the missionaries have an opportunity to make their influence felt throughout the country", remarked a prominent official to me some months ago. My experience in the first movement of this kind in Ibaraki, the province just north of Tokyo, more than verifies the truth of this statement. From many points of view the Social Welfare Campaign, which was held about the middle of May this year, was more successful than we anticipated. Encouraged to believe that our experience may be of help to other "Rural Workers" in Japan I attempt this report.

In the first place our approach to this work was made through government officials. It might have been made through local churches, neighborhood clubs or other sources, but we chose this place to begin because we believed that the government desired to work along this line; that it had power to execute any plan it might initiate; that it was not liable to prejudice; that it was not a good policy to multiply organizations for the same work; and that as far as possible foreigners in this country should work with and through the Japanese to achieve lasting results. From the very first, therefore, we took the Japanese government officials into our confidence. We laid our plans, finances, and aims unreservedly before them for criticism and advice. We tried to take the position of real subjects who trusted their officials and who did everything possible to aid them in carrying out the highest aims and ideals of good government. It is needless to say that in no place was our work hindered or taken advantage of. Our confidence was appreciated and efforts were made to further our plans.

In the second place, we found that a well worked out program was of great importance. It is as useless to approach the Japanese officials with a half-baked plan and expect their cooperation in carrying it through as it would be to approach foreign officials. While the

spirit of "talking it over" is of prime importance, we must have something of real worth to talk over. A great deal of time could well be used in carefully studying the needs of a field and drafting suggestions to meet these needs. Yet if one is not thoroughly satisfied with all the facts or details of his plan, he should nevertheless go ahead. It is probable that missing facts and plans can be suggested by the officials before whom the scheme is laid for criticism and suggestion. This was done in Ibaraki. We began drafting a plan before we knew much of the field. In fact we chose a subject, Temperance, without knowing whether such a subject would be at all acceptable to the officials in the province. We laid this plan before an official in the Bureau of Social Affairs at the Home Department in Tokyo. He was kind enough to make some suggestions and then agreed to do all he could to get the local officials to back up the plan. More than a year before the actual campaign was begun this official with an associate came to the provincial capital, spoke in the churches, and then took the writer to call upon the leading men of the capital and the heads of the schools. In our conversation with the governor, it was suggested that the Temperance objective would be better attained by including in our program Social Hygiene and Community Cooperation. We decided to do this, making a three-fold program with a three-fold method of presentation. Our project was to launch a campaign of education on Scientific Temperance, Social Hygiene and Community Cooperation, by means of speakers, moving pictures, and an exhibit of models and posters. One speaker was to be assigned to each subject, "The Movie" was to emphasize these themes and the posters were to set forth graphically methods of attaining these aims. We were to meet in five centers according to the points of the compass with the capital at the center. And five hundred *yen* towards expenses was to be contributed by the Friends Mission.

In the third place we found that it was important to work with the government officials not only in drafting but in carrying out our plans. They know better the psychology of the Japanese than most of us foreigners. And they know the kind of administrative organization that will get things done with the least friction and greatest dispatch. The Deputy Governor suggested that we form a Promoters' Committee composed of thirteen men. Five of these were to be chosen by the government and eight by the writer. They should draw up all plans, make rules and conduct the campaign in the name of the Ibaraki Ken Social Welfare Association. He did not deem it wise to have it run in the name of the government. This was because it was an adventure and the government did not care to take any risks, incurred by the movement although it was willing to help all that it could in an unofficial way. This Promoters' Committee was to have charge of this first campaign only. If the results were as expected the government would be willing to take charge of the movement and conduct it in the name of the Social Welfare Department of the Province. As our object was to make the movement an indigenous part of the Japanese community we agreed to this. We chose our eight representatives from the five centers mentioned above. One was not a Christian, all of the others were, but none of them were pastors. We believed it wiser to choose laymen, because we wished to keep the appeal broad, making our immediate object the uplift of the whole community and not the advance of any particular church or pastor. At first the government was afraid to send representatives to this meeting as promoters, as it was not yet sure of the purity of our motives. Gradually this fear melted away and officials and Christians met together to consider the uplift of the Province at large. The details of securing the "Movies", posters, and speakers were largely left to the writer but the Promoters' Committee passed upon his report and in their own name issued the invitations to the speakers. The officials in Tokyo helped us secure speakers. And through the kindness of the Y.M.

C.A. and Mr. H. E. Coleman of the International Sunday School Association we were able to get the "Movies" and the posters. When we actually began our program we found that it was impossible to carry out our first plan of spending two or three days in a place on successive week ends. We could not get prominent speakers to give us so much time. We therefore condensed our program into one day in places outside the capital, Mito, where we spent two days. We opened the display at nine o'clock each morning and ran it until five. It was then packed up and taken to the next city for exhibition on the following morning. The moving pictures were preceded by a lecture and given a social service explanation by one trained in social work. In Mito a special lecture meeting was held at which Baron Sakatani spoke on general Social Welfare Work, Mr. Aoki of the Japanese National Temperance Union (Nippon Kokumin Kinshu Domei) spoke on temperance, and Toraji Makino of the Home Department spoke on Community Cooperation. These men were introduced by an official of the local government.

The results of the campaign are difficult to measure, yet the following things stand out as indications that it was worth while. Over fifteen thousand people of all classes attended the various meetings. Through the newspapers, which ran headlines on the purpose, plans, and work of the Social Welfare Association for a week before and after the meeting, it challenged the attention of the whole Province. Hundreds of people took notebooks to the exhibit and wrote down the teachings there set forth. The facts and inspiration of the speeches and moving pictures were carried into public schools and many echoes were heard of the profit the teachers had gained from the campaign. Local churches, temperance committees, and other organizations largely run by Christians were given recognition and encouragement which has continued. An atmosphere has been created in some places, which makes it more easy for the churches to advance their teaching. And the government has decided to take over the work, appointing a committee to have

charge of the organization and the raising of funds. This is to be done through private subscriptions. The name, purposes and methods of the former association are to be continued. Campaigns are planned for both this Autumn and next Spring. In the first of these, again three subjects will be considered with the three-fold method of presenting the program. This time, Punctuality, The Elimination of the System of Presents (Orei) and the Abolition of the Large Feasts and Drinking Bouts which occur at New Years time will be stressed.

In summing up my experience during this campaign the following items seem most important; First, the Japanese government officials are not only willing but anxious to work with missionaries or others for the uplift of their subjects. It is not dangerous to trust these officials but an advantage to our work. We should seek to put ourselves in the position of real subjects, with real loyalty to the highest and best our community has or desires. We should work with and through the Japanese as members of the same society for the mutual benefit of all.

Second, although it is opportune, it is not necessary to work through government officials. Results can be obtained by forming Neighborhood clubs or by leading the local churches into an active program of social advance. However we are inclined to believe that this will take a longer time to achieve the same results. Third, it is most desirable to have a definite program. This should be based upon the particular needs of any locality and not be the imposition of a "Made in America" plan for social improvement. Fourth as far as possible it is better to make this work not a single church or a combined church movement, but a community movement for the advance of all. And fifth, the time is ripe to begin now. The church with a social message should speak it now. The pastor or layman with a real passion for the salvation of mankind should vigorously undertake to bring it about now. And the missionary with the knowledge of the depth and breadth of the Christian message should work with the Japanese to find a real basis for a lasting program of Social Welfare.

MAKING THE EYES TO HEAR

THE STORY OF THE JAPAN DEAF ORAL SCHOOL

By LOIS F. KRAMER

A most conservative estimate of the number of deaf people in Japan places the figure at 17,000. In the entire empire there are fifty schools where blind and deaf children may be educated. Of the 4000 pupils in these schools 1800 are deaf. However only three of these schools are for the deaf alone, and one of these is the recently organized Japan Deaf Oral School.

There are several methods used in the instruction of the deaf. The oldest and most familiar one is known as the "manual method", which includes the "deaf and dumb alphabet" and a cleverly devised "sign language". Quite the opposite of this is the newer "oral

method", the aim of which is to teach the children to speak and to understand the speech of others by watching their lips. There are also schools where a combination of these methods is used.

The majority of the schools in Japan use only the manual method, though there are a number where some speech is taught. However, the classes are large, the time spent in teaching speech is limited and it requires less effort to sign than it does to talk. For these reasons the results are not very satisfactory. Those of us who are trying to learn Japanese can appreciate the situation in which these children are placed. If for one hour only each day we were to hear

the new language and then did not spend another minute on it till the next day we know how slow our progress would be.

This is true in a much greater degree of deaf children learning to use their voices and to understand the speech of others. To them each word is but a fleeting shadow on the face of the speaker or the uttering of a sound which they do not hear. The most satisfactory way of helping deaf children to learn to talk and to understand what is said to them is to place them in what we call a "speech atmosphere". In this way they are continually encouraged to express their thoughts in the words that they have learned as well as to watch the lips of others to know what is being said so that quite naturally they acquire the "speech habit".

The establishing of an oral school for Japanese deaf children was prompted by Mr. Konishi, the principal of the large Government Deaf School in Tokyo, and ever since it has had his sincere support. When Mrs. Reischauer of the Presbyterian Mission went to him for help in the instruction of her own little daughter, he kindly put her in touch with the best authorities in America. At the same time he urged her to start an oral school in Tokyo as soon as she could and afterwards he kept constantly reminding her of his suggestion.

For some time it seemed as if nothing definite was being done but in the fall of 1919 Mr. Murakami, the efficient and enterprising principal of the School for Speech Correction, offered his services as a teacher if a place could be provided in which to carry on a deaf school. The proposition was presented to the Mission of the Evangelical Association with the result that the use of the Ushigome church was granted for this purpose with the understanding that the regular church services be not interfered with.

About the same time the vice-president of one of the foremost firms in the country, whose own son is deaf, learned that there was a possibility of starting an oral school and came to tell us that a cousin of his was available as a teacher. We were happy to find that Mrs. Hata, a widow of beautiful Christian character,

was capable of taking charge of the kindergarten work.

At about the same time Dr. and Mrs. Murray, also of the Presbyterian Mission, became staunch friends of the project and made possible the equipment with which to fit up the school.

Just at this time Dr. Wright of the leading private oral school in the United States was making a tour of Japan and was able to be in Tokyo on April 28, 1920, the day set for the opening of the school. He helped in testing the children and spoke encouragingly to the parents about the possibility of educating children who cannot hear and of teaching them to understand what is said to them. He also gave some practical and helpful advice to the teachers.

The school started with ten children ranging in age from six to twelve. They were divided into two classes according to their ages. A shy little group they were and unaccustomed even to playing in an orderly fashion with other children. Some of them had been kept at home because their parents were ashamed to take them on the street. Others were accustomed to rough treatment because they could not understand what those at home wanted them to do. Most of them had been both petted and scolded in turn and did not know what to expect next. They came from all kinds of homes. In the chair next to the sweet little girl who had come in her father's automobile sat the son of a bare-footed woman who makes her living by selling roasted sweet potatoes.

The first few days were devoted to winning the children's confidence by playing various games and making simple little things to take home. At the same time they were learning almost unconsciously how to bow politely and stand up, walk and sit down together. From the very start exercises in speech and speech reading were given. It was a pleasure to see the joy on the faces not only of the children, but also of the parents who were watching, when a sound was given correctly or several objects in succession were triumphantly held up when the teacher spoke the names.

Some were too bashful at first to make any attempt to use their voices or even enter into the games. But not long ago when I saw the children again as they came back to school for the first time after the summer vacation I was impressed by the ease and spontaneity with which they spoke and the accuracy with which they understood what was said to them. Then I felt that the teachers are being well repaid for their patient efforts.

The school had scarcely been opened when the newspapers began to send reporters and photographers and for a while it was a common thing for a write-up to appear not only in the Tokyo papers, but in those circulating throughout the country, telling about the new school where deaf children are being taught to talk like other children and to "hear" with their eyes. As a result the requests for admission became more numerous and some were so urgent that it was impossible to refuse them. It was necessary to increase the force of teachers as the number of pupils grew and three young women have been added to the staff. The last of these three has a little deaf niece and has consecrated her beautiful Christian life to the teaching of these children.

At present there are thirty pupils enrolled. This makes a careful grading possible so that those who are capable of doing the same work can be grouped together. It also gives the opportunity for the great amount of individual attention which these children need.

One of the most enjoyable features of the work has been the monthly gathering of the parents at which a representative from almost every family is present. The opening devotional exercises are usually followed by a practical talk by the head teacher, giving good advice in regard to the attitude of the home toward the deaf child and definite instructions for

creating the "speech atmosphere" at home which will help him to become like other children. It is most encouraging to see the eagerness with which the parents drink in the closing gospel message given by the pastor or a missionary.

We know that the expressions of gratitude to the school because of the progress which their children have made come from the hearts of the parents. Last spring when various changes were made in the church building they showed their appreciation by raising over a thousand *yen* of their own accord for additional improvements and equipment.

From the beginning the school has been carried on in a cooperative way. In addition to the pupils' tuition the funds have been provided by private contributions from Dr. and Mrs. Murray and special gifts received by Mrs. Reischauer. Recently the Presbyterian Mission has granted one teacher's salary. It was possible to meet expenses because Mr. Murakami has given his services as head teacher without remuneration and because no rent has been charged for the use of the building. In addition Mrs. Reischauer, Dr. Murray and I have given what time we could to the supervision of the program and teaching. The administration of all school affairs is entrusted to a committee consisting of Dr. and Mrs. Reischauer, Dr. Murray, Mr. Murakami, Mrs. Hata and myself.

The work that is being done every day is truly pioneer in character as the program is of necessity experimental, but there is good evidence of steady progress with every reason to feel hope for its future success. All along the work of the school has been fostered by earnest prayer with the purpose of bringing the Gospel to those whose ears are sealed to the human voice as well as to those who love them and to whom the misfortune of their deafness is a continual sorrow.



ON FURLOUGH FROM JAPAN

By FRANK HERRON SMITH

It was perhaps the third day after I had reached Des Moines, the seat of our General Conference, that a leading layman from Cleveland, Ohio, arose when the announcements were made, and said that he wanted to invite all the foreign missionaries to a banquet the following evening in the Savery Hotel. He said further that he wanted to be sure that each missionary had at least one square meal every four years and he wanted them all to be present. Our wives did not know just what to make of this latter statement, as this brother had stopped mostly in our homes when he circumnavigated the globe some ten years ago, but we all went to the banquet anyway. As we were waiting in the corridor for the doors to the banquet hall to open a man came up to me and said, "I beg your pardon, but are you the Smith from Japan?" Upon being assured that I was that Smith he continued "Well, sir, I want to give you my deep sympathy. I am truly sorry for any of our missionaries who has to go about the country to-day representing Japan." I was greatly surprised at this greeting and found the brother had been home for nearly a year campaigning among the churches. I assured him that I much preferred to represent Japan than the head-hunters among whom he lives and works.

Within the next few days a committee of ladies came to engage me to speak at their Branch Convention the next October. I told them I did not care to make dates so far in advance, but they insisted as they had had a very unfavorable presentation of Japan the previous year, by a lady from one of our neighboring countries and they were having trouble to get anyone to go to Japan. In fact, one girl, after hearing from our neighbor, resigned, saying she would not go to such a country as a missionary.

In the months that followed I travelled widely, speaking more than 300 times, mostly in the Central West. Everywhere they asked "Will there be war with

Japan?" or "When shall we have war with Japan?" The attitude of the people was wholly different from that of nine years ago when I was last home on furlough. Their hearts were filled with doubt, suspicion, distrust and in many cases with dislike. Papers like *The Kansas City Star* and *The Chicago Tribune* were printing such stuff as formerly appeared only in the Hearst papers. With this atmosphere and with military preparations on both sides we had a situation packed with dynamite. How much of this is due to the misrepresentation of Japan by missionaries from Korea and China and to a lack of clear information and interpretation on the part of us Japanese missionaries, is a difficult question.

America has heard of the twenty one demands, but does not know where they are to-day and that the Okuma ministry has been on the shelf, for these many years. She has heard a great deal about Shantung, but even a class-mate guffawed loudly and looked at me as though he thought poor Smith had been in the Orient too long and lost his grip, when I said Japan was sincere in her offer to return the troublesome province and had a right to the return of the expenses incurred in ousting the Germans. Many Americans have been led to believe that Japan is chiefly responsible for the condition of China, but they know next to nothing of the selfish, incapable, bribe-taking officials of China and nothing of the rascally, war-lord Tuchuns who, as patriots and nation-builders are hardly fit to be classed with the Bolsheviki. They believe Japan is persecuting Christianity in Korea and that her treatment of the Koreans is comparable with that which the Turks mete out to the Armenians. It would be interesting to know who presented the resolution about Korea which was adopted by the Christian Endeavor Convention at New York. They call Japan the Oriental Germany, and were amazed when told that almost all the Middle School students study

English and not German. They insist that Japan is dominated by the military class and by the Elder Statesmen. In 1912 I had been proud to say that a Chinzei boy was 32nd among 3249 candidates for admission at Etajima Naval Academy, the most popular school in Japan and in 1920 again I was proud to say that the Military Academy had, for the first time in its history, to give two examinations to get the quota of 200 it wanted to fill its classes, and that among thousands of girl students in Tokyo there were almost none who cared to marry officers. Americans professed to believe that Japanese young men are fond of war and of the conscription system which prevails here.

When one tries to sift a little wheat from all the chaff and present some plain, unvarnished truths as a missionary knows them, or ought to know them, he is more often than not accused of special pleading. Probably any well-informed Japanese missionary will agree with at least 95% of what George Gleason has written in his "What Shall I Think of Japan?", yet in our leading church paper this week he is reviewed very unsympathetically.

America's seeming hypocrisy in not entering the League of Nations, her refusal of the mandate for Armenia, her tremendous naval appropriations, her unfair and unchristian discrimination against Japanese on the West Coast and in immigration and naturalization have led to much ill-feeling and suspicion on this side. So long as we continue to treat the Japanese much worse than we treat even the unspeakable Turk or the Mexican, we cannot expect them to be very well satisfied.

But just as we are making progress with our disarmament plans and our new immigration policy, so Japan is progressing. No nation has ever made such progress in fifty years as Japan has made in the past half century, and as we know, she is not stagnant today, but is moving more rapidly than ever before, and that towards liberalism, toward freedom, toward democracy, toward Christianity. Dr. Stewart told the Korean Federal Council last week that the membership of the Japanese churches

had increased some 190% and the contributions almost 800% since he and I came out in 1905, not as a result of our work however. There are scores of these hopeful things, these encouraging signs and tendencies, which are ours to report, to report soberly, truthfully and carefully, but surely to report them. For the sake of our work, for the sake of peace, it is vital that our home people know the truth and all of it.

How much we should write or say about political matters is doubtful, but there is not a missionary who cannot give the correct answer to the greatest of all Eastern questions, "What shall we do with Japan?" We are giving our lives to help solve this problem. To help Christianize Japan is one of the greatest opportunities of the age and the greatest missionary problem of today.

Japan is the greatest mission field because of her strategic importance. In 1912 we called her the Leader of the Orient. In 1920 she is one of the five, if not one of the three, great powers of the world and the only one not at least nominally Christian. Surely there is no more strategic field. Nor is there any country on earth where the door is wider open and where missionaries receive better treatment. In what other country do they treat missionaries as the Japanese treated Bishop Harris or are treating Miss Spencer, to take two illustrations from our own mission? Here we have transportation facilities, a favorable climate, protection, one language, an educated and reading people and absolute freedom in preaching. The Lord has prepared the way and now the Devil, as a last resort, is trying by means of this international ill-will to hinder the work.

The need too is overwhelming, from whatever standpoint one views it. In America everyone is stressing the importance of a revival of real religion, yet one in two is in the church and Sunday School. In Japan 1 in 200 is about the proportion. The crying need of the whole world is for men of sterling character, yet how can they be produced except by the aid of Christianity. Nor can any mission field compare with Japan in the character of the results

attained. We have reason to be proud of the doughty little native churches and of their leaders, and we find it a great pleasure to be associated with them in their splendid work.

Surely we have been lax in keeping this side of Japan before the American people and we have not done our full duty in interpreting the spirit of Japan. In the large group of new missionaries who attended the training school held

by our Methodist Board last summer, there was not one under appointment to Japan.

The Washington Conference is sure to clear away many misunderstandings. Let us grasp this opportunity and by means of books, articles, addresses and letters make known the many good and hopeful things that we see and know and especially the splendid opportunities for Christian work.

BISHOP WALTER R. LAMBUTH, MISSIONARY

By REV. S. A. STEWART

Walter Russell Lambuth was born in Shanghai, China, November 24th, 1854, of missionary parentage. His grandfather and great-grandfather had been missionaries among the American Indians. At the age of fourteen he started to America for his education, and between Shanghai and Nagasaki he gave his heart to Christ. After completing the college course at Emory and Henry, Va., he took the medical course at Vanderbilt University. Post-graduate work in medicine was pursued at Bellevue Hospital, New York, and in Edinburgh. In 1878 he married Miss Daisy Kelley, and they sailed at once for China. There he remained eight years engaged in medical work. In 1886 together with his father and several others, he came to Japan and helped open the Japan Mission of the M. E. Church South, with headquarters in Kobe. Family conditions were such that it seemed wise for him to retire from active work on the field in 1890, and so for the next twenty years he was working with the Board of Missions in Nashville, being made General Secretary in 1896. The General Conference which met in Asheville, N.C. elected him to the bishopric in 1910. From that date to the time of his death he had episcopal supervision of many of the mission fields of his church. The last three years were given chiefly to work in the Orient, China, Japan and Korea. But he also had supervision over the two newly established missions, the

Congo Mission and the Siberia-Manchuria Mission. His ashes will be interred beside those of his mother in Soochow, China. "Greater love hath no man than this that a man lay down his life for his friends". John 15 : 13.

By providential birth a Traveler, by inheritance a Missionary, and by grace a Lover of men,—that was Bishop Walter Russell Lambuth, M.D., D.D., F.R.G.S., who fell on sleep in the General Hospital, Yokohama, Japan, Sept. 26, 1921. Though he died at the age of sixty-seven, no one thought of him as old; the general feeling was one of surprise that he should be taken so soon. So vital were the forces of life in him, so vigorous and active was his mind in planning the extension of the Master's kingdom, that none thought of his work as being done. The restless driving energy which made him ever ready to undertake new and difficult tasks for his Master, stamped him as both a progressive and a real man of affairs. The injunction, one might almost say command, of his invalid wife: "Go, as long as you can be of any help to those people," "Go, till your work is done", lay upon him as an inner compulsion which one felt in all he did. And there was also the Higher Compulsion which kept him steady and made him "obedient to the heavenly vision". And yet he seemed to have a kind of subconscious warning that his work, for the East at least, was done. He told us in his open-

ing address at our Mission Meeting in Karuizawa that this would be his last visit to us. It is a joyous and yet sad privilege to write of one who thus kept the faith till his "work was done".

A World Traveler and a World Citizen

At the funeral service at the Kwansai Gakuin in Kobe, it was remarked by some one that Bishop Lambuth had an international mind. This was natural, for he was a world traveler. His birth in China forced him early to cross the Pacific, and his later work as Missionary, Board Secretary, and Bishop made it necessary for him to travel extensively. Every continent of the globe, save Australia only, knew the light tread of his step. Besides constant visits to the nearby mission fields of Cuba and Mexico, his duties called him to Brazil eight times, to the Orient a similar number of times, and twice to the heart of the Congo in Africa. The story of his opening of this mission in Africa, among the Head Hunting Tribes,—how with a lone companion, a colored brother whom he took with him from America; he made his way across three thousand miles of difficult road, a thousand of which had to be made on foot; how God had prepared the way before him by having ready to hand a Christian guide and interpreter who had been born in one of these man-eating tribes; how the Chief received him and counted the moons for a year and a half till he should return with missionaries to open the mission,—it all reads like a fairy tale but it was tremendously real as one heard it direct from his own lips.

But wide travel does not necessarily make one a world citizen; it does not of itself create the international mind. And this the Bishop undoubtedly had. He was a real world citizen. Dr. Ramsay called Paul the Traveler and Roman Citizen. Rome was practically the world in Paul's day, and he, too, had the international mind. It is the ability to understand the feelings, and to sympathize with the ambitions and ideals of other nations, that makes one a world citizen. One may have the international mind and never travel; one may travel extensively and never have it. The Bishop had it in

an extraordinary degree. There was no people among whom he went who didn't feel instinctively that he was their friend. They trusted him; they regarded him as brother and father. Was he pro-Japanese? Yes. Was he pro-Korean? Yes. He was first and always pro-kingdom of God, and that made him a lover of all men. Only we are so prone to set up a dilemma in our thinking and say pro-American means anti-Negro; pro-Chinese means anti-Japanese. But this is a false premise. The Bishop was entirely free from this false kind of argument, as he was free from all race antipathy. It was his ability thus to enter into the inner feelings of other nationals and races, his deep sympathy with their highest and best ideals that warrants us in calling him a world citizen as well as a world traveler.

A Missionary Strategist and Builder

If insight as well as ability to execute is essential to successful strategy then Bishop Lambuth had two prime essentials of a successful strategist. This term, however, has so long been used chiefly in a military sense that one is reluctant to apply it to a man who in every fibre of his being hated the military spirit and all that militarism stands for. And yet he was so wise and far-sighted in laying plans for missionary extension, and so quick in their execution, that one instinctively thinks of him in this way. His bold faith in buying ten thousand *tsubo* of land for the Kwansai Gakuin years ago, when it was far separated from the city, and when he had no funds in sight, may be sighted as an illustration of this insight. But it was not simply in the making of missionay plans and in the securing of property; it was evident in his weighing of men and in his evaluation of movements, also. He seldom misjudged men. This was chiefly because he took men at their best. He trusted people and let them know that he expected them to live on a high plain. Consequently he always got along well with those who were under his episcopal supervision. Seldom did one find cause to question a decision of his, because it had been arrived at after careful deliberation and much prayer. One received an appointment from him as

a call from God to perform a certain task. This fellow-feeling for others made him a favorite with those in the ranks. As one man said of him after several other church dignitaries had been discussed, "Oh, Bishop Lambuth is just one down in the ditches digging along with the rest of us; he hasn't learned that he is bishop yet". It was doubtless this insight coupled with his splendid executive ability which led Dr. John R. Mott, a number of years ago, to speak of him as "one of the greatest Mission Board Secretaries in either Europe or America".

Along with this insight, he seems to have had a peculiar instinct for finding needy places. It is a kind of intangible thing but his life shows that he had it. Was there a band of faithful Southern Presbyterian missionaries down in Africa praying God to send in some other mission to help occupy that needy field? He did not know it till he arrived and they told him he had come in answer to their prayers. Was there need of a large supply of army chaplains? He was there, with the boys in France, and dressed in *khaki*. Was there a famine in China? He was there at the strategic time visiting the needy districts, getting facts and preparing himself, but unconsciously, for the telegram which was to meet him on his arrival in Vancouver, which gave him a commission from President Wilson appointing him a member of the Famine Relief Committee. Incidentally it may be stated here that besides his work on this committee he raised a million dollars in personal contributions himself for this work. Was there an "effectual door open" and with many adversaries in Manchuria and Siberia? He was there also, and with men and money to begin work.

And he was not simply a great pioneer; he was a great builder as well. His unbounded faith in the ultimate triumph of righteousness, caused him to plant institutions that would continue their uplifting work through the long years to come. He was an ardent advocate of medical and educational missions. To speak only of near-by fields, there are two hospitals in China, one in Peking and one in Soochow, which stand as memorials to

his vision. Three educational institutions in Japan honor him as founder, the Kwan-sai Gakuin, the Palmore Institute and the Hiroshima Girls' School. He had unbounded faith in the future of these institutions and a year or two ago strongly urged the adoption of the larger plans for them, then before the Mission; the elevation of the Kwansei into university rank, and the adding of a college department to the Hiroshima Girls' School. He was also very much in favor of establishing the new Christian Workers' Training School for women in Osaka.

Bishop Lambuth was a genuine believer in cooperation. The Kingdom of God to him was broader than the narrow bounds of his own church. He was one of the leading spirits in getting the three Methodist bodies to unite and form the one Japanese Methodist Church. This fraternal spirit made him to be much sought after as a member of various interdenominational committees, thus adding much arduous toil to his already busy life. He had been actively interested in the work of the Federal Council of Churches in America from its inception, and at the time of his death he was chairman of its executive committee. He was also vice-president of the Secretaries' Union of Protestant Missionary Boards. Truly may he be called a real Mission strategist and builder.

A Great Lover and Friend

One is inclined to use superlatives in writing of a friend who has so recently gone from him. It seems that ordinary words are insufficient to express adequately what one feels. The writer has purposely avoided the use of such terms so far, but he feels amply justified in putting the word "great" at the head of this paragraph. No one could know Bishop Lambuth and not feel the power of his love, the strength of his friendship. "Thy gentleness hath made me great". And many a missionary as well as many an ordinary believer has felt the touch of his warm, tender love and been lifted up by it. He was not so busy with big schemes and campaigns as to lose sight of the individual. He always found time to talk over one's personal problems with him,

and give him brotherly counsel and help. By keeping up this personal touch he was enabled to put more recruits on the foreign field of his church than any other single person. Out of this background came his sermons which were Biblical and direct rather than theological and literary. The last, and to the mind of the writer, one of the greatest sermons he ever preached to our mission was delivered at the Auditorium, Karuizawa, just three days before he went to the hospital, on the text: "A new commandment I give unto you, that you love one another; even as I have loved you, that you also love one another. By this shall all men know that ye are my disciples if ye have love one to another".

But it was in the home, of course, that this love and friendship shone with the brightest and warmest glow. Miss Nannie B. Gaines who was privileged to know this side of his life as few others could writes: "Gratitude and wonder have filled my heart these many years that I was one so peculiarly blessed, being a member of his household in the first years of my missionary life. It was a home where faith and hope abounded, where love radiated, overflowed, until it seemed to envelope all who came under its influence, its warm glow".

Prayer was his soul's "vital breath", his spirit's "native air". One could not escape the conviction when hearing him pray, that he was in real touch with some Other; that there was some one at the other end of the line; that it was not simply monologue. He accepted God's promises at face value and staked his life on them. How often he quoted such passages as "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you". "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son". "Ye are my friends if ye do the things I command you. No longer do I call you servants: for the servant knoweth not what his master doeth: but I have called you friends". Through his prayer life he became a friend of God, and through his friendship with God he became a friend and brother to all men. Perhaps more people in his church feel a

personal loss in his going from them than would be true of any other. And this great loving heart went out in great longing during these latter years for a closer tie of friendship among these oriental peoples. He was constantly planning some way to get the Christian leaders of China, Japan and Korea together that they might know each other better, and come ultimately to love each other.

President King of Oberlin, in his excellent treatment of the Laws of Friendship, expresses the conviction, on psychological grounds, "that the two greatest *means* in true living are work in which one can express his best self, and personal association with worthy lives; and that the two greatest corresponding conditions in the fine art of living, are the mood of work—the objective and self forgetful mood; and the highest condition of fine personal relation, reverence for personality." No one whom the writer has been privileged to know, so completely lived up to this high ideal of friendship. That he did accomplish this in a marked degree is borne out by the testimonies given at the funeral service by Japanese friends. The Rev. T. Sunamoto said: "He was my special prayer friend for thirty-six years." Mr. H. Nakamura after paying him a personal tribute, said: "We of the Southern Methodist territory feel a special friendship for him. The South Mission was started in Meiji 19 (1886); the two other Methodist missions were founded in Meiji 4 or 5. That we are now able to take our stand along side of our two sister bodies in the new Japanese Methodist Church, is due to some peculiar power we received from him". Prof. K. Ashida of the Doshisha University also paid him a high personal tribute and then spoke of "his genius for missionary enterprise". But Dr. H. Matsumoto and Dr. Y. Yoshioka of the Kwansei Gakuin revealed the warm feelings entertained toward him by those Japanese who have been privileged to know him intimately. Said the former: "Rather than call him doctor (Hakase), or Bishop or Teacher, we instinctively call him Father". Dr. Yoshioka started off his tribute with the words: "The

Benefactor of the Japanese people, the Lover of men, our Father,—Bishop Lambuth”.

But we cannot forget that there was one, a faithful companion, who, though an invalid, was helping him to accomplish his great work. For twenty-three years when he was absent from her side more than two-thirds of the time, she never failed to bear him up. The Bishop said recently, “When we began our missionary life together forty-three years ago, Daisy and I laid everything on the altar, and it has never been taken off”. Truly as one has well said “Her brave spirit was worthy of her great husband”.

The earthly work of Bishop Walter R. Lambuth, Missionary, is done. He is saying to the church through his death on the field, as his father said before him, when he fell in Kobe: “I died at my post; send more men. Go, this one more time; till your work is done”.

And I heard a voice from heaven saying unto me, Write:

Blessed are the dead which die in the Lord from henceforth;

Yea, saith the Spirit, that they may rest from their labors;

And their works do follow them.

REV. ARTHUR WILLIS STANFORD

By REV. H. B. NEWELL

Born in Lowell, Mass., January 10, 1859, a graduate of Lowell High School in '77, of Amherst College in '82, and of Yale Divinity School in '85, Mr. Stanford came to Japan in November 1886, under appointment of the American Board as Missionary. In September he had received ordination to the ministry, and had married Miss Jennie H. Pearson of Lowell, who accompanied him, and who was his constant companion and helpmeet till the time of his death at Auburndale, Mass., July 8, 1921.

He was first stationed at Kyoto, where for nine years he occupied the Chair of Hebrew and Old Testament in Doshisha Seminary, until his first furlough in 1895. His work here was characterized by care and thoroughness, and was much esteemed by his associates.

On returning to Japan he engaged for a few years in evangelistic work, a part of this time being spent in Matsuyama. A breakdown in health compelled an early furlough, which lasted about four years, and on his coming back again in 1907 he was stationed at Kobe, where he continued to reside till the time of his last furlough in 1920. Here he acted as Business Agent of the Mission, and was also editor of two publications, “Kyok-

ko” (Morning Light), a little four-page paper in Japanese that was one of the best and freshest monthly tracts that came from the press anywhere, and that had quite a wide circulation; and “Mission News,” the monthly organ of the Mission, that did much to keep alive the “family feeling” among the members both in Japan and at home, to furnish first-hand information of the work to the Board and to the home churches. These publications furnished great channels for the expression of his Christian faith and life; but perhaps the heart and center of that expression was his Sunday afternoon Bible class for the young men of the city. For this he made the most painstaking preparation, and in the conduct of the class he was always greatly assisted by Mrs. Stanford. This class, which seemed to be the culmination of his Christian thought and activity of the week, was well attended, and took on an international aspect as some of the Chinese young men of the city enrolled themselves as members, and it became the means of forming some interesting and helpful friendships as these two nations in their representatives met together in fellowship to study the Word of God.

While a man of one vocation, Mr.

Stanford had several avocations and was never without some piece of work that seemed at the time to absorb his attention and enthusiasm. One of these was the collecting of lantern slides and the preparation of a series of accompanying lectures exhibiting many phases of life in Japan. These have been used widely among the churches at home. Another was the study of the native religions, Shinto and Buddhism. This study was not confined to books, but his interest led him to make many excursions to visit not only the famous shrines and temples, but also many that were obscure and little known, but that were connected in some vital way with the historical development of the native thought and faith. No moss-covered temple or shrine or sculptured monument but held something of interest to him, and he had a keen scent for them all. He published some of his findings in "Mission News," but he had collected a mass of material that would doubtless have been put into shape for the edification of others had he been spared for another term of service here.

Among his summer avocations were botany and exploring. Interested in the general flora of the country, he was especially keen upon ferns, and once published a striking list of the many varieties he had collected in the vicinity of Kyoto. There are few probably in the missionary circle who have as wide and accurate knowledge as he had of the plant life in Japan. This love of nature took him off on many a tramp through the country, and always with some higher purpose than simply to tramp. He was a good observer, and one of the by-products of his summer walks around Karuizawa was the valuable "Walks and Excursions" chapter in the annual Handbook, that has been a boon to many.

Mr. Stanford was a gentleman and a scholar, and pre-eminently a Christian. Those who knew him will never forget his friendly and courteous spirit, his love

of fellowship and of a good story, his enthusiasm and diligence and his constant reliability. He will be sadly missed from the Mission circle which he loved, and from the circle of the Bible-class that was his enthusiasm. We may well believe that he was welcomed on the other side by many who had called him friend while here; and that he in turn will welcome yet many who owe to him their start on the road to the life eternal.

The end came suddenly to him, near the end of his furlough and just as he was anticipating a return to Japan soon. On June 13th, while on his way to attend the Amherst College Commencement and Centennial, he was stricken with apoplexy, and returned to the missionary cottage in Auburndale, Mass., where he passed away on July 8th. Funeral services were held at the Auburndale Home and also in the chapel of the cemetery at Lowell, Mass., where the body was interred. Dr. Edward P. Drew, of the Congregational Church at Auburndale, conducted the service there. Rev. Enoch F. Bell, American Board Secretary, was in charge of the service at Lowell, having the assistance of Rev. Otis Cary, D. D., and Rev. E. S. Cobb, D. D., of the Japan Mission, and Rev. Charles W. Loomis, of Mr. Stanford's Amherst Class of '82. Mrs. Otis Cary and Miss Katherine Fanning of the Japan Mission were present. Dr. Cary gave a touching address upon Mr. Stanford's life in Japan. Mr. Bell recited "Crossing the Bar," and Mr. Stanford's favorite hymn, "Jesus Calls Us," was sung. Among the floral offerings was a large wreath, "From the Mission," which formed the centre-piece.

There were no children, so Mrs. Stanford is left alone. It is the expectation and the hope of the Mission that she will return to Japan and resume her work in the Kobe Woman's Evangelistic School, where for many years she has rendered most valuable service as teacher.—*Japan Mission News*.



REV. HENRY MOHR LANDIS

By A. K. REISCHAUER

On September sixth, after a short illness of only a few days, the Rev. Henry M. Landis, of the Presbyterian Mission (North) died at his summer home in Karuizawa. A stroke of paralysis which occurred the day before his death left him unconscious and it was obvious at once that the end would come soon. This was the third stroke, the first having occurred some three years ago and the second less than two weeks before his death. Ever since the first stroke Mr. Landis had been more or less disabled and this led him to retire from the full active service of a regular missionary.

Henry Mohr Landis was born at Colebrookdale, Berks County, Pa., on the ninth of March, 1857. As a lad he received his elementary education in the public schools of his community and later he entered a Normal School at Pottstown Pa. where he graduated in 1875. After spending five years as a teacher in the public schools of his native State, he entered Princeton University where he graduated with high honors in 1884. A scholarship in Mathematics, which he won during his course at Princeton, enabled him to spend a year in Germany as a student at the University of Berlin. After his return to America he entered Princeton Theological Seminary and he graduated from that institution in 1888. During his last year as a Theological student he gave a large part of his time as an instructor in Theology at Bloomfield Theological Seminary.

In 1888 Mr. Landis was appointed as a missionary to Japan by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. In July of that same year he was married to Miss Emma Stiefler of Kamenz, Saxony. The young couple left for Japan soon after their wedding and reached Tokyo in September. Mr. Landis was appointed as a professor in the College Department of Meiji Gakuin soon after his arrival and it is in connection with that institution that he has done his main work in Japan during the past thirty three years.

There are two outstanding features of his life at Meiji Gakuin for which he will be long remembered with respect and affection. One of these was wide reading and the scope of his general knowledge which made him interesting to students eager to know many things. The other was his broad sympathies and Christian kindness which made his home a place where students loved to gather and which they visited as alumni whenever they returned to their Alma Mater.

Mr. Landis found time and strength to do a good many worth while things beyond his chief task at Meiji Gakuin. Among these should be mentioned especially the following: In the days when Japan had no professional foreign architects, Mr. Landis helped plan many mission buildings—schools, churches and private residences. At one time he taught a few hours per week at Keio University. For six years he edited the interdenominational Sunday School Magazine. For many years he was statistician of his own mission and for several years compiled the statistics for the Christian Movement of Japan, a task which is often little appreciated but which requires much time and patience. In 1900 he prepared the first missionary map for all Japan. In his later years he became greatly interested in the Romanization of the Japanese language and he contributed numerous articles on the subject to various magazines, especially to the magazine "Romaji"; which as it happened had in its September number an article by him entitled "A Warning to Japan." Some day when the Japanese language will be written with the scientific simplicity of our European languages, Mr. Landis' name will be reckoned among those who were ahead of their generation in their views upon an immensely important subject.

Mr. Landis is survived by his widow, Emma Stiefler Landis, and five children, namely, Mrs. P. M. Walker of Shanghai, Mrs. Guido Gores, Mr. George H. Landis, and Miss Charlotte M. Landis, of Cincin-

nati, Ohio, and Mr. James McCauley Landis who is a student in the Law School of Harvard University.

Mr. Landis will be remembered by all who knew him as a man of extraordinarily wide knowledge, broad sym-

pathies and as one who was ever ready to carry to extent of his ability whatever burdens were placed upon his willing shoulders. His home will be remembered by numerous friends as a center of true Christian hospitality.

THE DAILY VACATION BIBLE SCHOOL MOVEMENT IN JAPAN

By HORACE E. COLEMAN

The work of conducting Daily Vacation Bible Schools has already become a well established movement in Japan. Dr. Robert G. Boville, the Director of the International Association with Headquarters in New York, has visited China and Japan three times, and schools have been conducted in Tokyo and a few other cities in Japan for about five years. After Dr. Boville's visit to Tokyo in March of this year, steps were taken for the organization of a National Committee for the Daily Vacation Bible Schools in Japan. This Committee is composed of representatives from the various Christian organizations in Japan. Two representatives each have been appointed by the National Sunday School Association, National Y.M.C.A., National Y.W.C.A., Japan Kindergarten Union, and the Federation of Japanese Churches, and one each from the National W.T.C.U. and the Branch Sunday School Associations of Yokohama, Kyoto, Kobe and Osaka, and the Sunday School Committee of Federated Missions is represented by three members, and besides, this committee is represented in Kyoto, Kobe and Osaka. A number of individuals including specialists in religious work are members of the Committee, which brings the total membership up to thirty-one. Mr. Tamon Maeda, one of the Vice-Mayors of Tokyo, is the chairman of the Committee.

It is the work of this Committee to promote the movement throughout Japan in any way that they are able. Just before the summer a letter was sent to each of the Christian Schools of Japan

calling their attention to the movement and suggesting Daily Vacation Bible School work, as one of the best ways for practical service and the Christian development of young people. A Japanese letter was also sent to about four hundred pastors and evangelists throughout Japan, suggesting this movement as one of the best practical ways of service during the summer.

The principle work of the National Committee this year was the preparation of a manual for the use of the teachers in the Daily Vacation Bible Schools. An outline of the contents of this manual is as follows:—

1. Plans of the National Committee.
2. Model daily program.
3. Suggestions on the conduct of a school.
4. Program for Worship.
5. Materials for use in Worship program.
6. New hymns with music.
7. Outline of Bible lessons.
8. Health talks.
9. List of games.
10. Hand work instruction in basketry, hammocks, bamboo, and paper.

This manual contains seventy pages. It is enough in detail to be quite a complete guide for young people in conducting a Daily Vacation Bible School. Over twenty pages are given to health talks to the children, so that any intelligent college student can take this material and give intelligent health talks to his children in whatever community.

The model program for the Daily Vacation Bible Schools is as follows:—

A.M.	
8.00—8.25	Worship
8.25—9.00	Bible
9.00—9.15	Recess
9.15—9.35	Music, vocal and breathing exercises, rhythmic gymnastics
9.40—10.00	Health Talks
10.00—10.30	Games and Gymnastics
10.30—11.00	Review school work, religious history, or hero stories
11.00—11.50	Hand work
11.50—12.00	Closing meeting, salutation, motto, national anthem, children's benediction.

A committee has also been organized for Tokyo with representatives of the different Christian Schools and a number of representative pastors. The Chairman of this committee is Mr. J. M. Davis, of the City Industrial Y.M.C.A. The Secretary is Mr. G. Suga of the City Y.M.C.A., P. S. Mayer is the Treasurer. This committee will have the entire charge of the promotion of the Schools in Tokyo, while the Secretary of the National Committee will cooperate with them in any way possible and conduct a training institute each year for teachers in these schools, and the teachers in the schools in Yokohama.

Twelve schools were conducted this year in Tokyo. Three of these were entirely self-supporting, and ¥699, was raised in Tokyo for the support of the other schools. This is the first time that

the entire support of the schools in Tokyo has been raised in Japan.

It is the policy now that money for subsidizing or helping in the conduct of schools will be raised in Japan and the money received from the International Association in New York will be used for secretarial help and literature for the promotion of the schools throughout Japan.

Six schools were conducted by the students of the Union Bible Training School, Yokohama; namely, four in Yokohama, one in Iwamoto, Shizuoka Ken, and one in Kuki, Saitama Ken. Fourteen students were employed in these schools, and 222 children were enrolled. Reports from all the schools show that the children were interested, that good work in general was done, and that the parents are pleased to have their children thus pleasantly and profitably occupied during the summer.

It is hoped that schools may be more generally conducted throughout Japan next year. Christian university students may well afford to give two or three weeks to such a Christian effort, and they will be much better for the experience. We are expecting that the student organizations will stir up interest among their students in this line of Christian and social service work.

Manuals are kept on sale by the Kyo Bun Kwan, the National Sunday School Association, and by the writer. Those desiring further information regarding the work are invited to write to the Secretary of the National Committee, H. E. Coleman.



THE FIFTEENTH ANNUAL MEETING OF THE KINDERGARTEN UNION OF JAPAN

By MARGARET M. COOK

The Fifteenth Annual Meeting of the Kindergarten Union of Japan was held in Karuizawa, July 28—30, Miss Annie L. Howe, vice-president, in the chair. From the opening hour, nine o'clock, Thursday morning, to the closing session on Saturday afternoon, varied inspirational help was given to the representatives of more than sixty Christian kindergartens. One hundred and forty-one kindergartens, located in all parts of Japan, from Hokkaido to Kyushu, are in the Union.

At the annual meeting of the Union in August, 1920, Miss Ethel H. Correll was elected President and would have presided at this meeting but death claimed her in December. A memorial service was held for her the first morning, July 28, at 9.45. The auditorium, from which the usual kindergarten exhibit was withheld till later, was beautiful with flowers and greens, including one exquisite wreath from her parents who were present.

Selections from the Bible were read by Mrs. J. S. Thompson, prayer was offered by Dr. C. S. Reifsnider and the memorial address was given by the Right Reverend Bishop McKim. Miss Etta Ambler read a translation of the funeral sermon preached in Sendai, December 7, by the Reverend Yoichiro Inagaki and also a poem written by Miss Kikuye Baba and translated by Deaconess Ranson.

Miss Howe gave a tribute to Miss Correll as a kindergartner and voiced the heart of the Union regarding the great sense of loss felt. Miss Correll was a valued worker in the kindergarten world where the Christian motive in her work was always felt. Her contribution to the Union as president was anticipated with confident expectation. In a way far different from that expected, her influence seemed as real as if she had been physically present in the chair. It was felt that "being dead she yet speaketh."

At the time of Miss Correll's death the Union asked the privilege of contributing toward the publication of a book of Bible

Stories which she had written in Japanese and gotten ready to go to press. Her father, Dr. I. H. Correll, after a brief, beautiful talk to the Union, reported that the book, "Warabe no Tomo," is out. Copies can be secured at any time from the Publishing House of the Protestant Episcopal Mission in Tokyo. The book holds a blessing for every Japanese child in whose hands it can be placed.

Following the memorial service, Dr. Martin W. Barr, Chief Physician of the Pennsylvania Training School for Feeble-minded Children gave an address that stirred the hearts of all who heard to deeper sympathy with the unfortunate class of children of whom he spoke. His words backed by the personality of a man whose work is of world-wide fame were weighty and cleared the thought of many kindergartners regarding the necessity of providing *special* help for the little ones who are backward or defective. Dr. Barr was asked if it is unfair to the normal children to receive little unfortunate ones in our kindergartens. He replied "It is unfair to both."

Earlier in the morning a beautiful stimulating message had been given by Mrs. Miller of Philadelphia who is a regular contributor to "John Martin's Book" a magazine on Nature Study. It was after the report of the Nature Study Committee that Mrs. Miller responded to the desire of the presiding officer and the Union to hear from her. Her call to mothers and kindergartners roused hope and new determination to "live with the children" closer to Nature in order to realize more fully all that the *out-doors* may mean to the early years. The paper will be published in English and, it is hoped, in Japanese.

Another message from outside the Union was brought by Rev. Kenneth S. Beam who presented most sympathetically selected, typical passages from a recent book by H. Addington Bruce, "The Psychology of Parenthood."

Miss Bella Irwin, a prominent kindergarten of Tokyo, was a guest of the occasion and while not consenting for her name to appear on the printed program gave an address Thursday afternoon on Froebel's Gifts. Her address and her helpful participation in the discussions of the conference were highly appreciated.

Miss Althea Bridges, the well known and well-loved Story-Teller of Peoria, Illinois, who is spending a year for work in Japan and was in Karuizawa taking part in the Sunday School Institute, was introduced to the Union and given cordial greeting.

Papers were read on Friday and Saturday by members of the Union on subjects relating especially to kindergarten work and responsibility, as follows: "The Disposition of a Kindergarten's Time" by Miss Esther Ryan; "Kindergarten Salaries" by Miss Florence Erffmeyer; "Practice Teaching" by Miss Anne Bingham; and "The Kindergarten as a Missionary Agency" by Miss Jessie M. C. Wilkinson.

The papers and the discussions following each were practically helpful. The papers will be printed in the Annual Report and it was voted that much of the material be put into Japanese and published for the benefit of Japanese Kindergarten coworkers.

The need was emphasized during the conference of sending out more published materials from the Union. Last year a resolution was passed asking that every Mission represented in the Union pay ¥10.00 every year per kindergarten, for the use of the Union in its publication work. The Treasurer reported that a large number of the missions were responding favorably.

The Treasurer, Miss Janet Johnstone, reported the finances of the Union better than any previous year. The report brought out the fact that the money is in hand to pay for the publication of the book of "Kindergarten Songs and Rhythms," a book greatly needed and on which a faithful committee has been working long and hard. Mrs. Hennigar, chairman of the committee, reported that the book will go to press at once. It was

voted to publish an edition of 2000, reserving 1000 for the use of members of the Union and placing the other 1000 on sale in bookstores in Tokyo, Osaka and Kobe. A subscription price of *sen* 60 was fixed, with a regular price after the book is out of *sen* 75 per copy.

A vote of thanks was given to the committee with special recognition of the splendid work that has been done by Mrs. Hennigar.

On Friday and Saturday mornings devotional services were held. The leaders were Miss Alice Lewis, of Tokyo and Miss Lavinia Mead, of Osaka, and the hours set aside for their messages and for quiet, specific prayer in which many took part were the moments when the real spirit of the conference found deepest expression. One text, Psalms 45: 18 came full of new meaning as interpreted to stand for past, present and future as related to work for the young. "Instead of thy *fathers* shall be thy *children*, whom thou shalt make *princes* in all the earth."

Kindergarten work as a part of the missionary enterprise in Japan is over thirty years old. This fact was made evident when Miss Mead asked all who had been connected with some kindergarten in Japan over thirty years to stand and Miss Howe of the Congregational Mission and Mrs. G. W. Fulton of the Northern Presbyterian Mission stood. For fifteen years or more, as other kindergartens were opened, little was known of each others work. It was in 1907 that in response to a call from Miss Annie L. Howe a small company of kindergartners met and organized for "consultation and cooperation." The growth of kindergarten work in all the missions has been almost phenomenal since that time and the Kindergarten Union has been in no small degree the means of a united forward movement, and as a branch of the International Kindergarten Union keeps the work in Japan in touch with kindergarten work the world over.

In recent years help from the annual meeting of the Union is carried over to the many Japanese workers who find it impracticable to attend. This is accomplished through Branch meetings that

have been organized in the following districts :

Sapporo	Sendai	Tokyo	Hiroshima
Hakodate	Ueda	Nagoya	Kyushu
Aomori	Hokuriku	Osaka	Loochu

Encouraging reports were heard from many of these branches.

One of the delightful features of the conference was an evening devoted to music and pictures. Students of the Glory Training School of Kobe rendered most acceptably the following program.

The Angel	Rubinstein
Maybells and Flowers.....	Mendelsohn
Largo	Handel
Spinning Song.....	Wagner
Lift up Your Heads O Ye	
Gates	Lynes

Art masterpieces, Japanese and foreign, were thrown on the screen and Miss Howe explained their meaning and interpreted the message of many, dwelling especially upon such as have special value for kindergarten use.

The close of the conference came Saturday morning with the election and installation of officers for the next year.

Miss Martha B. Akard of Fukuoka was elected president, Miss Annie L. Howe of Kobe, vice-president, Miss Marie W. Stapler of Tokyo, secretary-treasurer and Miss Marietta Ambler of Kyoto, cor-

responding-secretary. Chairmen of the standing Committees who with the above officers constitute the Executive Committee were elected as follows : committee on arrangements, Miss Armstrong ; on exhibit, Miss Cook ; on publication, Miss Crosby : on membership, Miss Hart.

Two other committees were appointed for the ensuing year, one on propaganda, Miss Kramer, and one on nature-study, Miss Wakuyama, chairman.

A pleasing and valuable exhibit of kindergarten work was in the auditorium from the second through the closing day of the conference. It was not as large as in some other years but the exhibit committee had sent out definite suggestions that made the materials exhibited of more than usual service in a definite way, especially as to pictures. Child Welfare charts produced in Japanese were shown by Mrs. Scott of Osaka, the originals of which can be secured free of cost from the Better Babies Bureau, Woman's Home Companion, New York City. A collection of well selected leaflets for use with mothers was displayed under the care of Mrs. G. F. Draper, who in a talk before the conference represented the National Mothers' Association of Japan, and who is glad at any time to fill orders for literature suitable for use in kindergarten mothers' meetings.

FROM THE EDITOR'S MAIL BAG

ENQUIRY INTO MISSIONARY PROBLEMS

Dear Sir :—

The *International Review of Missions* completes its tenth volume in October 1921 and we desire the counsel and help of your missionary readers in laying our plans for the next decade.

The aim of the Review is to place at the disposal of missionaries the best thought of the missionary body in all fields and all branches of the Christian Church. In order to fulfil this aim we wish to relate the articles in the Review to the most real and living questions with which missionary workers are confronted.

It will help us towards the attainment of our aim if your missionary readers will send to our office, Edinburgh House, 2, Eaton Gate, Sloane Square, London, S.W. 1., a brief statement of *the three problems on which they most feel the need of help*. We mention the number three because we do not desire a mere catalogue but a note of those matters which have most pressed themselves upon the attention of missionaries, causing them genuine perplexity during the past year or two. Those who see four or five questions of equal urgency will of course not limit themselves to three.

All we ask for is merely the naming of the problems which are most pressing, but if any who have time to do so will send us a little elucidation of the precise nature of the problems they have in mind, the circumstances in which they have arisen, and any clue as to lines on which a solution might be sought, it will be of the greatest assistance.

To facilitate filing for reference in our editorial work, it will be a convenience if where notes are sent a separate sheet of paper is used for each problem. The name, station, society and length of service of each missionary should be written at the top.

Faithfully yours,

J. H. OLDHAM,
G. A. GOLLOCK.

WARNING

Dear Sir :—

This is to warn the missionary community against a sharper by the name of Kato Isamu, alias Kimura Yoshio. He is a billiard player who periodically professes repentance and ends by going off with such money as he can borrow, leaving his board bills unpaid. He is of a striking appearance and has an intimate knowledge of missionaries and Christianity. He speaks English well. The Seoul police are looking for him and any information with regards to his movements will be welcomed.

WILLIAM C. KERR.

Seoul, Sept. 27th, 1921.

BOOK REVIEWS

A NEW BOOK ON JINSEI MONDAI

"Tettei-teki Jinseikan"

This book, which has been published this summer, should prove a great aid in our evangelistic work. The writer of this review can recommend it to all who work for young men. The author, Mr. Y. Akita, spent twelve years in U.S.A. and has degrees from two universities. He was a candidate of the Kenseikai party in the general election of last year, so that we may assume that he has the view point of the Japanese Liberals. The author deplores the "present tendency of Japanese society to worship pleasure and the almighty dollar and the fact that there is no great ideal before the people and no strong faith based on reverence for spiritual things. 'Man does not live by bread alone'. The individual and the nation that wishes lasting success and prosperity in the best sense must have some faith in the great things that transcend the material world. The nourishing of a great ideal and the attaining of a deep faith we must recognize as the real, the ultimate purpose of life." "The real value of personality is attained through a faith (mystical faith,

if you like) that unites man and God." Though we may not be able to know fully the real nature of God no one, because of that fact, is justified in denying the existence of God. He reviews the materialist's position and establishes the fact of the existence of a personal Being behind the universe. The ideas of God held by Eastern and Western scholars are put forward and discussed. The pessimism of Schopenhauer, Hartmann, Shaka and Lao-tsze is criticised and the immortality of personality established. "Religion is the greatest need of man and faith is his real life." He sums up, "To have an immovable faith in the Supreme Being, and a well-rounded personality, polished (migaku) and perfect as our Father's is perfect, to work for the building up of peace and the Kingdom of God, to extend real civilization throughout the world, this alone gives meaning to life."

Chapter headings include :—Opinions of various scholars on Theism (as Confucius, Descartes, Locke, Kant and Liebknecht), Beginnings of Religion, Meaning of Religion, Personality of God, Meaning and Purpose of Life, Optimism and

Pessimism, Immortality of the Soul, Materialism, and the Need of Spiritual Culture. There is an Appendix with chapters on such topics of current interest as:—Morality and Labour, Home and Religion (arguing the "place of woman in modern life"), Immigration and a Great Ideal, New Morality, and Our Weapon in the Japan-American Controversy. This latter chapter is summed up in a sentence, "If we become men of good principles, and as a nation come to have great ideals and strong character as noted above the opposition will naturally cease."

As a whole the book, written in forceful Japanese, is positive in its exposition of faith and is already finding a welcome among the students. It is a constructive attempt to find the solution of the ever-present "Jinsei mondai" in the Theistic position. The publisher is the Zen Bun Sha, No. 3, Nishikicho, Nichome, Kanda, Tokyo.

E.C.H.

* * *

"WHAT SHALL I THINK OF JAPAN?"

By GEORGE GLEASON

For various reasons one may well think that George Gleason's "What Shall I Think of Japan?", published this year by the MacMillan Company, forms a distinct contribution to the fund of literature bearing on the problems of the Far East.

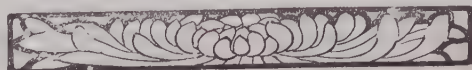
First, the author writes from experience. He is no tourist or transient liable to hasty conclusions. He has studied Japanese life for nineteen years in days of peace and in days of war. His knowledge of conditions is based upon personal observation not only in Japan itself, but also in Korea, Manchuria and Siberia. He reveals thorough knowledge of political and economic developments that have taken place in the Orient during recent decades. Because he writes as a person who knows, one reads with confidence.

Second, the book is comparatively brief and admirably compact. All phases of Japan's internal and foreign problems are touched upon, but without diffuseness. Appendices to the chapters contain the text of various important documents that have made history, e.g. the Shantung Treaty of 1898, the Twenty-one Demands, the Ishii-Lansing Agreement, etc. Thus the book becomes a desirable reference volume, handy in size, and valuable for the information it contains.

Third, the spirit of the book is non-partisan. The title itself suggests a "Come now, and let us reason together" attitude. Although the writer seeks to make his readers think of Japan sympathetically, he does not mince facts. At one time he summarily refutes exaggerated condemnations of Japan, and at another he magnanimously admits her errors. This makes his discussions of knotty questions like the Korea and California situations very much worth while.

Fourth, the Christian point-of-view is made very evident. We quote: "The writer would be untrue to his deepest convictions if he did not add that the planting of the spirit and teachings of Christ in the hearts of Japanese leaders is the only final guarantee of a safe future for Japan." The concluding chapter, entitled "Can Japanese be Christians?", consists of brief, stirring biographies of Christian leaders like Hampei Nagao, Michi Kawai, Toyohiko Kagawa, and several others. The author says: "It is such men and women who will Christianize Japan's impact on the world. The development of a few more leaders like these is the solution of the problem of the Far East. Here is the call to British and American young men and women, to go to Japan, dig down into the life of that forward-looking nation, and raise up Christians of this type."

H. V. E. S.



PERSONALS

Miss Matilda Spencer, after retiring from active work, has returned to Japan at the urgent invitation of Japanese friends. Until the home which is being provided for her is built, she will be at No. 9, Aoyama Gakuin.

Bishop Welch stopped for a few days in Tokyo en route to America. He sailed on the Hawkeye State Oct. 11 and expects to return to Japan late in the winter. Mrs. Welch and daughter sailed late in August.

The following ladies of the M. E. Mission have recently gone home on furlough: Misses N. Margaret Daniel, Helen Russel, Grace Wythe, Harriet Howey, Frances Harms and Alice Hitch.

Miss Margaret Wythe spent the summer touring Japan in company with her sister, Grace Wythe of Nagoya.

Rev. E. T. Iglehart and family, after spending a month in Katonah, N. Y. with Mrs. Iglehart's parents, are now at Dobs Ferry, N. Y. where the children are in school. This will be their permanent address.

Dr. G. M. Dutcher, Vice Pres. and Prof. of History at Wesleyan University, Middleton, Conn. and Mrs. Dutcher are spending his Sabbatical year touring the Orient. Dr. Dutcher has lectured in Tokyo, Nagoya, Kyoto, and other Japanese cities.

Bishop Wilson S. Lewis, who has had Episcopal supervision the past ten years in China and who is well known in Japan, died at Sioux City, Iowa, Aug. 14. Memorial services were held in Tokyo, Seoul and various places in China at the same hour as his funeral was held in America.

C. W. Iglehart, who is to be connected with the school for boys that is to be established by the Methodist Episcopal Mission at Hirosaki, will move to that city in the near future.

E. Otis Draper, son of Dr. and Mrs. Draper, who is studying at Boston University, returned to Japan this summer under the Y. M. C. A. Teachers' Bureau. He is teaching in the First and Second Middle Schools of Yokohama.

J. V. Martin and wife and Alice Cheney will be enrolled at Columbia University this term.

Floyd Shacklock of the Kyo Bun Kwan has returned from a month's vacation in Korea.

Mrs. Harris, wife of the late Bishop Harris, is living at 221 Bluff, Yokohama.

Dr. D. S. Spencer has been appointed to evangelistic work in Kumamoto.

Mr. Wm. Waterhouse, assistant to Rev. Kana-mori, is at No. 6, Aoyama Gakuin.

Mr. H. S. Crolly formerly connected with Y. M. C. A. work in Siberia, has been engaged as a teacher at Aoyama Gakuin.

Miss Mildred Anne Paine, who has completed a year's work at the Language School, is now located in Kagoshima, where she has evangelistic work. Miss Esther Thurston became a teacher at Aoyama Jo Gakuin at the opening of the term.

Miss Laura Chase, formerly a teacher at Aoyama Jo Gakuin, returned from furlough Sept. 22. She has been appointed to Kwassui Jo Gakko in Nagasaki.

Miss Lora Goodwin recently returned from furlough and has resumed her evangelistic work at Hakodate.

Miss Abby Sturtevant is the latest missionary to arrive for the M. E. Mission. She is studying at the Language School.

Births: A son, Philip Dodson, to Rev. and Mrs. A. P. Hassell, So. Presbyterian Mission; at Karuizawa on July 19. Congratulations belated, but most sincere and hearty.

A son, Thomas Canby, to Mr. and Mrs. T. Jones, Friends' Mission; at Karuizawa on Sept. 25.

A son, Sterling Philip, to Rev. and Mrs. K. S. Beam, American Board; at Tokyo on Oct. 5.

Mr. Wm. Turner, a son of the late Rev. W. P. Turrer ("Will Patillo," an interesting writer on many occasions in the local English press) arrived in Japan on Sept. 9 to join the staff of Kwansei Gakuin, Kobe.

Rev. and Mrs. I. Dooman, of the Protestant Episcopal Mission, arrived back from furlough in September and have resumed work in their former station, Tsu.

Rev. T. D. Ray, D. D., General Secretary of the Southern Baptist Foreign Mission Board, Richmond, Va., accompanied by Mrs. Ray and daughter, arrived by S.S. "Empress of Russia" on Sept. 26. They spent one month in Japan, then proceeding to Korea and China, where they will tour till next spring.

Among the reinforcements to the So. Methodist Mission this autumn are Miss Sara Shaw and Rev. and Mrs. J. J. Mickle. Both Mr. Mickle and Miss Shaw are from Columbia University. All are now in the Language School, Tokyo. Miss Shaw is a daughter of Rev. S. Shaw, who was a member of the same Mission from 1890-1896, stationed in Yamaguchi.

Rev. S. A. Stewart, Hiroshima, represented the Federation of Christian Missions as fraternal delegate to the annual meeting of the Federal Council of Korea, returning to Hiroshima on Sept. 16. Prof. and Mrs. F. A. Lombard and Rev. and Mrs. W. R. Weakley were also in attendance at the meeting of the Council.

Miss E. Hurd, sister of Miss H. R. Hurd, of the Canadian Methodist Mission, has joined the faculty of the Canadian Academy, Kobe.

Rev. and Mrs. H. Thede, after a year of language study in Tokyo, have removed to Kobe, in the work of the Evangelical Association. Their address is 7, Yamamoto Dori, 2-chome.

Rev. and Mrs. Geo. E. Haynes, of the Baptist Mission, have removed to Morioka, and Miss C. Moore, of the same Mission, temporarily to Osaka.

Mr. G. W. Laug has joined the staff of Meiji Gakuin, Tokyo, as a short term teacher in connection with the Reformed Church Mission.

Miss Wickson, a graduate of the Toronto Conservatory of Music, has arrived to become teacher of music in the Canadian Academy, Kobe.

After thirty years in Japan, Rev. D. Marshall Lang, Hakodate, has been obliged to resign from the work of his Society, the C. M. S. Mr. Lang had an operation last November, and the Medical Board pronounce against his return. Mr. Lang's address is Church Missionary Society, Salisbury Square, London, E. C. 4.

The Bible Training School of the Woman's Union Missionary Society has a new worker in Mrs. Hazel B. Lynn, who reached Japan on Sept. 17 by S.S. "Golden State." Mrs. Lynn received her training in Brooklyn and New York. She will be in the Language School, Tokyo, this year.

Doremus School, of the W. U. Mission, has two recruits, Miss Claire Chapman, a graduate of the Royal Academy of Music, who arrived by S.S. "Golden State" on Sept. 17, and Miss Margaret Rogers, who came to Japan earlier in the summer. With Miss Rogers came Miss Mary Leonard, who is spending a few months at No. 212, Bluff, Yokohama.

Misses Worth, Searcy, and Callahan, of the So. Methodist Mission have recently arrived in Kure to open up woman's work in that city for their Mission. The mission residence of the Presbyterian Mission has been rented for them.

The S.S. "Empress of Russia," arriving Sept. 26, brought to the American Baptist Mission the following reinforcements: Mrs. L. Bickel, widow of the late Capt. Bickel, and her daughter, Miss Evelyn Bickel; Miss Lucy Russell, Mr. and Mrs. Wilson, and Messrs. Crocker and Spencer. Miss Russell and Mr. and Mrs. Wilson are to be in the Language School. Mr. Spencer and Mr. Crocker are to be associated in the work carried on in Waseda University by Dr. H. B. Benninghoff. Miss Bickel is to teach music in Kanagawa Girls' School, and Mrs. Bickel will have a part in the work of the same school.

Rev. L. J. Shafer has severed his connection with Tozan Gakuin, the Reformed Mission's School at Nagasaki. Rev. D. C. Ruigh has been elected Principal. Mr. Shafer continues in Nagasaki in evangelistic work.

Special religious services were conducted in the Hiroshima Girls' School by Rev. R. S. Stewart, D. D., October 1 to 5. Gratifying results were obtained.

The appointment of Dr. H. C. Ostrom, So. Presbyterian Mission, to Kobe Theological Seminary has been changed and Dr. and Mrs. Ostrom are to return to their old post in evangelistic work at Tokushima. Dr. W. McS. Buchanan, upon returning from furlough, is expected to resume his work in the Seminary.

Rev. and Mrs. A. E. Lucas, formerly of Hiroshima, have returned to the Far East to an appointment in the Union Christian College, Seoul. They arrived by S.S. "Golden State" on Sept. 17. They are connected with the Northern Presbyterian Mission.

Dr. P. B. Cousland arrived back from furlough in Scotland, Canada, and the United States by S.S. "Empress of Russia" on Sept. 26. He passed through immediately to China to continue his work of preparation of medical books in the Chinese language.

Rev. Richard D. Smart, son-in-law of Dr. J. C. Davison, Nagasaki, died of Asiatic cholera at his home in Soochow, China, on Sept. 19. Dr. Davison was visiting his daughter and her family at the time of Mr. Smart's death.

Mr. and Mrs. W. D. Murray of New York spent

the first half of October in Japan visiting the Young Men's Christian Associations in the various cities of the country. Mr. Murray, an attorney of New York, is a member of the International Committee and for nearly a quarter of a century has been chairman of the Foreign Department.

D. E. Yarnell, M. D., and Mrs. Yarnell arrived on the S. S. "China" on Oct. 5 to inaugurate the work of the Merchant Marine Y. M. C. A. in Yokohama. Dr. Yarnell is an Association secretary of long experience, having served for many years as Secretary of the West Side Branch Y. M. C. A. of New York City. During the war he was in the Red Triangle Service and for the past two years has been serving in connection with the scholarship fund for ex-service men established by the War Work Council. The Yokohama experiment on behalf of American and other English-speaking sea-going men will be watched with great interest.

The foreign secretaries of the Y. M. C. A. met for a three days' conference Oct. 6-8 in Tokyo. Secretaries present from out of the city were Messrs. Grafton of Kyoto, Converse of Osaka, and Brockman of Seoul.

Mr. and Mrs. H. S. Sneyd of Yokohama returned from furlough by the S. S. "Taiyo Maru" on Oct. 5. Mr. Sneyd will again take up his work as honorary secretary of the Yokohama Association. Their residence is at 3723, Sagiyama, Yokohama.

Mr. W. R. F. Stier left for Nagasaki on Oct. 11 for six months' service with the educational department of the Nagasaki Association. Mrs. Stier will remain in Tokyo for the time being.

Mr. and Mrs. R. L. Durgin left Yokohama on Oct. 25 for Dairen, where Mr. Durgin takes on the duties of honorary secretary of the Y. M. C. A.

Mrs. Albertus Pieters and her daughter, Miss Gert-rude Pieters, arrived back in Japan by S. S. "China" on Oct. 5. Miss Pieters expects to be in Fukuoka till next spring, then to join the staff of Ferris Seminary, Yokohama.

Miss Edith G. Teets, of Nutley, N. J., arrived by S. S. "China" to join the Reformed Mission. She has entered the Language School and is living at 10, Shimo Osaki, Tokyo.

Dr. H. V. S. Peeke left by S. S. "Katori" on Sept. 30 to care for his son Edwin, who was stricken with infantile paralysis in August and is in the Sanitarium at Bittle Creek, Mich. Dr. Peeke, who was himself in need of a health trip, expects to be absent till early next spring.

Friends are congratulating Mrs. H. V. E. Stegeman, of the Reformed Mission, on her recovery from a protracted illness.

Rev. and Mrs. Luther A. Gotwald, who are on their way to the Lutheran Mission in India, are spending a few weeks in Japan, visiting various places of interest and the stations of the Japan Lutheran Mission. They will also spend some time in Korea and China.

Rev. H. D. Hannaford, Presbyterian Mission, has removed from Tsu to Meiji Gakuin, Tokyo, his place at Tsu being taken by Dr. J. G. Dunlop.

Miss Esther MacDuff, Presbyterian Mission, who has had a siege of illness in St. Luke's, has gone to Kanazawa to give temporary assistance in the Hoku-riku Girls' School. Miss Irene Reiser is also assisting in the Kanazawa work this year, Misses Johnstone and Clarke being on furlough from that station.

THE JAPAN EVANGELIST

A Journal of Christian Work in Japan

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George M. Rowland came to Japan in 1886 as a missionary of the American Board. Since 1896 he has been engaged as an evangelistic missionary in Sapporo.

H. W. Myers is a missionary of the Southern Presbyterian Church. He arrived in Japan on Christmas day, 1897, and after seeing service at Okazaki, Toyohashi and Tokushima, has been engaged in educational and evangelistic work in Kobe for the last thirteen years.

T. A. Young is one of the younger group of missionaries. He represents the United Christian Missionary Society. Since 1914 Mr. Young has been an evangelistic missionary at Fukushima.

Clarence F. McCall has resided in Akita since 1910. He has made a remarkable success in selling Christian literature. He is a missionary of the United Christian Missionary Society.

Harry Baxter Benninghoff is a member of the faculty of Waseda University. He has served as pastor of the Tokyo Union Church and in many other community activities, but his chief interest centers in work for students.

R. H. Stanley has been Y. M. C. A. secretary in North China since 1912, serving at Peking, Tientsien and Kaifeng. He arrived in Japan in 1920 to become secretary of the Tokyo Chinese Y. M. C. A.

C. A. Logan is a representative of the Southern Presbyterian Church, engaged in evangelistic work since 1902.

Amy C. Bosanquet is the secretary for women and children of the Christian Literature Society.

Horace E. Coleman is the representative of the World's Sunday School Association in Japan.

DAILY VACATION BIBLE SCHOOLS



Recreation Period—Tokyo Baptist Tabernacle



Class in handwork—Tokyo Baptist Tabernacle

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Editorial Comment

The Great Commoner

The missionary community bows in sorrow with Japan over the supreme loss of her Premier by assassination. The Hara administration was without a doubt the strongest that Japan has had within a decade or more. Handicapped by the results of mistaken policy of previous administrations, Mr. Hara gradually led the nation into a realization of the fact that Japan can only fulfill her destiny by open-hearted cooperation with the other nations of the world. Especially at this time when Japan is confronted by problems of unparalleled significance, the death of Mr. Hara seems to be an irreparable loss.

Mr. Hara was admirably qualified for the high position which he held. He possessed a dauntless courage as was evidenced by his firm stand against the military clique and against the popular but somewhat premature agitation for universal suffrage. He had to an unusual degree the rare but golden gift of silence. He seemed most steady and cool when the ship of state was tossed about on the waves of popular agitation. His great love for simplicity endeared him to the hearts of the common people. With titles and honors awaiting but his wish, Mr. Hara preferred to remain just an ordinary Japanese citizen. While Mr. Hara in his will expressed the desire that no posthumous honors be bestowed upon him, friend and foe spontaneously have given him the enduring title "Idai naru Heimin"—the Great Commoner.

National Christian Workers' Conference

In this number of the *Evangelist* appears the first announcement of the National Christian Workers' Conference to be held in Tokyo in the spring of 1922. The number of delegates has been fixed at 200, of whom 120 are to be chosen by the Japanese churches and 80 by the Missions. We may believe therefore that the Conference will be fairly representative. That there is a need for such a Conference, in which Japanese and missionaries get together to discuss the problems of the common task, calls for no special argument. At the present time we have two bodies—the Federation of Christian Missions in Japan and the Federation of Japanese Churches—with no vital connecting link between them. This situation reminds us very much of the Allied Armies before General Foch was made commander-in-chief. After the Continuation Committee Conference held in April, 1913, it was hoped that the Continuation Committee would serve as a bond between the two bodies, but we cannot say that the Committee has functioned very successfully along that line. The plan adopted by the Federation of Christian Missions this summer, by which similar committees of both bodies are to cooperate whenever possible, hardly goes far enough for the most effective results. Why would it not be possible for the National Christian Workers' Conference to formulate plans for a permanent organization, something along the line of the Federal Council of

Churches in America? Both Japanese churches and Missions would have representation in this body. It would meet annually or biennially or as often as the needs might require. There would still be a legitimate sphere for the two bodies already in existence, but the National Council or whatever we might call it would function chiefly in co-ordinating the evangelistic, educational and social work throughout the empire. We recommend this subject for discussion to the Conference.

* * *

An Unparalleled Record in Evangelism

Recent exchanges bring stirring reports of unusual records in evangelism in America. A careful study of the situation goes to show that upwards of 2,000,000 people have been added to the Protestant churches during the year. The Northern Baptists claim over 160,000 accessions; the Southern Baptists almost 200,000. The Congregational churches report more than 100,000 additions. The net increase of the Methodist Episcopal church was 182,338 and the Southern Methodists have broken all records with 279,000 new members. The Disciples of Christ have received 100,000 into church fellowship during the period between January 1st and Easter. The Presbyterians note an increase of 124,000. In Detroit, the secretary of the City Federation reports 25,000 new members added to the Protestant churches or 108 accessions for every church in the city. These examples might be multiplied, if we had the space. Rev. Charles L. Goodell states, "This has been the greatest year in evangelism that America has ever seen. These results have not been attained by any feverish campaigns, but by constant emphasis on personal and pastoral evangelism".

As we have read these highly inspiring results of evangelism in America, we have wondered whether the time has not come in Japan for another united evangelistic campaign. It seems to us that the time is opportune. The wild riot of quickly acquired wealth has run its course. The war has been fought, but

the fine ideals, which men hoped would come out of it, have not materialized. Sober men are everywhere again turning to religion for the realization of their highest aspirations. While it is true that individual denominations are conducting forward movement campaigns, these alone are not sufficient. According to reports from America, the great results there have been achieved by the churches of the community working together. May God give to Japan a mighty outpouring of His Spirit in these days for the salvation of many precious souls.

* * *

Ventures into Salesmanship

The article by Rev. C. F. McCall in this issue of the *Japan Evangelist* calls attention in a very striking manner to the great possibilities for selling Christian literature.

We have been told so often that the Japanese are a reading people that the fact fails to move us as it ought. It has, however, made a deep impression upon Paul Kanamori and he has started his "Nickel Campaign" to distribute throughout the empire the booklets which he was written. To quote from his letter, "The reason why I have prepared these tracts is that as our people are a great reading people, I think we can reach them with the Gospel of Christ much more quickly through the printed page than in any other way".

Every missionary ought to supply himself with a number of the best Christian books and take them with him whenever he holds meetings. He will find that the Japanese pastors and evangelists gladly welcome his venture into salesmanship and that the people, especially in the country, will appreciate his efforts by buying from his stock. The books thus sold are passed on from hand to hand and the influence of a single book will reach out into several households. As an indirect approach there is no better method. He will not lower his dignity by becoming a salesman for Christ. Men, who have a far less valuable message to give to the people, do not hesitate to use this method. Why should we?

The General Evangelistic Situation in Japan To-day

By GEORGE M. ROWLAND

The subject is one of exceeding importance. Observation of the facts concerning it is naturally modified by the angle of vision of the observer; and it is so difficult to form correct and definite conclusions even when the data are in hand that one hesitates to accept the responsibility of responding to the Editor's request for a discussion of the question. The present writer has felt the need of checking up his own thoughts and opinions by the thoughts and opinions of others. He has therefore by means of a questionnaire secured from a number of friends engaged in evangelistic work their thoughts on the general topic; also on the Difficulties, the Opportunities, Changes of Attitude toward Christianity, Need of New Methods or New Emphasis, and Other Vital Points. The answers are from pastors, evangelists, laymen, missionaries, men and women, of different communions. They may be considered therefore fairly representative.

The conclusions arrived at are based then upon the judgments of others as well as my own. Their statements are freely quoted either in their own language or in close translation or paraphrase. It is hoped that the conclusions reached will not be without value in themselves; and that they may perhaps call forth contributions from others that will be profitable to us all for guidance in our daily effort. Let me then touch briefly the several phases of the subject one by one.

I. The Difficulties of the Situation. These may be said to be of two sorts. First, those that depend upon the church itself, "Too few workers"; "Despite a wide dissemination of Christian thought, the churches are not strong enough to reap the harvest"; "Lack of spiritual power." There is a general consensus of feeling that the church is more intellectual than spiritual to its great loss of power and effectiveness.

The second sort of difficulties has to do with the field, the world. There is a "a general feeling on the part of the

people that Japan is being driven to the wall by the great Western Powers, and, there is a consequent hesitancy in accepting what appears to be a universal religion, but which in reality works for the good of the strong, rich nations"; "Unmoral pantheistic and hedonistic naturalism rule over the head and heart of the young, especially since the World War." "The old religious thoughts and habits together with the prevailing superstitions stand in the way of true faith. Especially does Shinto with its historical relation with the ritual of the Imperial Household lie across the path of Christ. The old impressions that Christianity does not coincide with the national life still cover the whole nation's mind. Christian ethics is regarded as too narrow and strict, while the people blame Western Christendom for repudiating that teaching which it professes to believe. The political attitude of Christian countries is likely to affect the religious situation in Japan." "Foreign ideas are all lumped together and discounted because some of them seem dangerous to Japan's welfare." "Buddhistic thought being philosophical in character and largely divorced from ethics makes it difficult to accept a simple gospel that insists on strict morality." The above quotations from four separate evangelistic workers indicate that old conservative ideas and "dangerous" foreign ideas seem to be the two great difficulties in the way of the acceptance of Christianity. But when a great door and effectual is opened unto us it is not unnatural that there should be many (thought) adversaries.

II. Opportunities. One missionary who served as acting pastor in a provincial city in Japan Proper says that though he did not discover any special opportunities, yet there were openings for "teaching the Bible in families." This may have been because of the personality of the man or because he made the opportunities. But in any case it is one of the best opportunities to be found any-

where. A live layman bears witness that the doors are open to the "hearts of young people as for example in Sunday Schools and in other schools." A third brother wishes to stress "the great opportunity in Hokkaido for direct evangelistic work." He follows this general statement with concrete cases of opportunity which he finds on every hand. These three references are to locality or class. The evangelist depends here upon his surroundings and contacts for opportunity.

There are other opportunities arising from the more far-reaching currents of thought which like a tide are carrying along the men of to-day some-whither. Of this sort note the following,—“An increasing reaction against militarism and its methods, followed by burdensome taxation, and a feeling that Japan because of the blundering of her military diplomats, is laying up for herself much ill will from her neighbors. This reaction tends to a strong desire for relief and for a chance to live in an atmosphere of good will to the world at large. The Gospel should have a great message under such circumstances.” Another says, “In this time of social unrest, both Confucian and Buddhistic teaching are outgrown by the children of the New Age. Many intelligent people naturally turn toward Christianity if only they can find a teacher who really represents Christ. Wide doors are open for the able minister.” Another, “The rising tide of the international spirit constitutes a new opportunity.” From such observations will appear the absolute necessity for the Christian propagandist to watch carefully the pulse of the present day. From the more local and class conditions however it will be seen that there is opportunity for the evangelist of every sort of temperament and talent. Let every earnest and consecrated soul give thanks, take courage, press on.

III. Change of Attitude toward Christianity. It seems certain that there is at the same time both a turning toward and a revulsion from Christianity. One missionary writes “As Reginald Campbell says, industry and science have so developed as to constitute a large part of to-day’s mentality everywhere, and

therefore the people are not demanding spiritual things as they once did.” A traveled pastor says, “The unhappy hatreds between classes do not for the present favor evangelism though the need of true religion will sometime be recognized. Capitalists misunderstand the social movements resulting from Christian propaganda while the mass of the people think Christianity impotent at this time of vital social need. Both classes will tend to part with the church unless the church preaches the social gospel of Christ.” A third friend, “The seeming rejection of Japan by the great nations in her need for providing for her excess population leads to antipathy toward the Christianity which those great nations profess.” These are turnings away.

There is however a brighter side. A layman writes, “Because of new thoughts, democracy, disarmament, etc., people are becoming more attentive to Christian thoughts.” A veteran pastor, “I see a change of attitude toward Christianity among the educated. They are reading a great deal of Christian literature, hence the need of providing good, influential books.” And most heartening of all is the opinion of the pastor of an influential city church, “The people are increasingly interested in religion. The time is fast approaching when we may expect to see a general turning of the people toward Christianity.”

IV. New Methods and New Emphasis. Here is a call for wide variety. “General antipathy to existing organizations makes it hard for the church to reach the people by the usual old methods. Let the church show that it exists to serve the community. Let it introduce proper institutional methods and stress religious education,” says a pastor who is doing the thing he recommends. A missionary, “We must be more concrete, and preach a more self-evidencing gospel by the employment of social methods that shall convince men that we care for *them*, and not only for their souls, or that we care for them for their own sakes and not only that we may use them for the building up of our institution. In other words, our gospel must be worked

out by means of a more human, friendly touch, with the purpose of lifting men up in every way and at the same time of lifting up all society about us in every way. This the church must work out practically with a constructive program, and go to it and lead its members to it, and yet at the same time never fail to emphasize as of supreme importance the element of personal allegiance to Christ and the necessity of individual expression of His spirit in thought and life." This is the pragmatic side of the matter.

Over against this, strategy says evangelize the influential. A strong layman says, "Evangelize the upper classes"; an American business man, "Evangelize employers, overseers, leaders, those who so greatly influence their subordinates all the way up to thirty-five years of age or even more." A metropolitan pastor, "Evangelize families of the higher classes who will influence their relatives and friends." Together with the above is the call to give Christian education to the young, the children. A minister in a manufacturing district speaks and pleads most feelingly for the evangelization of the young, in Sunday Schools and in the churches of course; but he says he will not dwell upon such religious education because comparatively speaking the churches are doing this fairly well. His impassioned plea is for the rank and file of the young. He says in part, "We must take pains to understand the problems and desires of the young. To neglect their problems, their individuality, their loves, their desire for liberty and freedom, is to drive them to despair, often to ruin, sometimes to suicide. For the sake of the salvation of the whole of society let the church really give herself to these feelings of the young, give them understanding attention, give them pure, clean amusements and elevating consolations, above all help them at the proper time to establish ideal homes. Let the church lead the whole life of the young in ways of right and blessedness!" This is an imperfect setting forth of a very strong plea for salvation for the young of the whole land and for the society of the future. It is strategic to a degree in the opinion of this earnest minister who himself is still

young. A layman pleads for Christian schools. A missionary says his ideal for Christian schools is for "conservation," that children of Christian homes may be educated under Christian influences. And high above every mere method comes the clarion call of a missionary in the words of Reginald Campbell, "The need is for Christian workers to keep away from this peculiar (industry and science) mentality and concentrate on the spiritual. He was speaking of the West, but what he says seems applicable to Japan at this time." In line with Campbell's practice, a Hokkaido pastor insists on the thorough-going, devoted life as the point needing emphasis. 'Tettei' was the watch word of this man's plea. He added concretely, "Kagawa's 'Over the Death Line' is not so great a book considered as a novel. The thing that has put it through its 180 editions is the wonderful life of Kagawa, the man, and his work for the submerged in the slums of Kobe. The ideas set forth in 'The Life of Repentance' are not necessarily the best religious ideas. What makes the essays vital and powerful is the life of Nishida Tenko, and the influence of the Order *Ittoen*." Put in a nutshell this all means REALITY IN RELIGION. This is where the emphasis must be put. Then method will be dead easy.

V. Anything That You Consider Vital. The responses to this inquiry were well nigh unanimous in stressing the need of a renewed spirituality. The feeling seems general that the church as well as the world at large is "submerged in its own mentality." Some of the longings expressed are, "Back to the Bible," "Counteract pantheistic, hedonistic naturalism by the preaching of Christian idealism," "Raise up men of power to evangelize good families," "Get real and increased spiritual power," "More importunate prayer for the power of the Holy Spirit," and most impassioned of all came the *viva voce* plea for "the reconstruction of our Theological Schools. We must have for teachers of divinity students men who are real prophets. Simple professional learning without fire will not avail. Requisition successful, prophetic pastors and preachers

for teachers and inspirers in our Seminaries. Make these schools real 'Schools of the Prophets.' Let the preachers and the preaching then become purely religious, 'speaking for God.'"

As I close this review of the statements of these, my fellow-evangelists, who have weighed their words while speaking from the heart, it is with the conviction that the difficulties are by no means such as cannot be overcome with a little effort; that the opportunities though not startling are abundant on every hand; that any

change of attitude that may exist can be met by the average evangelist if alert in mind and faith; that his change of method or emphasis can with comparative ease be made to suit the conditions; and that the greatest of all needs is for consecrated men of spiritual vision to preach the Gospel in its simplicity and purity while living it out in their daily life of service. God grant us all to see individual souls converted to Christ more widely; and also to see the fuller Christianizing of the social order of the whole people.

City Evangelism

By H. W. MYERS

The last census gives Japan a population of about fifty-six millions, of whom six and three quarter millions or twelve per cent are living in the sixteen cities having more than a hundred thousand inhabitants. Of course if immediate suburbs were added, in every case this total would be greatly increased. As an evangelistic field, these sixteen cities have an importance far out of proportion to the actual percentage of the population living in them. There is as great strategic importance in these cities of Japan as there was in Rome or Alexandria or Antioch or Ephesus in St. Paul's day. Hence it is only natural that we should find our large Christian schools and a majority of the missionaries located in these cities. It is a simple fact of history that the cities are usually won first, leaving the country people as "heathen," and the villagers as "pagans." The universities, the great newspapers, and the government of the nation are all found in the great cities. The industrial, commercial, financial, and intellectual activity of a nation is centred in its great cities. A million Christians in these cities would mean far greater progress toward ultimate victory than would the same number scattered throughout the mountain villages.

I. Special Facility of Winning the Cities

In expending special time and effort on the cities, the missionaries have worked partly from design, and partly from following the line of least resistance. The city people have come from all quarters, and are not so bound by prejudice as the country people whose ancestors have lived in the same house for ten generations. The city people are not so afraid of their neighbors, because they can hide in the crowd in a way that is impossible in smaller places. A goodly band of Christians in Daishoji was driven bodily from the town by an organized boycott, such as would be impossible in a larger place. The city people are accessible and open-minded, more cultured as a rule, and better educated. Coming as they do from all quarters, large numbers of them have at one time or another attended Sunday Schools, and these are peculiarly accessible to the influences of the Gospel.

II. Special Difficulties

In general, the industrial population of Japan is quite mobile, and this fact adds to the difficulty of building up strong churches from among the city people. Just as we are winning a hold on some hopeful inquirer, he is off to Tokyo or

Osaka or elsewhere. It is like preaching to a procession.

Again, we have to deal with a sophisticated population. The element of novelty and curiosity is in large measure lost in dealing with city crowds. Even the presence of a foreigner and his more or less quaint use of the language is not the drawing card that he would be in the country.

Another difficulty is the number of diversions that fill the life of the city. There is always a choice of entertainments and diversions, always something to do and somewhere to go. The average church or chapel service when considered as a competitor to the picture show or the theatre is apt to be considered a very poor second.

But above all else, all our cities are centres of gilded vice and attractive sin which makes its appeal to the sinful heart, and binds human lives with fetters of brass. The real difficulty of city evangelism as of every other kind of evangelism is sin.

III. Present Methods

1. First among the evangelistic forces are the strong, active churches which represent the cause of Christ in all our cities. It is true that some of these are not as active nor as evangelistic as we could wish, and we sometimes feel that a different form of organization might better fit the churches to reach the population at large. It would be an ideal combination if every large church could have some foreign missionary helping the pastor to make his church an effective evangelistic agency. Of course not every pastor and not every missionary is able to do team work of this sort. Such work will require a high degree of patience, self-effacement, mutual esteem and Christian love. Many of our churches are little more than contented little clubs of Christian worshippers. If all these could be fired with evangelistic zeal, what a power they would become in the nation.

2. Mission Halls and Chapels have been established by the missions in large numbers on busy streets and in growing suburbs, and through their agency vast

numbers hear the Gospel, receive tracts and in considerable numbers are brought to salvation. I wish every missionary engaged in educational work in every city could be responsible for the conduct of a chapel or mission hall on a busy street.

3. The Christian Schools established in all our cities constitute an agency of tremendous power. The great boys' and girls' schools, the night schools, the Y. M. C. A. and Y. W. C. A. classes are not only winning converts for the present, but are building for the future as well. Their graduates become leaders, and they constitute a strong body of well-wishers, many of whom will become Christians later, even where they have not been reached during their school life.

4. Probably every church and every chapel has its Sunday School; and besides, there are hundreds of Sunday Schools conducted by missionaries, or Bible women or individual Christians in their homes or in rooms rented for the purpose. In the multiplication and development of these Sunday Schools lies the greatest hope for the thorough evangelism of the cities. A fine proportion of our converts to-day attended Sunday School somewhere when they were children.

5. While not ordinarily classed as evangelistic agencies, all our Christian philanthropic institutions are exemplifications of the spirit of Christian helpfulness and service, and as such point men to Christ. The rescue homes, the blind schools, the orphanages, the good-neighborhood clubs are all real evangelistic agencies.

IV. Needs for the Future

1. While recognizing the great work that has already been done in the cities of Japan, grave strategic mistakes have been made, and are to-day hindering the effectiveness of our work. Our first need is to present a united front through the better co-ordination of our forces with a real unity in our work. If in some way the ministers' associations or the missionaries' associations could enlarge their scope and influence and prevent overlapping and waste, a great

forward step would be taken. In all our cities we see numbers of churches grouped in a small area, and large districts that are left without a single church or chapel. Would it not be entirely possible for the Japanese and missionary forces in each of our cities to combine in making a thorough survey, dividing the city into districts, and making plans to cover the entire field?

2. I look forward to the time when every church, large or small, shall undertake some definite form of social service to the community. Many of our churches are cold, lifeless and powerless because the members are doing nothing for the community, and have no real place in the life of the community. A fire might destroy the building and some industrial change whisk all its members away,—and they would never be missed. In order to win the cities, our churches and chapels must learn to serve the communities they are trying to win. When we enlist every Christian in some form of service, no matter how slight, we shall make the neighbors take us seriously and think our work is worth while.

3. I wish to make an especial plea for street-preaching as a method of city evangelism. Comparatively few outsiders can be induced to attend our churches. Street-chapels in good locations touch more people, but they are not sufficient. Throughout the months of spring, summer and fall, and clear nights on almost any street a crowd may be gathered who will listen,—as long as the speaker can hold them. In parks, vacant lots, broad streets, in front of police boxes,—it can be done almost anywhere. Of course, we must be careful not to obstruct traffic. After having several meetings interrupted by officious policemen, I called on the chief-of-police and explained to him what we were trying to do. He unhesitatingly gave me his card, writing on the back of it, "Ippan kōtsū no bōgai to narazaru basho ni oite robō senden enzetsu wa sashitsukae nashi." Before beginning a meeting we try to show this card to the nearest policeman, and so have no

trouble. "There is no objection to holding street evangelistic meetings in any place where they do not obstruct the traffic."

It is my observation that the young people of a church will gladly help in street meetings. Get a dozen of them to go out, armed with hymn-books and lanterns, have them form a circle, and by the time they have sung a hymn or two, a crowd will have gathered. The next thing is to hold them. A street crowd are the fairest critics in the world. If they do not like your sermon, they simply leave. Not many crowds will stand through an opening prayer, so it is best to make your opening prayer before starting out. If you have gripped your audience, they will stand through a closing prayer, and wait to talk with you in a more personal way afterward. In general, two or three short sermons are far better than one long one. About ten minutes is usually enough for one talk. I know of no better way to get a young Christian started in active work than by having him speak at a street meeting. To interest and hold a street crowd requires a special kind of talk. It must be concrete, practical, and vivid. A touch of wit now and then is almost essential. In every street meeting there should be a definite appeal for repentance and faith in Christ. A study of John, the Baptist, will give a fine list of themes that will hold and win a street crowd.

We should expect definite conversions in our street meetings and work for them. We have a Gospel that is able to save sinners, and in any audience we may confidently make our appeals to the sad hearts and the sinful hearts of the men and women before us.

I have not attempted to give a discussion of all sides of the great work of city evangelism. There are methods without number that might be used to bring the people of our cities into touch with Jesus Christ and His salvation. Any method is good that accomplishes this result. May the Lord pour out His Spirit in abundant blessing upon every effort to win the cities of Japan for Christ.

Reflections of a Country Missionary

By T. A. YOUNG

The Federation of Christian Missions, at its recent summer meeting, passed the following resolution, "Resolved: That in the judgment of this Federation the time has come for the Missions at work in Japan to undertake a resolute advance along evangelistic lines, and that this resolution be forwarded to the constituent Missions of this Federation with the recommendation that each Mission forward the same to its Board with such specific statements of conditions and needs as it may deem necessary to realize the purpose of the resolution." Doubtless there were many, in addition to the writer, whose hearts thrilled with the prayer that this action of the Federation might mark a real beginning of putting into effect some of the many splendid ideas advanced during the last several years concerning country evangelistic work, especially that in the really rural sections. When therefore the invitation came to write an article on country evangelistic work it was felt that perhaps another opportunity was being given purposely for the adding of some little part towards impressing and enforcing the truthfulness of the above resolution. Hence this present article.

It is interesting to note that, as far back as 1908, we were seeking to define just what was meant by "country" evangelism and that only last year, in the Christian Movement, another chapter was added to this same discussion. But for the purposes of this article it can easily be agreed upon that what is meant by "country" evangelistic work is all that is being done, outside of several of the largest cities, by all who are engaged in Christian work to bring home to the Japanese people the full teaching of the Gospel of Jesus Christ and to make a practical application of the same to the conditions under which they are compelled to live. Naturally this work falls of its own accord into two divisions; one, the work in the smaller cities and the larger towns which is not essentially

different from evangelistic work in the capital cities; the other, the purely rural work or the carrying of the Gospel into the small hamlets and isolated farm houses which, without number, dot the surface of Japan everywhere.

It is a peculiar privilege to be a missionary in Japan especially if one be also privileged to live in the country. True this may mean a city of a hundred thousand people or less—yet one is left more free occasionally to get out into the real rural sections and to come into close contact with the real heart of Japan. To those who are so blessed it is a cause of deep regret, not only that the work we have so far been able to do in the cities and larger towns seems, in many ways, inadequate for the responsibilities we face and the opportunities we find, but also that the number of places where real rural work is being done is exceedingly small. The case seems fairly well put for the most of us when W. M. Vories writes, "The commonest practise seems to be for a missionary living in a central city and often engaged in city work, educational work or some local enterprise, to make preaching tours to a circuit of villages in each of which there may be stationed a Japanese evangelist, imported from elsewhere, and with no specialized preparation for village work," or when another evangelistic missionary tells us, "These evangelists and missionaries hold services three times a week for organized or semi-organized church work and conduct Sunday Schools for children. Isolated believers are occasionally visited but not one in twenty of the villages has anything of the living touch of Christianity." Happily here and there one finds exceptions while perhaps all of us have memories of the days when we were permitted to do otherwise for a time, but taken all in all these two quotations give a fair picture. It is not that our methods of work so far have failed, on the contrary they have been mightily used of God for the upbuilding

of His Kingdom to which many precious souls have been added.

Yet, facing the future and pondering well the past, surely no one is willing to continue in the same way that we have thus far come: on the contrary surely every one feels that, in the spirit of the resolution quoted above, a much more adequate provision must be made for the work already undertaken and that, in addition, a very decided advance must be made into the rural sections of Japan if we are to build permanently. The very heart sources of the nation remain yet to be tapped.

With the growing years of experience in country evangelistic work certain convictions concerning that work have grown upon me:

I. The first of these convictions is that **OUR METHODS OF WORK MUST BE CHANGED**, if we are effectively to meet and solve the problems involved in evangelizing the people among whom we live. This applies particularly to our work in the smaller cities and the larger towns.

We have the time-honored Lord's Day morning and evening service, the mid-week prayer service which seems only too close a competitor of its American prototype in lacking real interest and spiritual efficacy, the weekly "Bible" School, and the occasional social services. It is still true that the Japanese pastor, left largely to himself, finds it exceedingly difficult to pass the days profitably though he is truly helped by the occasional visits of the local missionary and the yearly event of a visit from a beloved former teacher from Tokyo. Who will dare to say that these things are wrong? But who will likewise dare to say that they are adequate? All of these have been used mightily for good but they are thoroughly inadequate under present conditions and must needs be supplemented if we hope to effectively ground our work.

The spiritual note and those things which directly serve the purpose of calling into being, developing and deepening the religious life must always be first and foremost but it is equally manifest that all avenues of approach to this great end must be utilized. To fulfill their highest

purposes these churches of ours must form the social as well as religious center of their districts—caring, as I have said, first of all for the spiritual but also, in every possible way, giving a practical demonstration of Christianity. The social side of man's life, those phases of the Gospel which emphasize the value of human life and which outline the means of its preservation and highest development must be stressed and given a place in a program which will keep the church always open, always ready to take advantage of offered opportunities, always ready to serve and thus, through the contacts formed with different phases of the life of the people about it, the church will be able to bring to bear upon the life of its people the full Gospel of the Son of God, without which all other purely social work must fall short of the best. It was Bishop Tucker who wrote, "Social effort is the direction in which Christianity in the future will find its best points of contact with the people and its best means in bringing home the spirit of Christianity to the race as a whole." This has been true always perhaps, but the present, more than any other time in our work here in Japan, seems to demand a practical demonstration of this truth. But it must never be lost sight of that "all social work must be signed with the sign of the Cross, for Christianity is not the same thing as civilization: so far from it that, as we are now seeing over all the world, unless civilization will bend to the rule and purpose of Christianity it is headed for ruin."

Any such changes as the above in our methods of work will necessarily involve changes in our church construction upon which it is not necessary to dwell here. Those who are compelled to do their work in poorly constructed, more poorly equipped, and in every way thoroughly inadequate church buildings know something of the deep yearning with which we wait for the coming of the new age of church construction.

II. There is a second conviction; namely, **WE ARE NOT REACHING VITALLY THE RURAL PROBLEM AT ALL**. The inadequate equipment and methods of our work in the smaller cities and larger

towns form but one panel of the picture, the other panel presents the innumerable small villages, hamlets, and isolated farm houses, all still within the shadow and forming perhaps the most perplexing part of our problem. Here we find the more poorly educated people, the most conservative people upon whom the old religious superstitions have their strongest hold but as one who well knew has written, "It is a glorious opportunity for one who craves fellowship with the Master in something of sacrifice and service." It is real rural evangelism from out of which, here and there, a nugget has been picked but still offering the richest promises of real gold.

But one need not be needlessly over optimistic concerning the openness of this field; undoubtedly many places are open and waiting but many indeed are the places where against the progress of the Gospel will be arrayed every possible obstacle. Recently the writer, with one of the evangelists with whom he is associated, had planned a visit to a rather inaccessible village in Miyagi Province. All arrangements had been made, the principal of the Primary School had granted gladly the use of the building for afternoon and evening meetings and the evangelists had already started when the telegram came canceling the arrangements. A later letter has revealed the deep opposition, the persecution of the faithful earnest teacher who had only the welfare of the village at heart, and the need of waiting for a more favorable opportunity. Yet the teacher, still an inquirer, has written that the opposition has only deepened her resolution to become a Christian when she expects to give up her teaching and give all her time to Christian work. This experience is but one of many.

Undoubtedly the rural sections are less open to direct and positive approach than are the cities. The solidarity of the country life with its family system must be reckoned with, yet, as Mrs. Pierson has so well said, this very stability promises well for Christianity when once it is established. This is so well illustrated in one of the villages where we have work where there are

three generations of Christians and where every child in the village is enrolled in the Bible School. On the whole this conservativeness of the rural sections makes it necessary that the Christian campaign be more indirect and that approaches be made from less offensive bases. And for this preparatory work there has been no better plan offered than that of newspaper evangelism, reinforced by a wise distribution of tracts and regular visits by earnest pastors and missionaries, but more preferably by consecrated laymen from the nearest religious center. What Dr. Pierson has so aptly called "Radiators" are needed. If, for the present, the above methods must be relied upon then certainly they ought to be more earnestly pressed and the field covered as effectively as possible. There cannot be too much of this kind of work if it be properly conducted. For years the writer has had a list of several hundred to whom Christian literature has gone every month. Of these readers many have become Christians. There is the hope of making even wider use of this method along lines similar to those outlined by Mr. Pieters by having an active part in a branch office of newspaper evangelistic work for Fukushima Province.

Incomplete things however are never fully satisfactory and so there must be developed a closer and a more vital contact with these people in the more isolated parts of the provinces. We have dreamed of this and some have seen in every township of the provinces in which they work religious-social centers with buildings and equipment adapted to the local needs and prejudices. These centers would really be small adapted and adaptable institutions for Christian work. Every conceivable method of presenting Christian truth would be used; there would be the various religious services but there would be also the social and game room, the lecture hall, alike for lectures on moral and inspirational subjects as well as for moving pictures; there would be the library and the day nursery and the kindergarten. Competent workers there would have to be and the most requisite thing of all, an

atmosphere permeated with a real spirit of Christian love and service. These centers would look after not only the social needs of the local community but would also provide the immediate nearness essential for effective evangelism. There would be but one goal, namely the reign of righteousness in the lives and relations of men which is the very heart of our Christianity.

III. The second conviction naturally leads to the third; namely, **RURAL EVANGELISTIC WORK MUST BE CO-OPERATIVE.** For the success of such centers as have been mentioned there would have to be the united and hearty support of all the Christian agencies at work in the respective townships. This rural work must be a union work, all churches, as a unit, must line up solidly back of it, it dare not be denominational for that will spell failure and justly so. The expense involved alone for this kind of work would very likely make denominational advances impossible unless a strict division of the townships was carried out.

Even were such a regrettable course to be carried out it would mean but the putting off of that day which has already been too long delayed in its coming—the day when we shall all gladly recognize that the real tests of a man's religion need not be sought for so much in his affirmations to any creed but rather found in his practical living of the teaching of the Sermon on the Mount.

Such rural work would also help in conserving the results obtained in the work as a whole, for the shifting population sends many a newly made Christian into an isolated place in the same of some other province where he has no means of church life. But these township centers would be sufficiently near for all such to attend occasionally, would provide for a more regular and efficient oversight of such Christians, while in turn these Christians would provide in the townships additional points of contact for the development of the work of the center. And always remembering that "Religion is an individual and not merely a corporate matter and that in some degree at least every Christian must have an independent religious life of his own—

a life of direct communion with Christ not dependent upon the ministrations of a priest or the mediation of the Church", these centers would help towards making our work reach this degree of efficiency.

IV. Yet, in spite of these convictions, **THE ABIDING JOY OF THE COUNTRY MISSIONARY** is a wonderful blessing. With inadequate equipment, conscious of the need of a change in methods of work as soon as adequate equipment will make the same possible, in spite of his keen regret that so much of the field remains uncultivated the country missionary has a thousand and one causes for thanksgiving to every one of the reverse kind. Much of his joy comes from individual contacts which are made possible to the country missionary by the less hurried life of the places where he lives and works. One such case stands out so distinctly. A young woman of twenty-three—becoming deaf and dumb when eight and so remembering just enough of her primary school education to slowly and with great difficulty, and only within certain limits, to enlarge her knowledge.

Until but recently she believed her affliction to be the vengeance of the gods for her having been bad as a child and she chafed bitterly at such an injustice. One day her younger brother, in one of his written messages, told her of the little village Sunday School which he attended after school once a week. Curiosity led to a visit to the school—acquaintance with the missionary and her helpers followed and then long hours of teaching by means of the "kana" and the simple characters. Such strange questions must be answered: "How old is God?"—"How long has God been saving souls?"—"Since I have neither voice nor hearing how can I hear God when He speaks to me or how can I pray to Him?"—"Is it right to pray if you have eaten fish?"—and finally the earnest request, "Teach me carefully what words to use in praying so that I will not insult God." The first dawn of light, then the change in the expression of the whole face, the increasing happiness, the insistent pursuit of more knowledge of this wonderful God who cares for even her, the intense desire that her mother and other members

of the family be told of this wonderful news, the whole future once so dark and hopeless but now radiant with promise and safety. Such an experience brings even to the missionary a joy so deep that it must needs remain silent and in the heart.

Do you believe in signs? The other day we were returning from a trip to Yonezawa. It had been raining for days and at times one felt that perhaps the sun might never shine again. One mountain tunnel after another and then the longest one that seemed almost without end. But finally the emergence! And what a change! For during the long passage of the tunnel the sun had broken through the clouds and had scattered them in all

directions. But best of all—there high on the mountain one could see the rainbow—beautiful beyond words. Every peasant in the car crowded to the windows, smiling and exclaiming, "Tomorrow will be beautiful." It seemed to be nothing less than a beautiful omen. The long tunnel of our neglect of country evangelism passed through and our emergence into the light of a new day—a day in which even the most isolated shall know the truth which shall bring to them peace here, and more, when their weary watch is over and the mists have cleared away, shall bring to them hereafter the fullness of the Father's presence.

"Wayworn, pressed with toil and strife, they are waiting, hoping, watching."

Selling Christian Literature

By CLARENCE F. MCCALL

We proceed on the principle that it is better for the reader to buy and pay for his own book. However this general policy does not prevent presenting a book to someone occasionally. A second principle is that if Christian books are placed before the people they will buy them, for they have plenty of money for what they wish to buy. With these principles as a venture I began with a small supply of books some years ago and have found that the more books offered to the people the larger the sales.

Supplies.—I have on hand to-day about one hundred titles—Bibles, Testaments, hymnals, biographies, outlines, testimonies and histories, all the temperance books that can be found, Yamamuro's "Common People's Gospel", his "Life of Christ", his "Christianity and the Japanese", and his latest that I have seen—"Mataidenyoshi". Take this last. Why shouldn't it sell? I read only a page or two and found that it is one of the books we have been waiting for. When I open it before a company of people and say that

here is the text of Matthew given in paragraphs, in small type, followed by explanations that anyone can understand people will take the book at fifty *sen*. The first ten copies came a week ago—all are gone but two and twenty more are on the way from the publisher. Uemura's "Prayer Life", Miyagawa's "Living Christianity", Ebina's "Ten Lectures on Christianity", Kanamori's "Shinko no Susume", all of Fosdick's books, anything from the life of Nijima or Honda, "Pilgrim's Progress", "General Booth in Japan" and Sakon's books to "Western Etiquette", "The Care of Young Children" and "General Principles of Foreign Cookery with New Recipes" or any other Christian book published in Japanese, expensive or otherwise that I have ever seen, will sell if put before the people with only a brief word of explanation. Besides these we offer an Akita Special—a pack of ten tracts. Any ten you wish. Tie them with a string or better a paper ribbon and offer them for one or two *sen*. We put in at least one written by one of the local

workers with all the names of the workers and the places, where additional information can be had, printed on the reverse side. If these are for children, the first in the pack might have a picture on it. For some time we used one of the tracts written to teach kindness to animals with the picture of a large cat on the cover.

Of course one must have a fund to start with. I receive a grant of two hundred *yen* annually from the Mission.

Methods.—It must be kept in mind that dozens of people will buy a book if they see it who would not take the trouble to order it from Tokyo. The supply is kept on a table in the library. There is a spread over the books to protect from dust—this can be removed in a moment in the presence of anyone who might be interested. We have a box which aids greatly in this method of distribution. It is about the size of an ordinary grip with a partition running lengthwise dividing it into two parts. These are further partitioned to suit the size of the books to preserve them in traveling. This goes on every evangelistic trip. It holds twenty or thirty *yen* worth of books and is generally empty when I return. By simply opening the box, removing the partition and elevating the lid, the 'store' is ready for business at once. This method of work is well suited for open air meetings. After the pastor has spoken the missionary has an opportunity to which he is equal—open your box and spend five or ten minutes on describing four or five books and the hearer will go away with a good book as well as a message from the Japanese

pastor. Branch offices can easily be established by having book boxes in other missionary homes or churches. This box is made of light wood, has irons on the corners, a change box in one corner and is the one article of equipment that adds most to the success of the business. When filled it weighs little more than a suitcase. It can be had for ¥7.50 and carriage. Friends from Osaka to Hirosaki are using them. There is a larger size that some Tokyo friends use in the home or school. This is not so handy for travel but may be used for the supplies instead of a table. This can be had for ¥10.00.

Results.—On the first of January, I received a shipment of 600 rev. version N.T., cheap edition. To-day there are 120 left. During the first six months of this year we paid the American Bible Society ¥258.57 and the Methodist Publishing House ¥628.80. Besides we have had smaller orders from the Christian Literature Society, the Y.M.C.A., Maruzen, Oriental Missionary Society, the Kinshu-dōmei, Mrs. Draper and Mrs. Bowles. The average monthly sales have been ¥145.00. The largest sale to one person was ¥60.00 cash and the largest sale for one week was ¥222.59. This week record was during the park meetings, at cherry blossom time in April. The large sale to the individual was made during the dull days of August. Every tract exhibited, bought and paid for, neatly folded away in a kimono later to be carefully read "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

"There is no more inconceivable folly than this continued riot of expenditure on battleships, when great masses of humanity are dying of starvation."

HERBERT HOOVER

The Evangelization of Students in Japan

By HARRY BAXTER BENNINGHOFF

It is not the purpose of this paper to argue for the necessity of evangelistic effort among the students of Japan. The time and interest already spent in this enterprise indicate that we feel the importance of reaching with the Gospel the future leaders of this great Eastern Empire.

What I shall have to say grows out of my experience with Waseda University students, and must be judged from this standpoint. What I say, may, for lack of space for the presentation of argument, seem dogmatic. It may appear also from what I say that I antagonize the churches. Let me say at the beginning that I do not so intend. I firmly believe that it is as impossible to be "saved" without the church as it is impossible to be educated without the school. But if the church is to do its best work for the Kingdom it must realize its place in the spiritual education of the race.

I wish to speak of three factors in the evangelization of Japanese students:

When is he evangelized?—a question of definition.

Why evangelize him?—a question of motive.

How evangelize him?—a question of means and method.

I. When then is a student evangelized?

A student is evangelized when he consciously and definitely accepts the leadership of Jesus Christ in establishing the Kingdom of God in his community and in the world, and when he begins to order his life in accordance with such a decision. The process begins when he identifies himself with ideals and activities that lead ultimately to this formal declaration of his faith in Christ and the gospel.

In his autobiography John Stuart Mill says of his conversion to the economic doctrines of Bentham: "When I laid down the last volume (of Bentham) I had become a different being. The principle of utility fell exactly into its place as the

keystone which held together the detached and fragmentary component parts of my knowledge and beliefs. It gave unity to my conception of things. I now had opinions; a creed; a doctrine; a philosophy; in one of the best senses of the word a religion; the inculcation and diffusion of which could be made the principal outward purpose of a life. And I had a grand conception laid out before me of the changes to be effected in the condition of mankind through that doctrine." If we substitute "Life and Teaching of Jesus" for "principle of utility" we could scarcely find a better statement of what evangelization ought to do for a student. The Gospel ought to bring together the fragmentary and distorted elements of a divided personality and unify life as a keystone its arch, giving both beauty and stability to the personality, and offering opportunity for expression to every power of the soul. What we want to see in our young men is not a lot of church-going, negatively pious souls, to whom Christianity is simply another "kyo", and whose religious education ends with their baptism. What we want is an increasing number of red-blooded youth who feel the burden of their times, and who, in thinking of the problems of church and school, business and state, bring to their solution the ideals of the New Testament. We need men who have the courage of their convictions in public life, and who labor to make some things now winked at in domestic and social circles, a burning shame and a national disgrace in the face of God and man.

Evangelism is more than a creed, more than a book, more than an institution; it is the bringing a wayward, lost or seeking child into conscious fellowship with his waiting Father. To change the figure, it is the bringing to the birth a new child of the Kingdom; the establishing of harmony and peace where are disorder and discord; the setting of a bound and burdened soul free

from the shackles of sin to full participation in the service of the God of his life. Evangelism is more than a sermon, more than a message; it is God acting through grace to reveal his love to sinful man and to call him into fellowship and freedom of the sons of the Father.

The evangelized student is the same after his conversion that he was before, but he has new interests, he is faced in a new direction, he has a new life-partner. He has found new friends and new sources of joy.

II. Why evangelize the student? In answering this question there comes to my mind a passage in the Gospel of John which at once states our purpose and our danger. "The hireling comes but for to steal; but I am come that they might have life and that they might have it more abundantly". We are to give life, abundant life, to the man whom we would evangelize. We are to bring him into such relations with the God who is working in history that he will find a unifying center of interest for all his powers. Christian workers need often ask themselves this question; "What do I really wish to accomplish in winning this student for Christ?" Is it not possible that we are often more interested in the church, or the church roll, or the report to the Board, than we are in really putting the student in touch with the source of life and power? Is it not possible that some of us may be characterized as hirelings, agents of some sort of propaganda, rather than the bearers of good news and the maker of better relationships?

III. Now in setting about this work of evangelization we need to bring to our task all the training and wisdom that we can summon. First of all we need to know the men we are to deal with. Educational theory has achieved wonders since the discovery that schools and textbooks, courses and lectures, are for the child and not the child for these. In a supreme moment in the life of Jesus he placed a child in the midst. He further declared that two of the most sacred institutions of antiquity, the Temple and the Sabbath, were for men. It will be a great day in our religious work when

actually as well as theoretically, we shall make man, God's child or child-to-be, central. The church will take on new life and the Bible new significance.

This means of course that we shall study not only the things to be taught, but also the student who is to be evangelized. What are his interests, his temptations, his environment? What is his social inheritance? What are the immediate demands that he is making on the universe for moral and spiritual help? In other words, his interests and not ours must be the point of departure. To be sure we must know where we want him to go, but we have to start with him where he is, utilizing and influencing the momentum he has already developed. The nature of the plant determines the soil in which it will best thrive, and the kind and character of the care it must receive if it is to bear fruit. Railroads can be laid across mountain ranges and water can be made to run up hill, but the contour of the mountains and hills dictates the direction of our engineering feats. The adage, "Man is the measure of all things", is accredited to the Greek sages, but it represents also Jesus' attitude in dealing with growing life. If we wish to evangelize the student let us first understand him, not in general but in the concrete.

We all know the Japanese student; he is ubiquitous. We recognize his cap, uniform, his rambunctiousness. We know his ambition, his desire to learn English, his determination to make a visit out of a call, his cocksureness, and all the rest. We have to take him just as he is—a mass of biological protoplasm, full of life, quivering with possibilities. He is the child of human life on the one hand, and the product of a transitional age in an oriental empire on the other. I mention these two factors, the biological and the social, purposely; for they have a vital relation to our helping him into the Christian life. He is, I say, on the one hand the child of human life—a human being thrust forth by the great forces of life to play his part and pass on. In living he eats and sleeps, loves and hates, and is swayed by just such interests and passions and motives as stir

ourselves. But his social inheritance, on the other hand, is oriental, Japanese. He is moved by the special interests and appeals of his own social group. The problems that give rise to his religious enquiries grow out of this social inheritance, and his adjustment to the changing ideas and ideals of his country and age. But the answer to these enquiries has to do with fundamental human attitudes, emotions, and aspirations, akin to our own. There is a common meeting place if we take the time and make the effort to find it.

Japanese students are on the whole religious. If you mention the word to them they will usually deny their interest. But this is because they identify religion with distasteful customs, with dead or dying ceremonies and traditions. Anyway it is better to dispense with the word "religion" if we can. It is not a New Testament word. Jesus talked of life and love and liberty. In so far as our own reverence for the Gospel has congealed into traditional modes of expression, the word religion inclines to be associated with these obsolete or obsolescent fixed modes of expression. But if we leave the word religion to take care of itself, and speak of the fundamental life values for which it stands, we must say that the Japanese student not only, but the whole people as well, are religious. He has those attitudes and longings, those fears and hopes, that give rise to questions that the Gospel of Christ is designed to meet. He has needs that Christ can satisfy; he has powers that the Master can release.

However up till now the student has been led or taught to express his deeper sentiments, it is seldom that one meets a young man who does not pray. During the last year I have talked to dozens of students, and I recall only two who did not freely own that in one way or another, in times of doubt or suffering, joy or pain, they make moral and spiritual demands on the universe for succour. Our problem is how to seize this instinctive demand for contact with the unseen, and direct and train it for Christian ends. There could be no greater crime than to dam up the streams that are already

trickling through the barren wastes of life. Let us rather connect this up with other and higher sources of refreshing, life-giving water, that shall more perfectly drain the wastes and fertilize the soil for abundant fruitage.

The Japanese student is a problem to himself, no less than to his parents and teachers. I wonder if we have tried to put ourselves in his place? Think of what is demanded of him! His grandfather, perhaps his father, was a samurai of the old school. In the home the boy has been trained with ideals that look toward the past. In the school he has had a smattering of science, Mombusho ethics, and baseball. He has read a page or two of Tolstoi, Turgenev and Bergson. Or at least he has read reviews of works of these mighty names. He has heard and read discussions of world politics, the French Revolution and the Declaration of Independence, to say nothing of the self-determination of backward nations. This on the intellectual side.

As a young man, great passions stir his soul. Great powers and passions frighten or mislead him. The romance that his life craves, and that he knows the youth of most countries enjoy, is denied him. The home in which he was brought up is so different in its atmosphere that he no longer can worship at the family altar or visit the shrine, to which as a boy his pious mother led him. He wants to be loyal, but life is calling, and he has his own life to live in a world that his parents know not of. Besides he has to think of a position in life. Often the father is supporting him with the expectation that he will educate the younger brothers, and provide a home for them and the rest of the "retired" list.

When I face the problems that young men often present to me when they open their hearts and tell their story, I verily weep for the torture and mental anguish that many have to endure,—mental anguish born of conflicting emotions and antagonistic loyalties that they are experiencing as they daily face a new world and feel themselves farther and farther removed from traditions and customs around which gather the sentiments of

childhood and early youth. I seriously question whether there are young men anywhere who have so tragic a struggle to make in adjusting themselves to the world in which they are going to be compelled to do their life work. The situation calls for our sympathy, our patience and our tact.

Now how shall we reach this young man, whom we have tried to understand? Of course, we can never understand him except as we learn to know him through our efforts to reach him. Our knowledge of the student must be the result of our own efforts to give him what we have. And here it is that we often make the greatest blunder. We religious workers are often inclined to think of religion in the terms of its formal expression in creed, or doctrine, ceremony or church. Repentance and conversion, baptism, church membership are not goals but gateways; they are not the object to be aimed at, but means to be employed. The great question is not, "Have you been converted?", or "Are you a church member?"; but rather, "Are you now one of God's children doing his will as revealed in Jesus Christ?" If we hold this objective before us other important things will be added. Books, literature, newspapers, ceremonies, doctrines are essential parts of a rich and growing religious life. But you can no more get religion out of a book than you can get baseball out of Spaulding's Manual; you can no more get religion out of a ceremony than you can get love out of a church wedding. Religion is God's gift. Unless the Father draws no man can come to Him. It is a spiritual quality in life. It can be imparted but never taught.

In trying to meet the needs of the youth of our day, Christianity must be presented as it was to the first four fishermen, as a great adventure of the spirit. It is not a system of restraints. It is not not-doing-things. Many Japanese think following Christ means not smoking, not drinking. Rather it is doing things. What restraints there are are self-imposed in order that the constructive things may be accomplished; in order that the adventure may be made without handicap. Our ultimate aim must not stop short of the student's transformation into the image of Christ through his doing the things Christ would approve. His beliefs and his fellowships will grow out of his experience in reaching his goal. They may differ from ours, but they will be real to him, and we will find him a splendid companion.

It is not easy to get the confidence of the Japanese student. But it can be done. It must be done. We must so live with our men that they will confide in us their difficulties and their longings, their fears and their hopes; for if they are to have a vital faith, it must deal with these things; and if we are to be used of God in inducing vital faith, we must get near enough to our men to know what they are thinking and feeling. We cannot do this intensive work with many at a time. There were many widows in Israel in the time of Elias.....but unto none of them was Elias sent save unto Sarepta, unto a woman that was a widow. But through the few that God will help us to help will flow the eternal waters that are to quench the parched earth and make Japan to blossom as a rose in the garden of the Lord.

Let us, then, as nation, be just—observe good faith towards all nations, cultivate peace and harmony with all, and give to mankind the example of a people always guided by an exalted justice and benevolence.

GEORGE WASHINGTON.

The Present Condition of Chinese Students in Japan

By R. H. STANLEY

We have just closed our fifteenth year of Association work among Chinese students in Japan. In the early days the small staff of three or four secretaries with rented quarters in the Japanese Y. M. C. A. was overwhelmed. As many as one thousand would arrive in a day. It was estimated there were 15000 Chinese students in Japan in 1908. During the early years of experiment, organization and testing the work grew and activities increased. Five years after the work was opened the present building in Jimbocho was dedicated. The number for the past ten years has averaged 5500. The official figures for students now in Japan obtained from the Chinese Student Directors in Tokyo place the total number at 2200. About half are supported by the various provincial governments. The other half are private. In spite of political misunderstandings Chinese students seem destined to come to Japan in large numbers for the next twenty years or more. Five of the reasons for this conjecture are: (1) proximity; (2) similarity of language and custom; (3) the liberal minded people in China and Japan eventually will settle their present differences and will live side by side in peace and understanding; (4) Japanese universities will probably lead the Far East for years to come because of the progress they have made; (5) recent student troubles and teachers' strikes in China have greatly retarded educational progress.

Because of the poverty of the average Chinese student he is forced to secure board and room at the cheapest possible place. This condition throws him into contact with the lowest class of small Japanese innkeepers. His early impressions of Japan are most unfavorable and unfortunate. His views are distorted and it is difficult for him to see any good

at all in the Japanese. All Japanese women are regarded in the same class with the small serving girls of the inn. This destitution is wide spread effecting both government and private students. The majority of the students who have been receiving a government grant are short of funds because their allowances since last June have been irregular. For the month of October each student received less than five *yen*. Another reason for this destitution is the present unfavorable exchange. Only a short while ago \$1.00 brought *yen* 2.00. During the past year it has remained about one for one. Another reason is the present cost of all commodities in Japan.

To meet the situation which practically all the government and private students are confronted with we have more than doubled the capacity of our dormitory. It was originally built for thirty students, one in a room. Recently we have allowed two to a room. We now have seventy-six men living in the dormitory. Sixty-five are students, four are secretaries and seven are transients. The rooms rent, according to the location, from ten to twenty-one *yen* per month. The students sleep on the floor in Japanese style which is contrary to their custom. They have always been accustomed to beds, tables and chairs. In my estimation one of the hardest tasks the Chinese student has to master is sleeping on the floor and conforming to the rigid rules of etiquette in connection with life on the "tatami." This condition forms a barrier which many Chinese students do not feel inclined to overcome. They feel what they receive after months of discomfort is poor compensation for their effort. They also run the risk of being called pro-Japanese. As part of the dormitory we maintain a dining room which has a capacity for one hundred

students. Board costs sixteen *yen* a month. The diet is a simple one. It consists of all the rice one can eat, a bowl of hot soup and a vegetable three times a day. It is monotonous but wholesome food. There is need for concerted effort on part of the Church to solve the housing problems of the Chinese student in Tokyo.

Our building has been used beyond its capacity for its fourfold program. Educational classes have supplemented the Tokyo schools. Last year we had 305 students studying Japanese, English, Esperanto and Mandarin. Our dormitory and lobby supply home comforts. Our social and religious activities have drawn together young Chinese students and have led them to higher ideals of life and service. Sixteen provinces are represented by the sixty-five dormitory students. Fifteen are government students and fifty are private.

We have a Chinese staff of seven experienced secretaries giving full time to serving the Chinese students in Tokyo. In addition we have four students in training who give half time to Association work while they simultaneously carry their college work. As a staff we have the conviction that these students can be won, by the power of example, to loyalty and service to the Church. The Chinese students abroad, nearly 2,000 in France, 200 in England and over 2,000 each in North America and Japan, constitute the Church's greatest potential agency for evangelizing China. And we feel it our duty to vitalize with a spirit of sacrificial service our movement in Tokyo for the benefit of these students. The students ought to have a welcome into the varied activities and organized life of the college. They should be a natural and integral part of the student life. Instead they constitute a segregated or special class.

Since the Chinese are deprived of so much which normally would be theirs in student life we have organized a department of our work to meet this need. Irrespective of how anti-Japanese the students may be because of treatment

received from their Japanese fellow-students, innkeepers or others, our responsibility is to introduce these men and women to the best in the social, economic, political and religious life of Japan. Getting these students invited to Christian homes is one way of discharging a part of this obligation. Frequently we are able to arrange a garden party or an invitation into the selected homes of the community. Such informal social meetings strengthen Christian ties and have a tendency to draw out the best of all the people concerned. By this means we endeavor to expose the Chinese students to the best methods of social welfare work, factory management of employees, community service and evangelistic effort. Our aim is to give an idea of the highest Japanese ideals and also a background of experience from which they may draw. During the past eighteen months thirty-two such educational tours have been conducted by members of our staff, or by Japanese Christians. A total of 1,182 students have availed themselves of these opportunities.

If the Chinese students fare badly in their home life in Japan they seem to have a worse lot in the class room and on the campus. There is a distinct impression that they are not wanted. In whatever college the Chinese student finds himself his outstanding need is for friendship. He needs friends who will really lead and guide him into the new conditions that confront him; a friend who will cheerfully and gladly pay the cost of such relationship. The very presence of so many Chinese students in these days of student migration is in many cases a misfortune. The fact that there are so many Chinese students in most of the educational institutions in Tokyo means segregation and too much association with his own kind. Early in his course he gets run into a mould which has too much of a Chinese contour and from which he finds it almost impossible to extricate himself. He needs fuller intercourse and association with his Japanese brothers and the Japanese students need the viewpoint and culture of another civilization.

The Missionary and His Spiritual Life

By C. A. LOGAN

It is a great thing to be a missionary, to go out as an ambassador of Jesus Christ to reconcile nations to God, to have such an experience of the Cross of Christ as to know that it is the power of God, and a real gospel of peace and joy to him who believes; to have an abiding experience of the Presence of Holy Spirit of God, so that one can say, "I live, yet not I, but Christ liveth in me"; to have Jesus Christ so pour out His Spirit as to make one an example of His salvation: to be such a friend of God, that God will do anything for His friend's sake; to live in a place, and have God bless that place because he lives in it.

Crops increase, commercial life is active, education is promoted, songs from the heart are born, music is heard in the homes at the evening hour, stagnation gives place to motion, darkness vanishes before the light. Standards of value are so changed that not money but Jesus Christ becomes the most valuable possession in all the world, and people feel that they can afford to lose everything in order to obtain Him.

He prays through problems so that solutions are found to difficulties that seemed to provoke ruin. For his sake God blesses the nation. Even after his death God remembers him, and for his sake continues to spare and pardon and bless and save. For the sake of His friend, Abraham, God blessed Israel for hundreds of years.

The missionary prepares a people for the coming of the Kingdom, in which all the people shall be more noble than the greatest born of woman, even greater than John, the Baptist. He is the fore-runner of the King.

He is the educator that trains the men in the new standards so that they become the leaders in all departments of the nation's life. Some of his pupils are statesmen, some are editors, some are preachers and teachers, some are business men, and some are farmers. All have

the uplift of the Sermon on the Mount.

The missionary keeps on loving that boy after the patience of his own relatives has failed, and patiently guides him to the best of his ability, and finally has his reward, when he sees him stand out as the admitted authority on social problems, and when he becomes the writer of standard books, and the greatest reformer of his day.

His passion for souls is so great that to rescue one unfortunate from the den of iniquity, he makes his own home a place of refuge, and is willing to endure the rough treatment of ruffians, and to await the healing of broken bones, if only one soul and body can be saved.

He goes to the village of the lepers and dwells among them. His hospital is a heaven on earth, his church is the song of angels, his words are life to their souls. He lays his hand upon them and they are healed.

He clings to the life of one of his disciples with such a tenacity that God gives its reward in complete restoration to health and useful service. He shares his all with them.

Where do you find such missionaries? Are there any who have such spiritual life as is described in this article? They are right here in Japan. Every sentence above is an etching of some missionary I have known. You may recognize their features. Some of them are still here, some have gone into the Presence of the King. Some of them are men and some are women, and all of them are very human people. They are not angels.

They had to pay the price to obtain such spiritual life. They left all. They took up the Cross. They followed Christ. And He is their Life.

They passed through that painful experience of the early missionary when their whole life was being made over again, and they were adjusted to the Japanese nation, so that they could be used by Christ for good and not harm. Some of them feel like a potted plant

still, but they are alive in the pot, and that is all that Jesus asks.

They passed through the experiences that come from the difficulties of the language. It is not easy for a missionary to preach in Japanese, to feel the inspiration of a Japanese hymn, to get hold of the spiritual life in a Japanese sermon, to carry on his prayer life in the Japanese tongue, to keep impressionable to the emotions of his Japanese friends, to be guided by a conference of his Japanese fellow-evangelists. But some have attained and it is more than worth the price.

They passed through the experience of resignation of open leadership. They were willing to decrease, if only Christ might increase in their Japanese friends. They have their reward. They see that after all the leadership is in Christ, and

the life of prayer and communion with Him is the real life in them.

They passed through the insidious temptations to forget the ideals of their early life, to lose their enthusiasm and optimism, to give up the study of the Word, to cut short the hours of devotion, to give up the meeting because it was so small, to feel that it is not worth while, to neglect the fellowship of friends of the most vigorous spiritual life that they can find, to leave off the reading of devotional books, to forsake the meetings for the deepening of the spiritual life, to stop loving. All these temptations they have known, and they wonder how they have overcome. They know that they have not overcome, but Christ. It was Jesus Christ who chose them and ordained them to go and bring forth fruit, and His Love abideth still.

Suggestions About Books for Women and Children

By AMY C. BOSANQUET

Karuizawa is a splendid place for getting new ideas from other workers and thrashing out new plans. Among the practical suggestions made when some of us who work among women and children were talking over the ever-changing and always thrilling subject of books for the Japanese Christians and those whom we hope to help to become Christians, there was one request which seemed to be unanimously endorsed. This was that a list of useful books should be published every year in the early summer before people go to Karuizawa, as that is for many the great opportunity of the year for visiting Christian bookshops and looking at books and choosing supplies, but it is not always easy to know what will be most suitable. Meanwhile, a preliminary list before Christmas was asked for. The following list is by no means exhaustive, and it is not possible to include all the new Christmas books, but we hope it may be of use.

1. For Mothers, Sunday School Teachers and Kindergartners

- Mother's Guide, Mrs. Miles. C. L. S. .65. A manual of practical advice for the mother herself and her child, its food, clothing, illnesses, early moral and spiritual needs. By a mother who had been trained in a Children's Hospital, and knew the condition of Japanese life.
- Daily Religious Talks in the Kindergarten, Miss Upton. C. L. S. 1.20.
- Child Psychology. Tamura. .90.
- Course of Religious Education. Grades 1 to 5. Tamura. Printed to suit various ages, for children to read to themselves. They include Nature Talks, the Life of Christ, Old Testament narratives, etc. The whole set 3.50.
- Kindergarten Sunday School. Miss McKim. 1.00. In simple language, with suggestions for blackboard drawings.
- Children's Friends. Miss Correll. C.P.S. .50. In large print, illustrated.

Peep of Day. Out of print at present.
 Line upon Line. Two parts. Each .75.
 A Year in the Old Testament. Tokiwasha.
 .60. Cards can be had to correspond.
 Children's Prayers—C. L. S. (To appear
 shortly) Containing suggestions for
 mothers.

2. For Younger Children

Kodomo no Hibi no Kate. Mrs. Brand.
 (In the press) C. L. S. An improved
 reprint. Texts for every day in the year,
 in large print Katakana, for mothers
 to teach their little ones or for children
 to spell out themselves. Illustrated.
 Life of Christ. Tokiwasha. .40. In
 large print, illustrated.
 Pilgrim's Progress for Children. Toki-
 washa. .30.
 Deeds of Love. C. L. S. .12. Coloured
 picture book.
 That Sweet Story of Old. J. B. & T. S.
 .35.
 The Little Woodman and his Dog. .20.
 Christmas Guests. C. L. S. New edition,
 with new pictures (in the press). .15.

3. For Older Children

Child's Bible. O. Test. 1.70.
 " " N. Test. 1.30.
 Monogatari by M. Uezawa. pub. by
 Rakuyōdo. 8 Vol. .80 each. Miscel-
 laneous stories.
 Nichiyo Gakko Taiwasha (Recitations).
 Edited by Nichiyo Sekaisha. Vols. I
 and II. Each .70.
 Black Beauty. Miss Sewell. 1.40.
 Jessica's Prayer. Hesba Stretton. J. B. &
 T. S. .30.
 Jessica's Mother. Hesba Stretton. J. B.
 & T. S. .30.
 Jack; the Story of a Pocket Book. J. B.
 & T. S. .30.
 Nobody Loves Me. J. B. & T. S. .40.
 Charity's Birthday Text. J. B. & T. S. .30.
 Children of Light. J. B. & T. S. .40.
 Christy's Old Organ. Mrs. Walton. J.
 B. & T. S. .40.
 Teddy's Button. Miss Le Feuvre. J. B.
 & T. S. .55.
 Probable Sons. Miss Le Feuvre. J. B.
 & T. S. .40.
 Tip Lewis and his Lamp. J. B. & T. S. .55.
 Pollyanna. E. H. Porter. C. L. S. 1.20.
 Trumpet Calls. Nobechi. C. L. S. .25.
 Short talks to children on Bible texts.

Haha wo Shitaite. Nobechi. 1.50.
 Stories of filial piety, etc.
 Thirty Great Men and Women. Nobechi.
 1.50.
 Stories from Europe and Asia. Nobechi.
 1.50.
 The Golden Bell. Nobechi. 1.50.
 Old Testament Stories. Nobechi. 1.70.
 New Testament Stories. Nobechi. 1.70.
 Little Pillows. F. R. Havergal. .30.
 Short bed-time meditation on texts.
 Yonen Kyoiku Hyakuwa. Tamura. 2.00.
 Collection of stories.
 Heroes and Victors of Peace. C. L. S.
 Stories of adventures and useful exploits
 —Good for boys (In the press).

4. Children's Magazines

Shokoshi. Containing International S. S.
 lesson talks. Edited by Mr. Nobechi
 & Miss A. C. Bosanquet. .08 monthly.
 1.00 a year, postage included.
 Nichiyo Sekai. Edited by Mr. Nishizaka.
 .16 monthly.

5. For Older Girls

Girl's Book of Prayers. M. Slattery.
 C. L. S. .50. Suitable for student age.
 What a Young Girl ought to Know. .35.

6. Biography for Young People and Adults

Monica (Haha no Tenkei). .90.
 One Girl's Influence (Louise). Speer.
 C. L. S. .70.
 Florence Nightingale. 1.00.
 Elizabeth Fry. .30.
 Story of my Life. Helen Keller. .50.
 Mrs. Yamamuro. .30.
 Ann of Ava. (Mrs. Judson) 1.00.
 Paton. (Shokujin To no Akebono). .80.
 Romance of Missionary Heroism. Yama-
 zaki. 1.00.
 Mary Moule; a Beautiful Life. C. P. S.
 .25. (daughter of Bishop of Durham;
 she died young of tuberculosis)
 Influence of Women. Biographies of
 women who greatly helped their hus-
 bands and brothers and others. 1.30.
 Seito ni nareru Akuto. Life of a famous
 criminal, Ishii, converted in prison; by
 himself. .55.
 White Queen of Okoyong (Inochigake):
 Life of Mary Slessor, missionary in
 Calabar; originally a Scotch factory
 girl. (New edition in the press) C.L.S.

7. Fiction for Young People and Adults

- Pilgrim's Progress, including both parts.
J. B. & T. S. 1.95.
Dawn of Hope. Morice Gerard. C. L. S.
.80. A story of early Christian times.
Pearl Maiden. Sir H. Rider Haggard.
C. L. S. 1.80. A story of early Christian times, including the fall of Jerusalem. Full of thrilling incidents. It teaches the duty of Christians to marry only Christians.
The Little Duke (Rouen no Koshi). Miss Charlotte Yonge. C. L. S. .95.
St. Paul, a Herald of the Cross (Jujika no Senshi). 2.50.
Three Families. Farrar. 1.70.
Sans Famille (Mada Minu Oya) 1.80.
The Sky Pilot. Connor. 1.00.
In His Steps (Miashi no Ato) .55.
Ben Hur (Hoshi wo Meate ni) 1.50.
Little Lord Fauntleroy (Shokoshi). Burnett. .50.
Round the Hearth (Rohen). Annaka. C. L. S. .60. Short stories from various sources.
The Blue Flower. H. VanDyke. C. L. S. Including The Other Wise Man, The Lost Word, etc.
The Holy War. Bunyan. 1.10.

8. Bible Study and Devotional

- When the King Came. Dean Hodges. C. L. S. .60.
Gospel Story of Jesus. I. Oi. C. L. S. .20.
Life of Christ in Colloquial. Yamamuro.
Come ye Apart (Hibi no Kirisuto). Miller. C. L. S. 1.50. Daily readings in the Life of our Lord. Excellent for fairly well educated people.
The Psalms as Devotional Literature. Inagaki. C. L. S. 1.20.
Commentary on St. Matthew. Yamamuro. .50. Easy.
Story of Joseph (Otohi Ana Yori) Miller. C. L. S. .50.
Where Moses went to School. M. Duff. .80. Salvation Army. Throws much light on the Book of Exodus.
What is Christianity? Goto. .25. A full, clear account of the Faith, good for thoughtful enquirers.
The True Christian. Kugimiya. C. L. S. .15. For enquirers and Christians.

- Life of Fellowship with God. Also called God and Me. Ainslie. C. L. S. .15.
On Prayer, Bible reading, etc.
Imitation of Christ. Several translations. Sehan by Bishop Foss. C. P. S. .45. (part only). Kirisuto ni Naraite. Nakayama. 3.00.
Exposition of the Ten Commandments. .15.
Sabbath Observance. Three Prize Essays. C. L. S. .25. A much needed booklet.
The Life of Prayer. Uemura. 1.50.
Kirisutokyo Kowa. Yamamuro. 1.30.
Via Dolorosa. Nikaido (Short Reflections). C. L. S. .60.
Daily Light. J. B. & T. S. .60.
Daily Strength for Daily Needs. .55.
The Practice of the Presence of God. J. B. & T. S. .25.
Fukuin Nyumon. Mrs. Bickersteth. C. P. S. .08. Simple Life of our Lord and Introduction to Christianity.
Shinko no Susume. Kanamori. 15. For beginners.
Kirisutokyo Hyakuwa. Mitani. J. B. & T. S. .12. For enquirers.
The Manhood of the Master. Fosdick. C. L. S. 1.00. For students, etc.
The Meaning of Prayer. Fosdick. C. L. S. 1.00.
The Guiding Star, by Miss A. W. Allen. C. L. S. .03. Reductions on large quantities. New evangelistic tract. Especially suitable for Christmas, but may be used at any time.

9. Evangelistic Magazines

- Kirisutokyo Shimbun. J. B. & T. S. .05 monthly. .60 for one year, post free. Ai no Hikari. C. L. S. .02 monthly. .30 for one year by post.

NOTE: C. L. S.=published by the Christian Literature Society.

J. B. & T. S.=Japan Book and Tract Society.

C. P. S.=Church Publishing Society.

Many of the other books are published by the Keiseisha, Teibi Shuppansha, Salvation Army, etc.

The Kyushu Sunday School Convention

H. E. COLEMAN

A very successful District Sunday School Convention was held in Fukuoka, October 15th to 17th. There were one hundred and two delegates registered from all parts of Kyushu outside of Fukuoka, practically all of the island being represented. There were also ninety-two delegates registered from the city of Fukuoka, making one hundred and ninety-four in all.

The program was planned in co-operation with the officers of the National Sunday School Association. They provided the principal speakers. The local arrangements, however, were all made and carried through by the Branch Sunday School Association of the city of Fukuoka. Mr. Toyofuji, the Principal of the Fukuoka Girls' School, is chairman of the Branch. The meetings were held in the new auditorium of the Seinan Gakuin, the Boys' School of the Southern Baptist Church, the dormitory being used by a number of the delegates from the other cities.

Great enthusiasm was shown on the part of the delegates who attended. A meeting of the representatives of all the Branch Associations at the Convention was held to consider the holding of a Teachers' Training Institute during the summer of next year. It was decided that they should have such an institute once every year, and a committee was appointed to carry out the plans for an institute in Fukuoka at the same place some time during August, 1922. The time is to be so arranged that the speakers can go from the Karuizawa Training School to attend this school for Kyushu.

The Hon. Soroku Ebara, member of the House of Peers, and Dr. K. Ibuka of Meiji Gakuin, were the principal speakers at the general lecture meetings held on Saturday and Monday nights. The first

was planned especially for people connected with educational institutions, and the second was on the general subject of religious education. These meetings were held in the Memorial Hall with a large audience attending both nights. Mr. Imamura, the Secretary of the National Sunday School Association, was also a speaker at these lecture meetings. A banquet was served in honor of the visiting speakers and delegates with almost one hundred present.

Dr. J. V. Thompson, the Young People's Specialist, sent out by the World's Sunday School Association, occupied three hours on the program, illustrating his lectures with fine exhibit cards, which he brought with him. This was one of the attractive features of the program. It gave great stimulus to the teachers to go back and practice organization ideas that will hold the boys and girls in the Sunday School until they pass out of their teens.

The writer presented the "Standards" in a discussion hour, and may Branches are now planning to measure their Schools by this standard and to urge them to work towards this goal. On Sunday morning a number of the pulpits of the churches were occupied by the visiting speakers and other delegates. This Convention was a fine proof of the efficiency of the Sunday School organization in Kyushu. There are now one hundred and two Branch Sunday School Associations, and it is the plan of the National Sunday School Association to extend these Branches, until every corner of the empire is reached. Plans were on foot to have a District Convention at Imabara. This had to be postponed. Two District Conventions will be held during next year, one of which will be at Imabara, and one yet to be decided.



HERE AND THERE

CONGREGATIONAL CHURCHES ENDORSE WASHINGTON CONFERENCE

The Congregational Churches of Japan, this tenth day of October, in the year of our Lord, nineteen hundred and twenty-one, at Tokyo in Thirty-seventh Annual Meeting assembled, to whomsoever it may concern do hereby make public declaration:

That since the armistice of the World's War we have been expecting to bring about the New Era of eternal peace, when each nation would fix upon the spirit of Righteousness and Humanity as the fundamental principle on which to organize its government; and when by mutual understanding and by co-operation all nations would realize the ideal of Human Brotherhood.

To our keen disappointment the general post-war conditions of the world seem to be under the domination of the outworn ideas and habits of bygone ages, a domination which seems to threaten the destruction of those ideals recently won by noble sacrifice; hence the present is a most opportune time for the Christians of every country to rise up in their faith to do their part in making the world safe for Humanity.

As when the League of Nations was under discussion, so now when the Washington Conference for the Consideration of the Problems of the Pacific has been called, our keen interest has been aroused. We recognise this conference for the limitation of armaments as one means of realizing our final purpose of complete disarmament, the establishing of the Kingdom of God upon earth, according to the will of our Divine Lord, the Prince of Peace, and we pray that this may prove an opportunity to unfold the future blessings of our nation.

We would stress our belief in the vital necessity for the Christians and the World at this time to unite their efforts in rendering every possible service towards making the conference successful.

RESOLVED:

That copies of this declaration be conveyed to His Imperial Majesty's Ministers of State, to the President of the United States of America, to the Federation of Christian Churches of North America, and to the American Congregational Churches;

That we, in common with our sister churches in America, urge that on Sunday, November Sixth, all our pulpits be given to the declaration and emphasis of the principles of disarmament and universal brotherhood; and

That Rev. H. Kozaki and Rev. K. Tsunajima be hereby appointed our representatives to render any fitting service in their power towards the realization of the above mentioned ideals.

* * *

NATIONAL CHRISTIAN WORKERS' CONFERENCE

At the Annual Meeting of the Japan Continuation Committee, held in Karuizawa in August last, plans were made for the next National Christian Workers' Conference.

The date of the Conference is provisionally fixed for May 25-31, 1922. The Conference will be held in Tokyo.

The number of delegates was fixed at 200, of whom 120 are to be elected by the Japanese Churches, and 80 by the Missions. The allocation to the different Churches and Missions was referred to the Executive Committee, which will notify the Churches and Missions shortly of the number they are entitled to elect. The Executive was further authorized to co-opt additional members up to the number of twenty.

It is estimated that the Conference will cost ¥8000. Of this amount there is now some ¥2000 in the treasury of the Continuation Committee. The Committee of Reference and Counsel in America

will be asked for ¥3,000, and the Christian community in Japan—Church and Mission—for the remaining ¥3,000.

The Executive Committee is now at work on the programme, and will welcome suggestions as to subjects which should be discussed at the Conference. These should be sent to the Secretaries of the Continuation Committee, D. R. McKenzie, 23 Kamitomizaka Cho, Koishikawa, Tokyo, or K. Matsuno, 234 Shimo Shibuya, Tokyo Fuka.

The date of the Conference may be changed to meet the convenience of Dr. Mott, who will be attending the Students' Conference in Peking, and the National Workers' Conference in Shanghai, in the months of April or May. But the probabilities are that the Conference will in any case be in May.

Further public notices of the Conference will be issued from time to time.

D. R. MCKENZIE.

* * *

PROMOTING GOOD-WILL WITH JAPAN

New Statement of American-Japanese Relations

Now that President Harding plans for the international discussion of the Problems of the Pacific and the Far East the careful "Statement of Purpose" made by the "National Committee on American-Japanese Relations" deserves wide reading. The Committee, which has Hon. George W. Wickersham as its chairman and Dr. Hamilton Holt as its vice-chairman was created upon the initiative of the Federal Council, and includes representatives of various organizations interested in international affairs, such as the Church Peace Union, the World Peace Foundation, the Foreign Policies Association, the Japan Society, and the New York Peace Society.

The "Statement" is here quoted in full, as it is the most carefully formulated recent statement on the subject:

"The United States and Japan have for two generations maintained unique relations of mutual consideration and good-will. The earliest treaty pledged 'perfect, permanent and universal peace, and a sincere and cordial amity between

the United States and Japan and between their peoples, respectively, without exception of persons and places.' The return by the United States to Japan of the Shimonoseki Indemnity (1883), the generous gift by Japan to San Francisco for the relief of suffering at the time of the great earthquake and fire (1906), and numberless acts on both sides have throughout the decades manifested the spirit and fulfilled the mutual pledge of that first treaty.

"Growing contacts and intimacy of relations have brought to light questions of exceeding difficulty resulting in ominous states of mind and feeling. They are questions concerning the significance of race difference, immigration, assimilation and naturalization, treaty rights, population and territory, relations with China, economic competition and national policies. On all these matters there is much misunderstanding in both countries and no little positive misinformation. Unethical practices also on both sides of the Pacific aggravate the situation. These questions manifestly require careful, broad-minded and impartial consideration. They cannot be stated, much less can they be solved by offhand, popular dogmatism.

"Causes of irritation must not be left to work out their inevitably disastrous consequences. Courageous and loyal patriots in America and in Japan must face the facts. They must insist that no existing issue between the two countries justifies war or thought of war, and that all matters of difficulty can and should be settled by reason, conference and conciliation. Steps should be promptly taken in both countries to provide the people with the needed information, to combat the prevalent war-agitation and war-psychology and to secure the necessary changes in the national mind. 'Sincere and cordial amity' must be maintained, misunderstandings removed, wise policies adopted and appropriate legislation enacted in both countries.

"This Committee on American-Japanese Relations has been formed in order to attain these ends, in so far as their attainment depends on the people and Government of the United States. We

rely on enlightened leadership in Japan to take corresponding action in that land. International good-will between America and Japan depends on what America and Japan both do. We both must practice the inescapable principles of right international relations. Deeds are what count, not words.

"For the attainment of the ends thus defined, this Committee adopts the following statement of objects, and urges its wide endorsement by American citizens and organizations.

"1. Cultivation of an informed and rational public opinion in the United States in regard to Japan, inspired by a friendly spirit and sympathetic understanding of her needs and problems.

"2. A square deal for Japanese in the United States.

"3. Specifically we propose :

(a) To oppose actively the jingo, anti-Japanese agitation in the United States by frank and scientific discussions of the problems involved.

(b) To advocate the cultivation of friendly relations, both for their own sake and for their effect on American-Japanese friendship, between each of these nations and the government and people of China and the other countries of the Asiatic mainland.

(c) To urge the importance of securing an agreement with Japan for the limitation of armaments.

(d) To advocate the enactment of immigration laws which will in practice admit only such immigrants as, in respect to character and numbers, can be wholesomely assimilated.

(e) To urge the enactment of adequate federal legislation for the protection of aliens and for the enforcement of their treaty rights, as urged by Presidents Harrison, McKinley, Roosevelt and Taft.

(f) To seek the removal of the irritation now caused by the dual citizenship of American-born children of Japanese parentage.

(g) To correspond with societies and persons in Japan who believe in settling international difficulties in accordance with our existing arbitration treaty with Japan, and without recourse to war and

to co-operate with them in urging both countries to adopt policies and to enact laws bearing on international relations, based on justice and good-will."—
FEDERAL COUNCIL BULLETIN.

* * *

CHRISTMAS CHEER FOR THE LEPERS

For a number of years in succession kind friends have provided the means for giving to the lepers at the Meguro and the Higashi Mura Yama Hospitals a bit of Christmas cheer in the way of small presents of cakes and fruit, and for those at Meguro some inexpensive piece of wearing apparel, so that we did not have to draw upon our ordinary funds for this extra expense.

This expression of sympathy with the poor sufferers is greatly appreciated, not only by those who have the care of the patients but also by the patients themselves who know that these funds are thus provided, and realize that some people at least outside of their narrow sphere of life are thinking about and sympathizing with them.

The literary and decorative parts of the Christmas program are provided entirely by the patients themselves. Weeks beforehand they begin on these preparations, limited only by their meagre means, and the work for the celebration already brings into their circumscribed lives not a little of genuine pleasure.

Love for the Master who touched the leper and said, "I will, be thou clean!" easily prompts to lend a helping hand in trying to alleviate the pitiful condition of the lepers in our midst where such an opportunity is given. Hence it is with confidence of getting a hearty response also this year to our appeal for help in defraying the expenses of the coming Christmas celebration among our leper patients that we again ask our friends for aid.

Any gifts for this purpose, or for the general work in our hospitals, may be sent to the undersigned and will be duly acknowledged.

A. OLTMANS,
Hon. Treasurer.

Meiji Gakuin, Shiba-ku, Tokyo.
"Furikae Chokin" Tokyo 29625.

PERSONALS

Dr. and Mrs. R. D. McCoy, Churches of Christ Mission, are spending their furlough in Chicago, where Dr. McCoy is doing some work in the University. Rev. B. E. Watson has charge of the Sei Gakuin Seminary in Dr. McCoy's absence.

Rev. Alexander Paul, for 25 years a missionary in China, but now a Secretary of the United Christian Missionary Society (Disciples of Christ), St. Louis, Mo., spent a few days in Tokyo in October. He went on to China and the Philippines to visit mission work. He expects to return to Japan in the spring for a longer visit.

Rev. and Mrs. W. H. Erskine and children have returned to Japan, to resume work in Osaka. The children will attend the Canadian Academy, Kobe.

Miss Mary E. Schneder, daughter of Dr. and Mrs. D. B. Schneder, Sendai, who has been a teacher of music in Miyagi Girls' School, has been compelled to return to America on sick leave. Her present address is East Earl, R. D. 2, Lancaster Co., Pa., U. S. A.

Reinforcements for the Japan Mission of the Reformed Church in the U. S. are: Miss A. S. Dechant as a short term teacher of English in Miyagi Girls' School, Sendai; Miss Helen I. Weed as teacher of Vocal Music in the same school; Miss Ruth M. Kuenzel, who will spend two years at the Language School, Tokyo, and then engage in kindergarten work; and Mr. and Mrs. George S. Noss, who have also entered the Language School. Mr. Noss is a son of Dr. C. Noss of Sendai, and has been appointed as a teacher of English in Tohoku Gakuin.

Miss E. A. Preston and Mrs. Pinsent (recently removed from Toyama), of the Canadian Methodist W. M. S. Mission, have opened a temporary evangelistic centre at 11, Higakubo Machi, Azabu, Tokyo. It is hoped that land can soon be purchased and permanent buildings erected.

The Canadian Methodist W. M. S. work has been reinforced by three new workers: Miss E. L. Bates, who is living at the Toyo Eiwa Jo Gakko, Azabu; Miss Myra E. Simpson, with Misses Allen and Barr at the Working Girls' Hostel in Kameido; and Miss Louise Callbeck, at the Evangelistic Centre in Azabu. All are in the Language School.

Miss Margaret D. Keagey, of the Canadian Methodist work, has returned from furlough and is stationed in Hyakkoku Machi, Kofu.

Miss Elisabeth H. Alcorn, for 20 years a devoted evangelistic worker in the Canadian Methodist Mission, and recently occupying the position of Lady Principal at Columbia College, New Westminster, B. C., passed quietly to rest in Vancouver on July 31. A memorial service was held in Kofu, where she labored most effectively for many years.

Rev. A. J. Stirewalt and family and Rev. C. W. Hepner and family have arrived back from furlough, the Stirewalts to locate in Tokyo and the Hepners in Osaka.

Misses Potts and Hendrickson have arrived to join the Lutheran Mission. They will attend Language School.

Rev. and Mrs. E. T. Thompson, who have been connected with the work of Misaki Tabernacle, Tokyo,

in Dr. Axling's absence, expect to remove to Kyot shortly.

Mrs. F. C. Briggs, Himeji, left Japan on Oct. 22 by S. S. "Empress of Russia," much to the regret of her Mission, the American Baptist, and many friends of other Missions. Miss Clara A. Converse went on furlough by the same ship.

Mrs. J. A. Welbourn and children, Tokyo, left for home in October. They will visit Mrs. Welbourn's parents in Virginia.

Mrs. W. E. Drummond, mother of Mrs. T. D. Walser, Tokyo, has returned to her home in Schenectady, N. Y., after a visit of several months in Tokyo.

Mrs. William C. Buchanan, Gifu, has again been undergoing treatment in St. Luke's Hospital, Tokyo. Her courage and cheerfulness in a distressing condition of ill health are an inspiration to visiting friends.

Miss I. R. Luther, Presbyterian Mission North, has returned from furlough and has taken up work at Matsuyama, Shikoku, in the absence of Rev. and Mrs. R. J. Dosker.

Misses Claire McKinnon, Elsie MacIntosh, Eleanor Robertson, Ariel Kromer, Carolyn Marsh, and Mrs. Edith Lacy have arrived recently in Japan to take up work as Young Women's Christian Association secretaries.

Miss Caroline B. Dow, Dean of the National Training School, of New York, after some time spent in Japan, is now visiting in China.

Miss Edith Stanton, of New York, left for China after a short visit with friends in Japan.

Bishop Walter R. Lambuth, D. D., who died in the Yokohama General Hospital on Sept. 26, was buried, by the direction of his family, in Shanghai, the city of his birth. His grave is by the side of his mother's, Mrs. Mary I. Lambuth, who was a missionary in China and Japan for 50 years. They both rest in the Pah Hsin Jao Cemetery. Rev. W. E. Towson, who was his companion during his illness, carried the ashes of the Bishop to Shanghai and made the funeral address. Drs. J. C. C. Newton and Y. Yoshioka accompanied as representatives of the Mission and the Methodist Church.

Mr. Powell Jones, of Cairo, Ga., and Mr. John Paul Reid, of Texas, have come to Japan under the auspices of the Southern Methodist Mission and are teaching English in Himeji. They live at 120, Goken Yashiki.

The engagement of Miss Alice G. Lewis, Tokyo, to Mr. William L. Pearson, Ph. D., of Wichita, Kansas, has been announced. Miss Lewis has been connected with the Friends' Mission since 1905.

Miss Esther Biddle Rhoads, who was a teacher in the Friends' Girls' School, Tokyo, 1917-18, has returned to Japan for permanent work in connection with the Friends' Mission. She is now attending Language School.

Miss Margaret W. Rhoads, Bryn Mawr, 1919, has come for a year of English teaching in Friends' Girls' School, Tokyo.

Mr. Gilbert Bowles has recovered his health sufficiently to resume his usual duties. Mr. Bowles' sons, Herbert and Gordon, are both in Earlham College, Richmond, Indiana.

Miss E. S. Baker, Ph. D., is spending a college sabbatical year in Japan and visiting with her niece, Mrs. H. W. Outerbridge, at Kwansei Gakuin, Kobe. Dr. Baker is assisting in the Canadian Academy and the Higher Department of Kwansei Gakuin.

Mr. Paul W. Gordon, Earlham College, 1921, is teacher of history and director of athletics at the American School, Tokyo. He is residing at the Friends' Mission.

Dr. J. V. Thompson, of the World's S. S. Association, has been busily engaged throughout the autumn in promoting S. S. work in Tokyo, Osaka, Kobe and the South and West generally, and in Korea. He will complete his work in Korea about the end of the year and return to the United States.

Dr. H. W. Schwartz, formerly of the M. E. Mission and the American Bible Society, died in Washington, D. C., in the latter part of October. Dr. Schwartz's connection with Japan dated from 1884. For a number of years he has been suffering from cancer.

Miss Laura Mauk and Miss Edna Schweitzer, Evangelical Association, returned from furlough by S. S. "Fushimi" on Oct. 22 and are again stationed in Tokyo.

Mr. H. E. Coleman, of the Sunday School Movement, has been associated with Dr. J. V. Thompson in district conventions and other gatherings in Western Japan, later accompanying Dr. Thompson to Korea for a Convention representing the whole of the Korean peninsula.

Mrs. Underwood, widow of Dr. H. G. Underwood, one of the first missionaries to Korea, died at Seoul on Oct. 30. The burial was at Yangwhachin cemetery. Mrs. Underwood, originally a medical missionary, became widely known later for her fine work in the literary presentation of Korean life.

The engagement has been announced of Miss Ette McKenzie, daughter of Dr. and Mrs. D. R. McKenzie, Tokyo, to Mr. J. A. Williams, of Toronto, Canada. Miss McKenzie, will sail for Canada by S. S. "Empress of Asia" on Nov. 19, and the wedding will take place at Victoria, B. C., upon arrival at that port about Nov. 30.

Mr. and Mrs. J. M. Anderson, Minneapolis, have been visiting in Japan en route to China to visit their daughter, a Y. W. C. A. secretary in Peking.

Mr. and Mrs. J. M. Machado, Ottawa, Canada, passed through Japan in October on their way to

visit their daughter who is a missionary at Peking. Mr. Machado is connected with the American Bank Note Co., and is a member of the International Committee of the Y. M. C. A.

The return from furlough of Rev. and Mrs. Paul Waterhouse, Omi Mission, has been postponed till after the Washington Conference. Mr. Waterhouse has been assisting in the task of international interpretation in California and elsewhere between Japanese and Americans.

Mr. Willis Fulton, third son Dr. and Mrs. G. W. Fulton, Osaka, has taken a position as Physical Director of the Y. M. C. A. at Bellevue, Ohio.

Rev. and Mrs. G. W. Rawlings, C. M. S., Osaka, have left for England on furlough. Rev. J. C. Mann, has moved from Yonaga, Tottori prefecture, to Osaka and is taking charge of the Momoyama Middle School in Mr. Rawlings' absence. Mr. and Mrs. Mann have joined the missionary colony in the Sumiyoshi neighborhood, taking the house formerly occupied by Mr. Rawlings and family.

Mrs. W. A. Newell, Philadelphia, daughter of Dr. and Mrs. I. H. Correll, arrived by S. S. "Hoosier State" on Oct. 28 for a visit with her parents.

Dr. Fletcher S. Brockman, of the International Committee of the Y. M. C. A., passed through on his way to China in the latter part of October.

Dr. and Mrs. H. C. Ostrom, Southern Presbyterian Mission, have arrived back from furlough and resumed work in Tokushima, Shikoku.

Mr. Neil MacMillan, Montclair, N. J., of the Building Bureau of the International Committee of the Y. M. C. A., New York, arrived by S. S. "Empress of Asia" on Oct. 24 for an inspection trip through the Far East.

Mr. J. M. Hickson, having completed his Mission of Healing in Japan and China, left Hong Kong for home early in November by P. & O. S. S. "Karmala."

Prof. E. W. Clement, Tokyo, met with a painful accident on Nov. 1, falling and spraining his hip, and was confined to his house for a number of days.

Rev. J. C. Worley, formerly of the Presbyterian Mission, Matsuyama, is in Japan conducting a Missionary Education tourist party, arriving by S. S. "Tenyo" on Nov. 3.

Word has been received of the death of Leila, youngest daughter of Rev. and Mrs. P. A. Davey, at St. Louis.

Births: To Rev. and Mrs. Frank Cary, Otaru, a son, Otis, on Oct. 20.

To Rev. and Mrs. Fred Abel, Pentecostal Band, a son, Paul Frederick; at Tokyo, October 22nd.



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OUR CONTRIBUTORS

Miss Michi Kwai graduated from Bryn Mawr in 1904 and is at present the General Secretary of the Y. W. C. A. in Japan.

A. D. Berry is the dean of the Theological Seminary of the Aoyama Gakuin.

Maki H. Vories is a daughter of Viscount Hitotsuyanagi, former Daimyo of Ono. Her mother was one of the first Christians among the nobility. Mrs. Vories studied at Bryn Mawr and Yale Divinity.

W. H. Erskine is a missionary of the United Christian Missionary Society and is at present principal of the Christy Institute in Osaka.

Jane N. Scott is the Associate Secretary for the National Committee of Japan of the Y. W. C. A.

Mrs. G. C. Converse writes from personal experience as a factory worker in the great industrial city of Osaka.

Arthur Jorgensen is the Honorary Secretary of the National Committee of the Y. M. C. A. of Japan. He is a frequent contributor to the Evangelist.

G. F. Draper has been engaged in evangelistic work under the Methodist Board since 1880. He has seen service at Hakodate, Nagoya, Tokyo and Yokohama.

S. H. Wainright is the Executive Secretary of the Christian Literature Society.

Mrs. H. J. Bennett writes from Tottori, where she and her husband are engaged in evangelistic work under the American Board.

Charles B. Tenny represents the Baptist Missionary Society and is engaged as a teacher in the Theological Seminary, Tokyo.

G. S. Phelps is the Senior Secretary for Japan of the foreign department of the International Committee of the Y. M. C. A. and Honorary National Secretary of the National Committee of Japan. From 1918-1920 he was the Senior National Secretary for Russia.

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Editorial Comment

The Regency

On November 25th, an Imperial Rescript was issued to the Japanese nation, appointing the Crown Prince Hirohito, as Prince Regent of the Empire. The Rescript reads:—"It is hereby declared that in consideration of Our inability to conduct in Person the affairs of state, owing to Our long continued indisposition, the Imperial Crown Prince, Hirohito, has this day, after due deliberation of the Imperial Family Council and the Privy Council, been constituted Regent." The Rescript which bears the sign manual of the Emperor and the signatures of the Prince Regent, the Minister of the Imperial Household Department and the Premier was issued following an Imperial Family Council, attended by no less than eleven Princes of the Blood, and by Marquis Matsukata, Lord Keeper of the Privy Seal and Chairman of the Privy Council, Count Ōki, Minister of Justice, Dr. Hiranuma, Chief Justice of the Supreme Court, Viscount Makino, Minister of the Imperial Household Department and other Government and Court officials.

For more than two years the increasing weakness of His Majesty, the Emperor, has been a cause for the deepest concern to the Imperial Family and to the Nation, and it has been evident that some kind of a Regency would be a necessity to relieve the Emperor from the heavy burden of state affairs and to safeguard the uninterrupted functioning of the Government. During the present year the Crown Prince and Empress have

taken over many of his Majesty's duties, especially the reception of foreign representatives and the appearing in place of the Emperor at state occasions.

The Message of the Prince Regent to the nation which was issued the day following the proclamation of his regency, is noteworthy for its modesty, its sense of the importance of the momentous times through which Japan is passing, and a desire for the full cooperation of the people in the task of unifying and strengthening the nation.

While deeply sympathizing with the nation in its sorrow over the ill health of His Majesty, the Emperor, and wishing for him a speedy restoration to a degree of health which will enable him to resume affairs of state, the *Japan Evangelist* wishes to congratulate the Japanese people upon the availability, at this critical juncture, of the services of such a capable Son to stand in his Father's stead.

The new Prince Regent, in spite of his youth and inexperience, is remarkably well prepared for the exalted position of leadership to which destiny has assigned him. Not only in point of intellectual, physical and spiritual gifts is he undoubtedly capable of leadership of a high order, but his recent foreign tour, which gave an intimate view of foreign courts, and social, educational and industrial life seems most providential to all friends of Japan's modern development.

Many see in the Regency the beginning of a new era, not only in matters pertaining to the Court and Imperial House-

hold, but a new era in the trend of political institutions, and of social and religious thinking and points of view.

It is indeed significant that Prince Kanin, one of the most progressive and able of the Imperial family, who has been Chief Adviser to the Crown Prince and accompanied him upon his European tour, is to be continued as Chief Adviser to the Prince Regent, with largely extended duties. Certain publicists see in the present occasion the passing of the power of the Genro, and predict the early retirement of Prince Yamagata and Marquis Matsukata, both of whom have so prominently shaped the national policies during the last ten years.

Others point to the fact that previous regencies in Japanese history have been invariably been accompanied by changes of grave social, religious and political importance. Especially is it called to mind that it was under the regency of Umayado-no Ōji, more popularly known as Shotoku Taishi, that social reforms of importance were instituted and that Buddhism was introduced into Japan.

Several of the prominent papers, notably the *Kokumin Shinbun*, are arguing that with the era ushered in by the regency of the Crown Prince, all unnecessary political institutions should be abolished and that the nation be led into concrete steps of progress. The *Kokumin* particularly advocates the dropping at this time of the Diplomatic Advisory Council, as an institution that has outlived its usefulness.

J. M. D.

* * *

Christianity and Japanese Women

Readers of this issue of the *Evangelist* are greatly indebted to Miss Michi Kawai and Mrs. Maki H. Vories for two very stimulating articles, in which our attention is again focused on the needs of Japanese women at this time. The Japanese woman is stepping out of the sheltered seclusion of former days and is being ushered into new places of unaccustomed freedom and larger opportunities. Many of the old restraints are falling away and she finds herself in the midst of a heartbreaking conflict between

the old loyalties and the new aspirations. The presentation of Ibsen's play, *Nora*, caused a sensation among Japanese women a few years ago. A recent divorce scandal in the so-called upper classes, which was heavily featured in the Japanese dailies, became the favorite subject of discussion among thousands of school girls. A prominent tennis star of one of the Tokyo universities recently made the statement that after each victory he is the recipient of innumerable letters from young women. These facts, if they do nothing more, at least indicate in which direction the stream is flowing.

At this crisis of her life, the Japanese woman needs the special adaptation of the Christian message to her needs. As Miss Kawai has so well stated, Christ's unfailing courtesy to the women of His day; His recognition of the value of childhood and womanhood; His emphasis upon purity of heart and life for man and woman; His challenge to the all-powerful sex instinct, so horribly brutalized by man—all these make a powerful appeal to the Japanese woman of to-day. And in addition to this message, she needs, as Mrs. Vories has told us, the comradeship of Christian women—both Japanese and foreign—to hold her steady in the struggle of her soul towards the light.

* * *

A Call to Prayer

The National Christian Workers' Conference is rapidly approaching. Just as we go to press we have been informed that the dates of the Conference have been fixed provisionally for April 20-25.

All of us may have a share in its achievements through the ministry of intercession. We need not pray so much that the blessing of God may abide upon the Conference; we may be sure of that, if this Conference is in harmony with His purpose. We need to pray much more for ourselves; that our own denominational and racial prejudices may not thwart His purpose in this Conference; that our own lack of faith, courage and vision may not obstruct the coming of the Kingdom in a larger cooperation of Japanese and missionaries.

The Christian Message to Japanese Women

By MICHİ KAWAI

Once a lady of a high class said, half jokingly and half seriously, that she would not become a Christian so long as her husband would remain a non-Christian for fear that she might go to Heaven alone while he would be left behind. "Why don't you try to take him up to Heaven with you?" she was asked and the answer was that she hadn't thought of that. This is a very insignificant remark but it may represent the general trend of thought of the ordinary Japanese women whose lives are absolutely linked with the family system. The present struggle in our society is the conflict between the family system and individualism. One of the chief reasons why Buddhism has fitted in so well with Japanese life is that it was the religion of a family and not of the individual. You can ask ordinary young people what is his or her religion and the answer will be, "My family

belongs to such and such sect of Buddhism or Shintoism but as for me, I have no definite tenet of faith." Not only in religion but in daily life, the family rules individuals and individuals have no place, so to speak, in the family system. This very system is exceedingly obnoxious to the rising generation and they are asserting individualism, regardless of their history and society. The peculiar thing is that while they are crying aloud for individualism in the field of capital and labor, marriage and divorce, and in politics and education, when it comes to religion, it seems they have not keenly awakened up yet. We still cling to these old ideas of the family system in the matter of belief and I can not say it is a bad virtue in some cases. We should cherish it and Christianity must be presented to our people as a religion for the family. As Joshua said, "As for me and my house, we shall

A New Year's Prayer to the Lord Jesus Christ

The beginning of the New Year comes right soon after Thy Birthday. It is very fitting that it should come so. For Thy Presence in the world continually makes all things new.

Before Thy Coming thrones were the most honorable places in the world. Since Thy Coming a Manger and a Carpenter's Shop and a Cross on a Hill have crowded thrones out of their most honorable place.

Because Thou didst come we may begin every New Year with all our sins forgiven and we may end every Old Year in the Peace of God.

Because of Thy Presence in the world every day of the year has its own quiet Joy. Every day in the year is a new New Year's Day. January is Spring Time and December is as pleasant as May.

Because of Thy Coming our own dear separate Homes and our own beloved Communities and our own Nations for which we would die are all but Mansions in the Father's House.

Thy Coming into the world has made us know that the whole universe is a Brotherhood. Thou dost make us see in the face of every other man the face of a Brother. Thou dost make us realize that the Work of the World is to make a Brotherhood.

We want to live this whole New Year with Thee and our chiefest ambitions to make 1922 a Year of Brotherhood.

A. D. BERRY.

serve the Lord," and as Paul often declared, "Believe in Jesus Christ and ye and your family shall be saved," we should emphasize this very point. Just like the lady who was afraid to go to Heaven alone without her husband, there are not many women who would change the family religion after marriage whether they believe it or not or who would not willingly forsake their own religion in order to take the husband's family faith, so that they and their household would be tied together for good or bad. This is the very reason why a great many Japanese girls are not willing to become open Christians even though they know that it is the best of all the religions. Or again, when a girl wishes to be baptised and although her parents see no objection to it, still she is not permitted to do so by them simply because that she would have difficulty when matrimonial questions come up. A great many cases where girls in Mission schools are forbidden to receive baptism can be traced to this very fear that they after marriage would have difficulty in keeping their faith or should have to change their belief.

It is needless to say that a true family can never be formed which does not observe and respect the individual personality of its members. Here is a deep gap between the ideas of a Christian family and a non-Christian family. Take, for instance, in feudal days when the warriors occupied the highest respect of society, women and children were regarded "a little dearer than dogs and a little better than horses," as the Spartans used to say. So it was in the family that the father or the male members of the family were all important and the rest were subservient to him. Often women and children were permitted to live or die according to the whims and the pleasures of the head of the family. A family of this sort and the family with Christian ideas are two absolutely different things. The Buddhist idea of the family is that of feudalism and is alien to the Christian ideals of marriage. There are some,—and the number is increasing steadily, whether Christians or non-Christians, who are unwilling to be

dictated to by elders and parents. The spirit of democracy, whether rightly understood or not, has influenced them. And this spirit has clearly marked lines of relationship with realism in art and in fiction and realism and youth have become inseparable friends. The popular exponent of this current thought has been Mr. Takeo Arishima whose novels, for instance, have swayed the young people, particularly young women. He and his school of realism dealt with objects and relations without any reserve and restraint, and this very fact has tickled young readers whose open revolt against the old Japanese idea of life is staggering the sober faced teachers and conservatives. Realistic writers declare that in examining society in general and the human heart in particular, there are two elements co-existing—that is, good and evil. If good is natural, so is evil. "Be true and be natural, facts are facts", they say, and why must we cover evil or unpleasant phases of life or the commonplace with the cloak of good and refinement and act like hypocrites? We have been forced to play the hypocrite's part all these centuries by the artificial machinery of society. Let the realist take a real photograph of life on his negatives. Break off the shackles of "hand me down" customs and regulations and move, walk, act as real independent beings.

It is unavoidable that any good movement brings two contrary reactions. The democratic spirit and realism have often resulted in many unfortunate strikes not only in the labor world, but in schools and colleges and in current free love affairs in the so-called intellectual class.

At the same time, no one can deny, if he studies carefully, that the theory of realism is in close accord with the spirit of Christianity, for it teaches that the everyday life of all is worth something, and the commonplace has its own message in the world. When this good side of realism and democracy is well grasped, the Christian gospel will be accepted as the power which purifies and elevates individual souls.

None of us like to be lost in a mass and here is a gospel which values

humanity regardless of sex or position, rank or power. In the sight of God we are all equal as children of God and He calls each of us by his name. It is always said that a great general like Napoleon knew individual soldiers by their own names and that was one of the secrets of the devotion he received from them. Apply that to our religious devotions to the Being who can number the hairs of our head and keep us and guard us and love us to the point of death, even if we are ugly, worthless and sinful. Still further, unless this individual value is fully realized, no healthy, happy families are possible. This combination of individualism and family system which can be only found in Christianity is the most pleasing message to the Japanese women. The gratitude which wells up in the hearts of women is the strongest hold that any religion can have upon them. As we learn Christianity deeper and fuller and as our conviction grows stronger and faith increases, gratitude and joy are bound to spring up from within. It seems to me a Christian teacher in giving the message to Japanese women should understand this very point.

A few weeks ago I was invited to a family where the husband has recently become a Christian. About twenty church members were invited to share with the family in the rejoicing and thanksgiving. The wife, after carefully expressing her joy over her husband's conversion, said, that when they came home after his baptism he said that he had been a very wilful, over-bearing tyrant to her all these years and that he would apologize for his past and ask her to help him to be a better man. For her husband to confess his shortcomings in the past and ask her forgiveness was a thing unheard-of and when Christianity brings that contrite soul to the all-powerful male member of the family, the women are convinced that no other religion can bring happiness and joy and salvation to their families. In another family, when the wife was full of superstitions and ignorance and hostility to Christianity, her husband's humble confession of his sins and unfaithfulness to

her and his repentance for his unreasonable, autocratic power in the family has brought the wife at once to wonder at the mysterious power which Christianity has over sinful men. She used to say, "My husband, instead of beating me as he used to do whenever I opposed his will, at that time instead of using his fist which I was fully prepared to feel on my head, said very meekly, 'No wonder you are disgusted with me because I have been so cruel to you all these years and so inconsiderate in everything and your delicate health and your irritability and our family discord are due to my past life. Will you forgive me?' And when I heard it I was thunderstruck and felt the religion which had made my husband say such a thing to me must have also a true message for me and I began to apologize to him for my past and we together have entered into a new life."

Buddhists are feeling that they must have a new message for young people if the latter are to be won to this religion. Many lectures on modern thoughts are given at Meiji Kaikan, the Buddhist Association Hall in Kanda. . . I heard a Buddhist priest there lecturing on "The Marriage of Individuals." The main idea was that our system of marriage was not an ideal one and hereafter young people, in trying to find their better halves, should look to the personalities and not to mere beings and positions, and that love should be the center of the union. In listening to him, I could hardly find the difference between his talk and any Christian's talk on the marriage question. It seemed as if he had borrowed even his terminology from the other. And yet when he came to the question of how personalities can be had or love can be created, he gave no satisfactory answer. He repeated the word "untainted" love, but how that virtue could be created was not answered by him.

What are the points that we can especially bring to the Japanese women which will catch their attention at once in order that they may have a fuller life? If Christianity can produce them, not in ethics and in preaching, but in daily

living and in daily struggles, our women would be most glad to be the followers of Jesus Christ. The influence of Mr. Nichida Tenko in his "religion of service" is that he practices what he preaches. Religion of spirit, and not of the letter, Japanese women are after. After all, the conviction that each individual, however weak and useless she seems in this world, is a precious vessel and an heir in the Kingdom of God, brings an untold self-respect to womanhood. This will not allow the repeating of the familiar expression, "Shikata ga nai," which means "It cannot be helped." Whatever happens to her and however

her "eight sides" are closed, Heaven is always left open to her. When our women are really taught to respect their own selves as children of God, they will have power to live a victorious life.

The above phases which I have mentioned are familiar to every missionary who is working in the field, but when I am asked what message of Christianity is most welcome to Japanese women, I must answer as I have done: First, family ideas, in the light of Christianity; second, respect for the individual; third, the power which crushes tyranny in man; fourth, victorious life as children of God.

Japanese Women of To-day and Their Needs

By MAKI H. VORIES

Since I am not in touch with the women of many types and conditions, I do not feel authorized to write on this subject as a whole. I will write only what I know from my own experiences as a fellow-sufferer with the women of to-day who feel the limitations that come from deprivation of rights and lack of training which the civilized world is giving to its women.

Our mothers, much as they loved us, knew little of their responsibility of making men and women of their children. They fed us, clothed us, and kept us from want. But what was done for our spiritual and mental life? They sent us to schools—schools where the old idea still lingered that education is a mere learning of letters. We memorized our moral lessons and lessons on other subjects. History, geography, rules of moral conduct, etc., were kept between the covers of uninteresting text books, and they passed away as the school days went by. Before the present age, women had one advantage over men in moral training. Their position being that of servitude to men, they had a training by endurance which brought out the famous virtue of Japanese women: self-effacement. The

present system of education seeks to preserve this virtue in order to keep women subservient to men.

Our schools are trying to remedy the past and bring us up to the modern age. But the aim of their system is simply to make "good wives and wise mothers." We have a saying: "If you wish to make a picture of a cat, keep your eye on a tiger." In spite of all the efforts of schools to make good wives and wise mothers, we hear everywhere complaints about the inability of high school graduates as wives and mothers. I have witnessed myself that some solid farm hands of primary education are more trainable for a life of higher ideals and practical standards than many of the high school graduates. The fact that the old time training by endurance is lifted and only a smattering of school learning is given in its place, is evidently a weakening upon the womanhood of Japan. I do acknowledge, however, that the schools have done us good. They have opened the long closed doors of seclusion and have showed us a wide sphere of interest and activity, and greater possibilities ahead. And they have roused in us ambition for more

learning and freedom, and desire for independence and respect from society.

While the schools are making tedious efforts to uplift women, there is an institution that beats the schools by far in producing attractive and intelligent social leaders among women. The *Geisha* system, with its monopoly of social contact with men of the political, business, and educational world, polishes its women as to wit and social tact, so that they become the center of the "smart set" in certain circles of the moneyed class, and are most attractive to the youths with a hopeful future. Men have often said that if these *geisha* were educated, they would make as bright and interesting creatures as American women. They would if they were only *moral* beings!

Another production of the present age, which has come to my knowledge recently is what is termed in Japanese "*furyo shojo*." They are the result of alcoholic poison, unbridled freedom, and a smattering of learning. They are cunning and ambitious to gratify their physical wants. Free under the open sky, away from parental care, they loaf in parks and in streets to enjoy life at the cost of their virtue and chastity.

We have leaders and workers to save women from the degraded life. We need them, many more of them. They are doctors in time of need. But who will build up the health of normal women? The schools may, if they give up the short-sighted system of manufacturing "wives and mothers" by an antiquated pattern. A wife requires a knowledge of man's psychology and mental action, for her husband's happiness and interests depend on her sympathetic understanding of him. And a mother has the making of men and women in her hands. Women's sphere of action is of a double nature as to gender. Christ speaks of there being no marriage in the spirit world, referring to the fact that there is no sex difference in spiritual life. We are in the flesh not for the purpose of its own existence, but for the purpose of our spiritual growth. Why should we hamper the steps of the development of our infinite beings by the limitations of sex?

Mission schools, with the advantage of their Christian principles, should strike a higher note than the government schools. Pity it is that they should feel that they have to come down to the level of the non-Christian government system.

However, the best of schools can do very little in building up character. At the most they have a child only one-fifth of her life, and one child has only one-thirtieth or sometimes even one-seventieth of one teacher's attention. Schools are not the place to look for building of individual beings. We must go to the *homes*. The unconscious influence through the daily contact with the personalities, intellect, and abilities of the parents, is the richest institution for a child's education. But there has not been time enough in Japan yet to develop such mothers and fathers as would be able to give home education to their children.

Schools alone cannot do it, and the homes have not come up to the demand of the times. Yet the social condition now presses upon us for an immediate remedy.

Here are three ideas that might be used as substitutes for home education for girls:

First.—Can we not ask missionaries to open their homes for the Japanese girls who may wish to avail themselves of the opportunity for home training? Instead of hiring professional cooks and amahs, could they not train such girls in the better methods of housekeeping and care of children, while giving them opportunities for social contact with people who have had better advantages? It will take time and patience in the beginning to train these girls to usefulness, but it will not only help to solve the present problem; it will also result in having trustworthy assistants in our homes. And at the same time, it will result in doing away with the present commission-fed, hypocritical amahs and cooks, who often become church converts for the sake of their trade. Bible classes are good, and English classes are helpful; but we cannot touch the hearts of people until we share our food and daily living on the equal basis of family relationship. This plan will only reach a few, but a few strong,

healthy fruits are worth hundreds of wholesale "conversions."

Second: The girls are seeking for some learning more interesting than their school work. Give them lessons in the subjects desired, and use this contact as a means for mental and spiritual training by practicing thoroughness, concentration, honesty, courage, self-respect, and the sense of honor, and cultivate in them the power to recognize good, and the will to attain it. Give up the old method of using the desired object of learning as a bait to draw crowds in order to force upon them Bible lessons.

Third: Take school graduates and give them a job to begin and finish. Instead of giving them a work already cut out for them, give them some raw material to work out with. Play-ground, kindergarten, house for babies, school for maids, community market, or anything to supply the local needs—let them work

them out with no ready-made capital or equipment. We cannot expect finished work, but it will give them a chance to experience the weight of responsibility, fun of adventure, and good training in hard work.

The social contact with people of higher ideals and intellect will broaden the girls' outlook on life; the practical training in higher standards of living will make their homes attractive; and the experience in building up some undertaking for public benefit, will give them self-confidence and self-respect, and free them from extreme self-consciousness. And these together with systematic school training will quicken the progress of our women, and they will soon outshine the *geisha*, whose impure life makes their attractiveness short-lived, and will put to shame the present unhealth of society. When pure, strong womanhood guards the homes and society, the world will be safe for real freedom.

Disarmament and World Peace

A Missionary's Discussion of a World Problem

W. H. ERSKINE

Armament; that is, a large army and large navy means a nation with a chip on its shoulder tempting other nations to provoke war. Disarmament means removing the chip: though it need not necessarily mean the complete abandonment of proper defence. The League of Nations, as an ideal, means policing the world by the mutual cooperation of the limited armament of the nations. Because a man who is hardened in sin is inclined to look upon the policeman as his worst enemy is not an argument for the abandonment of the police. The better way, would be the training of the police force in the up-to-date study of criminology so that even the most hardened criminal may be remade and given back to his country as a recreated citizen.

I am not such an extreme optimist so

that I do not see that evil is progressing in the world, nor such a pessimist as to be blind to the progress of good and right relations among men and nations. As the good becomes better and more scientific and influential so the bad becomes more scientific and insidious. For the proper control of those who abuse life's opportunities for service, a police force filled with the desire to make men rather than to break them, will be needed.

The Japanese term *Gunbi-Seigen* or limitation of armament is near my own ideal in the matter; that is, the proper limitation of armies and navies by the proper policing of the world. Just as families in old times had one member on guard all the time, so by grouping into clans, communities, states and nations the number of guards has been

greatly reduced, even as much as from one in a family to one in a 100 families. This reduction is logical and proportionate as the peaceful and commercial life is emphasized, and is the best argument for disarmament or the limitation of armament among the nations of the world. Mr. Ozaki in his Kobe address the other day hit the nail on the head when he said, "By accomplishing naval expansion, only a few men such as the shipbuilders, admirals and politicians who are working behind them, may profit, but the majority of the nation suffers."

World Peace and international good-will ought to be synonymous terms. A mere non-resistance type of life is neither manly nor Christian. Paul said "as much as lieth in you be at peace with all men," showing thereby that there may come times when principles are at stake and when one cannot control his tongue nor his fists. Jesus did not say "blessed are those who do not fight" but "blessed are the peace makers." In regard to the Jewish revolution against Rome, Jesus taught non-resistance because there was no hope of victory but when he was going into Gethsemane he had the disciples carry their swords for fear of an assassin, yet finally when he saw the multitude of soldiers he asked Peter to put up his sword. World Peace can never be brought about by counting as the results of the past *only* the victories of the sword. But it can be brought about by developing proper relationships between peoples working for a common purpose under the inspiration of common ideals.

International good-will is the ideal to be achieved by the next generation. It can not be achieved by sudden flight but must be reached by the broadening and deepening of the lives of individuals, groups and nations. I believe we can see this as a most natural development and as God's ideal for man through what I have chosen to call the seven-fold sonship of Jesus. By a comparison of the two genealogies of Jesus in the first chapter of Matthew and 3rd chapter of Luke, noting the division of the Jewish history into the seven periods with a vivid personality at each critical time, we

can see how God is developing the men and nations of the world for the great Kingdom of God when all shall bow and confess Jesus as King of their lives. A careful re-reading of the genealogies brings out that the genealogist records Jesus first as the Son of Mary, recalling to us the picture of Jesus as an obedient child in the home under the influence of the mother-love of Mary. In the Old Testament, the father-side of the family was emphasized and our God concept was defined in terms of present might and authority, but in the emphasizing of the mother-side, our God concept is defined in terms of love and future possibilities. We would obey God not because He is almighty but because He loves us.

Back fourteen generations we see Jesus as the Son of Josiah, the King of the Jews at the time of their captivity, a man who had a vision for civic righteousness and for developing ability through responsibility, for did he not say, in our twentieth century vocabulary, "we are up against it and our only hope lies in each person doing the task faithfully for which he is best suited, not one person doing all the work but all the people together doing all the work." . . . Personal responsibility develops men and nations. This gospel of work, a Japanese told me, is Christianity's best gift to Japan, because before the day of the Christian missionaries, work was looked down upon and the old Chinese long finger nails to prove that one did not work were held in high esteem. Now Japan realizes that to gain a place and to keep that place among the nations of the world, she must have a nation not of consumers only but of *producers*. The idea that God *works* is a new concept and will change any man's attitude toward life. The words of Jesus "My Father worketh even until now, and I work," inspires men to *join in the work of the world*.

Another fourteen generations back will show us *Jesus as the Son of David*, the ideal king of the Jews who gave Israel a real place among the nations of that day, and in a fine patriotic way passed on to future generations the glory of his victories. This patriotic spirit and

willingness to sacrifice for a cause is necessary in the development of the race. To feel that America is bigger than any individual or that Japan stands for something more than any one Japanese, no matter how great, is true to the example of Jesus Christ who felt that the growth of the Kingdom of God was more important than his own physical comfort or life itself.

Going back another fourteen generations Jesus is called the son of Abraham. Abraham was the father of the Jewish race, their national ancestor, the man of faith who left home and under the inspiration of the call of God faced that which he knew not. To miss the pull of the souls of the heroes of the past, or in the words of Paul "the inspiration of the cloud of witnesses" which can sustain any individual group or nation during the stress and strain of life, is to neglect the great lessons of the past and to turn our backs upon the surest proof of the worthwhileness of life. Ancestor worship or a religion which seeks to make progress by facing the past or by a mechanical reproduction of the past will retard the progress of any people but communion with the saints of another world, that is, fellowship with the men and women who have served their day and age, will help us to serve our age and generation. While in America I was happy to see the lessons drawn from the life of the Pilgrim Fathers on the 300th Anniversary Day. Many beautiful lessons were also taken on the 4th of July from the lives of Washington and his comrades. On Decoration day, the lives of the heroes of North and South were lauded. The immediate question now is, shall the men who died in 'No Man's Land' have died in vain? In other words, the people are realizing that to forget the past means to cut the vital cord of the life of the nation. The great task in America to-day is to fulfil and not to destroy the values of the recent past.

Jesus is next shown to us as the son of Noah, the son of the promises of God. We are citizens of three worlds, past, present and future. But the religion which over-emphasizes the past can not

go forward nor serve its age. A religion which over-emphasizes the present thus neglecting the past values and with no outlook for the future can not sustain and comfort its people during a great darkness like that of world war. Neither can a religion which has its eyes set upon the future only, neglecting the past and being indifferent to the present, give men the abundant life which they crave. So that the Old Testament story of Noah and the rainbow must ever be taught to the men and children of each generation that while conserving the values of the past and present they may go forward under the inspiration that God is in His heaven and all will be well in His world.

Another fourteen generations brings us to Jesus as the Son of Adam. All readers of the Old Testament have been trained to think in world terms, for while the story of the Bible is concerned with the history of the Jewish people, it teaches that they are *one* of the nations of the world and thereby prepares the Christian people to be ready for the brotherhood of man as taught by Jesus. People in America are realizing now that a high *national* ideal is not enough, as illustrated by the fact that international prohibition is the next step if we would keep America dry. During the World War, the idealism of Wilson lifted many of the American people out of a narrow patriotism into an international patriotism which deepened the patriotic spirit of the American people, as was seen in the gifts of men, money and service for the winning of the World War.

The *Independent* feels that there is much left to be done in the education of the American people in internationalism, for in a recent issue appeared the following:

"The approaching International Conference on the Limitation of Armaments with all its possibilities and in spite of its difficulties and limitations, will establish in Washington, if it does nothing else, a new realization of our world relationship. It is likely to do more than did the whole course of the World War to the education of the American people in international thinking." Our homes are

better and safer in organized communities, our communities in organized nations, our ideals, our hopes and our aims are purified and broadened by racial organization and so our world too must be organized. Thus we can see that the League of Nations is a step in the gradual development of the races in their march towards the ideal which God has for men.

But that the genealogies do not stop even here is to be noted, for next Jesus is called the Son of God, holding as it should, that the humble walk with God will help men to be faithful and obedient in the home; will develop a responsibility for a God-given task in the world; will create the willingness to sacrifice for a cause; will inspire, will conserve the values gained in the experience of the men of the past; and will give hope to endure for the hope and faith in a better world. This spiritual sonship will be able to overlook the color of face and become godlike, so as to look upon the color of the heart and say in the words of Paul "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

This is the program of God for World Peace, to be brought about by the development of the proper attitude towards life, men and the values of life. World Peace can not be brought about by shouting peace from the housetop any more than it can in the lives of individuals who are forced to surrender to a superior brute force in a world where might and authority are idealized.

The church is shouting about world peace but the church is not ready for peace. This is the charge of leaders both within and without the church. It is making progress and the many conferences on union indicate that the problem is beginning to be faced seriously. But the real issue is, is it being done in the spirit of Christ or the spirit of militarism! "The world passion dammed all Germans as world demons and praised all militarism out of Germany as Christian and righteous. The horrible spirit that

makes war and causes division instead of brotherhood is not Germany, but *militarism* wherever it is found." No matter whether, in the political world it should come from Berlin, Paris, London, Tokyo or Washington, or in the religious world from Rome, Geneva, London, New York, Tokyo or Kyoto. Militarism is the selfish lust for power. Christianity is the development of reverence for self, for others and for God through the development of the spirit of Calvary in the hearts of men. In the words of Lyman Abbott "Jesus teaches men how to live but the church teaches men what to think." A church which makes conformity or itself the end, can not be ready for World Peace.

Dr. Hail in his sermon at the Osaka Community Services recently spoke about the keen disappointment of the disciples, that Jesus, their ideal leader for establishing the Kingdom of Israel, should ride into Jerusalem on an ass's colt portraying the very opposite of kingly pomp, authority and power. Would such a meek entrance into a city to-day disappoint the church and its politicians?

As Christianity faces the other religions in the world no appeal to or emphasis on *authority* can win a place for her, nor can the backing of the armaments of all the so-called Christian nations in a struggle for supremacy give her a place of leadership in the world. Christianity has nothing to lose but everything to gain by the recognition of the truth found in other religions and by cooperation with them for the development of trust and love in the hearts of all men. As religious workers may we not join with all men in scattering the spirit of goodwill among all nations of the world and thereby bring peace to the troubled hearts of the weary world.

America stands in an awkward position just now; she rejected Wilson's autocratic leadership and in so doing, to the other nations, rejected his idealism of international good-will, which brought about the close of the World War. She has lost the respect of the nations of the world and inwardly has reacted to a very selfish desire for leadership which i

in itself, autocratic and militaristic. America can be the best leader of the world only as she humbly walks with the God of love as portrayed in Gethsemane and Calvary, and as she becomes a little child among the nations, and forsakes the way of gentiles of lording it over others.

To sum up in a word what appeared to me as the leading thought in America regarding World Peace it would be "democratic organization." The labouring classes are looking upon Christianity with scorn because of its preaching concerning the *church* rather than the diffusion of the spirit of reverence for others. On the other hand the capitalists caused the Inter-Church World Movement to fail in money matters because the leaders of the church in the Movement refused to confine their Christian teaching to the joy in the next world, and sought to ameliorate conditions in this life which demanded better wages and better conditions for the working people. Labouring classes are demanding not only material recognition but also spiritual recognition. The church through its political organization seeks to better the social order by church control; the democratic leaders and laity feel that the church can best function as a democratic organization, wherein service is the standard. Prof. Tufts' small but strong book on the "Ethics of Cooperation", sets forth three kinds of organization. One was the organization of a Dictator who through force of will organized the world about *him*. This was the age of kings, when rule and authority were everything. The next age, no doubt, a result of scientific investigations being always in a state of development led, to organization by *competition* and the famous phrase, "Survival of the fittest" was thought the plan of God. But the present age wants to experiment with the principle of Jesus—service in seeking to bring about an understanding, not by authority nor by might but by Christ's spirit, where the spirit of "live and let live" shall prevail. These principles of cooperation among the nations of the world were advocated by President Wilson in his

fourteen points but were overlooked at the Peace Conference and have been overlooked by the nations ever since.

The American people are happy over the fact that President Harding is not going to make the same mistake as did Wilson in seeking himself to control the Peace Conference. President Harding has to the delight of the American people as well as of others appointed as head, Secretary Hughes. The Outlook says "Mr. Hughes has certain qualifications for such a task—his habit of mind is judicial, his action is deliberate if sometimes instant, his decision is firm as is his integrity, and, finally his utterances have been terse, cautious, and to the point." That Senator Lodge of the Republican party is not welcomed by the Democratic party because of his heartless opposition to President Wilson, is to be expected but the appointment of Underwood, the democratic leader, has won favor for President Harding. No one of these three has spoken out in favor of large armies and navies as the surest way to World Peace. Senator Lodge in his extreme antagonism to President Wilson set forth his ideal for progress to be, not in autocratic control, but in democratic cooperation.

But we in Japan, while very happy over the appointment of the above mentioned American delegates, Hughes, Lodge and Underwood, are particularly gratified over the appointment of Mr. Root. His great experience as Secretary of War, Secretary of State, Senator and American Representative at various International Conferences and various Boards of Arbitration has well prepared him for the leading part in this conference. His interest and faith in Japan is well expressed not only in the Root-Takahira "Gentlemen's Agreement" but in the following words "For many years I was very familiar with our department of foreign affairs, and for some years I was specially concerned in its operation During all that period there was never a moment when the Government of Japan was not frank, sincere, friendly." So that to-day the American people with pride and confidence in her representatives are joining in prayer that the nations of the world will let each have its

part in bringing about mutual reverence and mutual cooperation among the nations of the world.

The religious leaders in America as well as in the other countries are keenly disappointed over the return of militarism. One writer has put it, "The old cry was to save France from Prussianism, now it is to save France from militarism." Mr. Taylor said "One cannot cross the hills of Verdun, where 900,000 men died—the great majority either lying in unknown ground where their bones were mixed with clay by the shells, or in graves where the only mark is that of an unknown soldier—without feeling that the most disastrous, unconvincing and uncivilized method used by man for the settlement of disputes is the appeal to the sword."

Americans went into the war to save France from the ruthless war tools of the Germans. She said "France did not depend upon might but the consecrated spirit of her sons." This spirit held Verdun until help came. In the words of Mr. Taylor "We can understand France's great fear of another invasion, but it is impossible to understand why she plans *only* for the use of the tools that so nearly destroyed her."

Militarism looks backward and talks about *how*, *when* and *where* the war would have been ended, *if* we had had more equipment and more men. But Christianity looks *forward* and says there is no need of war if men will seek to understand and serve one another praying with deeds and hearts, "Thy Kingdom come, thy will be done on earth as it is heaven." Just as in the recreating of men, give a man a chance and he will make good, so give a nation a chance and it will make good. America was ridiculed and derided by some of the nations of Europe, but France said give her a chance. We got our chance and made good. Wilson preached and prayed that each nation be given a chance. Japan, especially democratic Japan begs for a chance and with the *Chicago Tribune* copying all of Hearst's Yellow Journalism, Japan needs champions on the platform and in the press to plead for this chance.

Especially is there need of missionaries from Japan to crave this chance for our Japan.

The work of the missionary is no longer looked upon as a mere proselyting propaganda, but rather as the forerunner of World Peace in the development of international good-will. A few missionaries do not feel this high calling nor realize the greatness of the task and are actually scattering seeds of international illwill among the nations of the East. A missionary to a neighbouring country chided another missionary for returning to China on a Japanese vessel, for travelling on a Japanese ship. It must be admitted that mistakes have been made; but what nation is free from mistakes in its dealing with weaker nations. Japan made her mistakes but we can never help her go forward by continually reminding her of the mistakes of the past any more than you can remake a prodigal by reminding him of his past sins, but only as did Jesus by an appeal to the best there is in him with a brotherly desire to help him, so that he sin no more. World Peace and international good-will can only be brought about by an educational program which will seek to create in the hearts of the children of the next generation, a spirit of good-will among the nations of the world. This alone should inspire us to develop our Sunday School work to its utmost.

William Jennings Bryan in his Boston speech said "The success of the Washington Conference depends upon *religion* and not politics, we must build on love, friendship and cooperation." It is certainly true that unless love, friendship and cooperation, the results of Christian education, win in the Conference there will be a great world propaganda for bigger and *bigger* armies and navies. Love and mutual cooperation must win. How can we missionaries do our part, unless it be in spreading abroad the song of the angels at the birth of Christ "Glory to God in the highest, Peace on Earth, Good will among men," for thus only can the spirit of our Lord and Savior, be indeed, born in the hearts of men and nations.

A Glimpse of the Young Women's Christian Association in Japan

By JANE N. SCOTT

So varied are the forms of activity carried on by the Young Women's Christian Association that it is difficult to know where to begin when one undertakes to tell something of its work. It tries to adapt itself to the changing needs of girls and in these times, when all things seem to be undergoing change, an agility that is almost acrobatic is often demanded of an organization like this. Of late, for instance, girls have become possessed of a burning desire to knit; whereupon the Association lays a compelling hand on those of its friends who have acquired this gentle art and sets them in charge of classes, where the knitting needles click cheerily to the accompaniment of merry talk and happy laughter. All sorts of things they want to learn and their desires dictate the programs of the Association.

The last year has seen a great growth in the development of clubs. Japanese Association girls have begun to get a taste of the fun there is in a club and they evidently find it good. Clubs little and big, wherein are school girls, business girls, young housewives, department store girls, and even older women—all these flourish on the parent tree, sturdy and vigorous. Would that you, gentle reader, could have slipped into the Tokyo Association one evening this fall when a hundred and seventy-five club girls sat down together to supper for their club rally. You would have had to be a club girl to get in unless you had been a privileged person who, by the high favor of



National Headquarters—Y. W. C. A.

the powers, was permitted to open the door two inches—no more!—and peek in. And unless your heart had been hopelessly dried up—which it isn't!—you would have had a lump in your throat when you thought of all that that young girlhood can, and, by the grace of God, will mean to the Japan of to-morrow. In all the five cities—Tokyo, Yokohama, Osaka, Kobe and Kyoto—clubs are an established fact and girls are finding through them group expression and learning how to do things together.

But building for the future, the Association realizes that the girls that crowd its rooms are relatively a pitifully small part of the great numbers in any of these cities, most of whom do not even know that there is any such thing as the Young Women's Christian Association, with its message of friendliness for every girl, and to very many of whom its building would be inaccessible even if they did know of it. One large group of these girls are these employed in factories and we are making a beginning, such a very small one, toward bringing the Association to them where they are. To that end, the American Association has sent us for a time a secretary who has had experience with industrial girls in that country. She is trying to learn all she can about the needs of industrial girls here and the avenues through which the Association might have access to them. A service which we could render

suitable to the conditions under which industrial girls live and work would be very different in form from the ordinary activities but it is our purpose to keep the organization flexible enough to meet any adaptation in form, so long as it is proving itself an instrument of real service in helping to bring the Kingdom of God into the hearts of girls here and everywhere. We are deeply sensible of the work that is being done in this direction by the church missions and other organizations and recognize with an appropriate degree of humility that we have not yet begun actual work with industrial girls. The foregoing is merely by way of saying that we are on the way to join the forces of those who are facing this appalling problem in the girl life of this, our adopted country, and that we hope in due season to add our mite to the sum total of effort which is being put forth to bring light and cheer where it is so greatly needed.

Not all the service of the Association, however, is directed toward the girls of the several communities where centers have been established. We have been mindful of the way-farer who kept knocking at our doors asking to be housed and fed while sojourning here between flittings. Sometimes it is only a few days that this service is needed, sometimes for months. The need became so insistent that we finally turned toward it a listening ear, with the result that a little more than a year ago we opened the Residence in Yokohama for foreign women, both residents and travelers. A clever person could find in the vicissitudes that attended the launching of this enterprise, material enough and to spare for a "best seller," the revenues from which would reduce the struggle for existence to the lowest possible terms—namely, clipping coupons. But at last the house was opened and has furnished a pleasant and comfortable home, in the one year of its existence, to a hundred and seventy women from seventeen different countries.

Mindful of the need of understanding between those of different nations, the Association has seen in the numbers of people who pass through Japan, an opportunity to be helpful in a small way in

creating a friendly spirit. Every effort is made to gain access to those who might reasonably be expected to be open to an approach from the Young Women's Christian Association and it is so arranged when possible, that they may meet representative Japanese with whom they can talk freely on matters of interest. This service is not restricted to travelers, however, for groups of foreigners and Japanese are being brought together constantly at the National Residence, where, over a friendly cup of tea, they come to know and appreciate each other. It is a small service, in a way, and yet in the last year, more than a thousand persons have been offered some form of hospitality in the house. It is a rule rigidly observed that these groups should always be made up of at least two nationalities, and as many more as our Friendly Relations secretary can lay her hands on at the moment.

We share with the church missions the service of meeting many boats, greeting the coming friend and waving on the dock as the departing voyager sails away, to be, we fervently hope, one more thread which shall help to join together these great nations in a bond of sympathetic understanding. The deep interest of Dr. and Mrs. Nitobe has made possible the use of their beautiful home by the Association since they have been away from Japan and much of this service can be rendered because of its spaciousness and adaptability for such a purpose—a service which would necessarily be much modified in its character if it were not for this provision. The gracious hospitality of Dr. and Mrs. Nitobe themselves in this house is far beyond the power of the Association to offer, but we like to feel that we are continuing, as far as we are able, the traditions of friendliness for which the house has stood.

The conferences that are held each year in the summer are always a source of great strength to those who attend them and this year was no exception, when a hundred and fifty girls, besides teachers and leaders, gathered at the Young Men's Christian Association conference grounds at Gotemba for a week of Bible study, lectures, study of Association problems and fellowship together.

Three times as many yearned to share in all that the conference means to girls but could not come because of lack of space. The majority of the girls who attended were Christians but of those who were not, all but two decided for Christianity at the conference, and we know that many of these have received baptism. How we long for the time when on our own conference grounds we can provide for all those who would be so glad to come and have the great joy of knowing that increasing numbers of girls are finding Christ through this form of service. Up to the present, the conference attendance has been mainly student, but we hope to be able to conduct other conferences suited to the needs of different groups.

Besides the five cities where Associations have been established, there are twenty-six school Associations. The activities of these groups are quite different from those in the cities but the work is no less real and vital. We recognize in the student group, enormous potentialities for future leadership and are trying to help in enlisting those powers for Christian service.

This is a significant year in the student world, particularly in the Far East, for in April there will be held in Peking the Conference of the World Student Christian Federation, at which will be present representatives from thirty-six nations. Among these will be a small group of undergraduate women students from Japan who will share in the discussion and bring back the vision and inspiration of that meeting. The students have already proved themselves to be internationally minded, for in response to the appeal for help for European students, the Young Women's Christian Association of Japan has already sent ¥4,000 and more is still being received, by far the larger part of it from students. Letters have come voicing the very deep appreciation of those who are promoting this fund that students so far removed from the agonies of Central Europe should have cared enough to share in this way.

Those who know it best can unreservedly commend the Young Women's Christian Association as a sure preventive

of ennui, especially in the port cities. Twice within the last year and a half, the Yokohama Association has housed a group of Syrian refugees, part of the back-wash of the Great War—pathetic women and children who had made their toilsome way through unimaginable hardships to this port on the way to America, the land of their hopes. Poor and needy, it has been our joy to give them shelter and food and warm human sympathy—little, indeed, to offer them, crushed and broken by the consequences of human greed and cruelty.

The opportunities for service are so many that we cry out for more of those who will minister through the Association. Already fifty-seven secretaries are serving in its name, twenty-five of whom have come from the United States and Canada. Three of our Japanese secretaries are studying in the United States, preparing themselves for larger usefulness on their return. But our rapidly expanding work calls insistently for more trained leadership. Indeed, it is not too much to say that our progress is, to a considerable extent, conditioned upon our ability to provide this most indispensable element in our work. Accordingly, we are hoping this Spring to make a very small beginning toward offering training to prospective secretaries by getting together a group of from four to six girls who will give at least three months; perhaps more, to lectures, study of Bible, sociology, Association methods and kindred subjects, together with observation of actual Association work and practice in it under the direction of secretaries of experience.

Wasn't it Alice on her visit to Wonderland who learned something to the effect that by running as fast as you could you could barely stay where you were, but if you wanted to make progress you had to run faster? So is the Young Women's Christian Association in Japan in this year of our Lord, nineteen hundred and twenty-one. Powers beyond those we possess must be ours, if we are to keep at all abreast of the growing needs of girls and minister wisely and helpfully to them in these days of changing standards and gropings after a freer, wider life.

A Look Back and a Look Ahead

A Fascinating Story of Factory Work Then and Now

By MRS. G. C. CONVERSE

"What you are doing appears to me to be about the last word in missionary endeavor" said a noted author to a missionary girl on board a home bound steamer, as she outlined to him some work among factory girls in Japan. It might have sounded so to him and yet it was not so new, for it was fully twenty years ago that a young woman stood in the one cotton-mill in London saying goodbye to the girls for whom she had labored for some years previously. She was sailing for Japan and while in her own mind her work was not so definite yet to those young girls who loved her she was going to work for their kind of girls in Japan. "Will you turn out the gas on the Japanese girls if they stay too long as you do on us?" asked one and a great laugh followed at the idea of there being gas in such a far off place as Japan. Strange to relate, a few years later the missionary stood before those same girls and confessed to an accompaniment of delighted laughter that it was she on whom the lights were turned out, not by the girls but by the management because, forsoothe, *she* staid too long. Twenty years of factory work in Japan! Those of the younger group of missionaries who are struggling with the problem to-day and facing the difficulties and discouragements, can well imagine what it was then.

Miss Holland, the veteran factory worker of Osaka, in speaking of those early days said, "I didn't think at first that I was coming especially for work in factories although that had been my work in England, but I met some girls on the street soon after my arrival and they had the fluff of a cotton-mill sticking to their hair and they looked so familiar that I could have embraced them. It wasn't until I had my baggage all packed for my return home on my first furlough that the call actually came. Some girls from a factory, dropped in to

a Lenten service we were holding and heard me speak, and requested the manager to allow me to come and hold meetings in that factory. I could not comply with the request but promised that upon my return from England I would go. Shortly after my return I went to Matsuyama to take the place of a woman worker who was ill, and one morning before daylight there came a call at my door. Upon opening it I found twenty young factory girls on their way home from the night shift. They had come with the request to be taught to read and write. That was the beginning of a queer school, which taught the Three Rs and the Bible, and which met one hour, from six to seven A. M. for the girls of the night shift, and from six to seven P. M. for the girls of the day shift, both groups coming before they had either rest or food."

Just about that time there was great publicity given to the conditions prevailing in the factories. Japanese industrialism was in its infancy and little or no attention had been paid to the girl workers. About that time some young Japanese engineers from the Imperial University came to Osaka to take positions in the factories and were so stirred by the horrible conditions they saw that they gave the matter wide publicity in the newspapers. When these articles were translated into English so revolting were the details, that they were almost unreadable. "Their condition was pitiable," said Miss Holland, "They almost never combed their frouzy hair, they never changed their filthy kimono, which they tied about their waists with a string. They were covered with vermin so much so that, it is almost laughable to tell it, the hair of the dolls sent out from England to give their little starved lives an idea of beauty and joy, soon became so badly infected that they had to be medically treated. The girls in those

days were incredibly young. One girl in Miss Denton's school at that time, when everybody was discussing the horror of it, remarked proudly that her father was a very good employer, for he absolutely refused to have *any child under five years old* in his factory. The hours were from twelve to eighteen a day, with no rest hours nor rest days. The Cox and Box system of dormitories, where Cox crawled in when Box crawled out, prevailed: the food was very poor and the wages averaged three yen a month. The morals were unspeakable. Bad foremen and careless superintendents and the bringing together of crowds of girls had the usual awful effect and the girls themselves had the idea that without the excitement of sin their lives would be less endurable. Surely the tender mercies of the wicked are cruel. As to the work it was most discouraging. Near one factory where there were promises of cooperation some rooms were rented and fitted up for class and rest rooms. When all was ready the girls were invited. The management said they would send one hundred girls. The night of the opening came and out of the one hundred girls promised, but two came, one of whom was deaf and the other dumb. After much persistence however the girls got started and then came a period of great prosperity for the little experiment. For several weeks this continued and then ruffians began attacking the girls as they were going toward the rooms. One night several were beaten and several more terribly cut with knives about the face and neck. There being no way of procuring adequate police protection and the raids on the girls continuing, the work had to be abandoned, as the missionary feared to take any further responsibility."

As one who climbing a mountain path turns to look back at the distance covered, and thus gains courage for the struggle up to the heights beyond, so looking back over this record and noting the place where we now stand, we find great cause for encouragement. A look at the girls in the factories, where the worker now goes, reveals clean, healthy girls in clean, well lighted, ventilated

rooms. Twelve girls to a sixteen mat room, with an individual locker for each girl, is the rule in many places. Clean bright dining rooms where good food is sold at ridiculously low prices; hours, while still too long, shortened to ten and ten and a half; huge bathtubs of hot water both night and morning; places where a girl may comb her hair and see how it looks, are quite the usual thing. In one factory the long corridor lined on both sides with large individual mirrors is quite an imposing sight. The Cox and Box system of dormitories is practically a thing of the past, a place outside where futons can be aired being provided in many places. Laundries where the girls may wash their clothing, and special uniforms for the working hours are provided. When the girls are dressed to go out upon the street, they look more like girls from some school than the sad looking girl worker of the past. Wages are good. Competition with other factories has forced them up, without the necessity of strikes on the part of the girls. An average worker now makes from thirty to forty yen a month and since nearly everything is provided for them, much of that can be put away for the coming marriage outfit or sent to support the family at home. One girl lately has subscribed the sum of two hundred yen toward the building of a church in the neighborhood of the factory in which she works.

The morals are also much better. As much care is taken in many places as is taken with girls in boarding schools, and many times the girls are disposed to murmur at the restrictions placed upon them. In one factory all the women who work with the girls in the dormitories are chosen because they are Christian. Of course evil creeps in, it does in any community where there are so many working together. The best way to provide against such is to put the moral fibre of Christianity into the character of the girls themselves. It is in this kind of teaching that most of the factories are sadly lacking. That is a peak which is as yet far beyond us and toward which we must patiently climb. There is some opposition to the teaching of Christianity but on

the other hand we find in many cases, hearty cooperation. In the same factory where Miss Holland experienced such difficulty years ago, the teachers in the night school themselves were found lately teaching the girls to sing "Jesus Loves Me." At the Kanegafuchi Boseki the last monthly evangelistic meeting had an attendance of four hundred girls and the whole office force assisted in making the meeting a success. When the request of the Christian girls in that same factory came for a Bible class the manager suggested a Christian woman in the mill village, who is known for her strong faith, as a teacher for that class.

Factory work is hard at best. Girls are changeable and what appeals to one will not appeal to the other. Shifts change, and the girls who come to the singing class to learn the song which will be shown on the screen in the evangelistic meeting the next night may all be working and unable to appear when the time comes and therefore the song be a failure. You may travel the two hours it takes to go from your home to the factory, and go dinnerless in order to get to your class on time, only to find when you reach there that the company's examining physician has come on that night and the girls are having physical examination. The manager may have tried vainly to get you on the phone but your labor has

been in vain for that night nevertheless.

Surely the factory worker must add to her faith, good health, and to that good sense, cooperation with the management, persistence, willingness to be disappointed, ability to change plans suddenly and thus bring success out of apparent failure, and she must be willing to travel long distances on crowded cars. What is most needed is consecrated Japanese women who have these qualities and who will be willing to do the work without hope of financial remuneration,—women who can teach singing, folk dances, the art of dyeing, Bible classes and above all who can laugh as well as pray with the girls. The foreigner is all right as an advertisement but an understanding woman of their own race can do infinitely more in gaining confidence and giving advice and leading the girls into the Kingdom. If the worker has a combination of the qualities named above, she may see as Miss Holland has seen, the slow changing of bad conditions to good, misunderstanding to understanding, opposition to cooperation, lives changed and souls saved and the advance of the Kingdom of God.

As the worker slowly climbs, and peak after peak of ideals and service unfolds upon her advancing vision, she may rejoice for she knows as she looks back by the heights already gained that she is capable of reaching the ones above.

The Missionary and His Reading

By ARTHUR JORGENSEN

A lot of people are afflicted with the notion that intimacy with books spells divorce from life. They proceed on the theory that an appropriate scorn for mere books will somehow put them on terms of familiarity with the "hustling, bawling populace"; will in a word remove the \times from the equation of human life. There is of course a pinch of truth in this arising from the fact that life is after all more than books. Keeping this in mind, one needs have no fear however that spiritual and intellectual intimacy with

books has the slightest connection with ignorance of the problems with which real flesh and blood men are tussling.

Personally I look upon most of this disparaging talk about book-learning, mere books, etc., as demagoguery. It is dangerous doctrine for the reason that it fits in so nicely with a tendency natural to most of us to pass up a real stiff task for an easy one. It requires far less mental effort to inveigh against books than it does to master them. It justifies our mental inertia, our proneness to confront

new problems with the old solutions; it lies at the root of most of our boisterous but narrow enthusiasms and our threadbare notions of how the almost inconceivably intricate problems of human life are to be solved.

Never was such an attitude more fatal than to-day. Never was there laid more heavily upon educated men and women the necessity of being open-minded and alert. We live in a day when it is not enough to be altruistic. We must stabilize our altruism with intelligence. We must not be afraid to take a course that leads beyond the safety zone of conventional loyalties.

Coming to the subject of reading for missionaries, I find that most of us have fallen into the way of talking a great deal about "helpful" books. The question as to whether or not an author is "helpful" may be important; it is by no means fundamental. The first question to put to an author is not is he helpful, but has he ideas. There is a vast deal of milk and water stuff that gets the OK of religious people because it supports their pet theories. It induces an attitude of mind described by a friend of mind as "spiritual purring." The demand for what is helpful sets itself up as a barrier against everything without the proper religious flavor. It amounts to a kind of personal index expurgatorius which like the historic Roman precedent saves the human mind not from literary futilities but from the intellectually invigorating influence of heresy.

In thinking of books I am often reminded of DeQuincy's division of all writings into the literature of knowledge and the literature of power. That is to say a book must be either informing or inspiring. Every person whose reading has anything of aim must obviously get into both fields. It is equally obvious that some books are neither wholly one nor the other. An unadorned fact is frequently charged with power. I think DeQuincy's division must have been made in the days of comparatively few books. Were he writing to-day I am certain he would add a third, namely the literature of futility. To avoid the flood of this quality that comes from the press in

these modern times requires a high degree of intellectual dexterity. Of course our best magazines by means of their reviews help the ordinary reader in making his selection but even with these invaluable aids, the circumstances are such that unless one can in a measure size up books for himself he is too frequently at the mercy of publishers who employ highly imaginative advertising managers. So far as the great books of the past are concerned the problem is simple. They are already classified and duly tagged. Few people can read such books without being swayed by conventional judgments as to their value. Readers of "The Merchant of Venice" must all be admirers if they would save their intellectual faces. On the other hand about important contemporary books there rages often a storm of controversy. In the realm of recent fiction this is admirably illustrated by Sinclair Lewis's "Main street." On a somewhat different plane is H. G. Wells's "The Outline of History." In these instances one encounters sufficient difference of opinion to make easier an open minded approach. With a minimum of independence of judgment and just a little courage one can read such volumes with the prospect not merely of being edified but of having one's critical faculty developed in the bargain.

Generally speaking I believe one's reading should revolve about problems. To say this is not to eliminate all browsing. That would clearly be taking the joy out of life for lovers of books. However I am certain that only as the character and extent of one's reading are determined by one or two specific problems, will one get from it the finest results. Reading like most things needs a backbone. For this reason my own suggestions on this subject can most appropriately be linked up with problems which appeal to me as fraught with the gravest consequence to the race.

So far as the next generation or two are concerned, that is, the youth about us and the children who play upon our knees, I see no problem that compares in immediate importance with that of armaments, naval and military. We live in an

age which requires for its highest progress not only idealism but the economic resources with which the earth is so richly blessed. So long as our human intelligence permits war and preparation for war to eat up the lion's share of what could be used so advantageously for the common good, our idealism is bound to go to pot. We missionaries come here to talk brotherhood in Christ and at home our fellow Christians are stirring up wrath against the day of wrath. Militarism poisons the atmosphere. It withers the noblest of our human impulses before they come to fruition. For general background so far as this question is concerned I know of nothing that compares with "The Outline of History" by Mr. Wells. This is not a rabid treatment; the author is not foaming at the mouth. He shows clearly and dispassionately that war is a social vestige. It deserves an uncomfortable place in limbo. It is the highly inflamed veriformis appendix of the body politic. In times past it had its place in the scheme of things; it really performed useful service to humanity. To-day we eliminate it or perish.

It certainly is no accident that some of the finest minds of our generation are devoting themselves with zeal and intelligence to this problem. A few books that naturally come to mind, books that every missionary should read, are "The Next War" by Will Erwin, "Now it Can Be Told" by Sir Philip Gibbs; "Causes of International War" by G. Lowes Dickenson; and "The Fruits of Victory" by Norman Angell. These volumes are at once inspiring and revealing. I do not know whether or not these men are Christians in name; it is obvious that on this moral issue they take ground far in advance of that occupied by the average so-called Christian leader. If we have no message on this momentous issue other than the facile futility that war is very bad indeed but since human nature is what it is and since practical statesmanship is what it is we must for example be satisfied with Versailles and its aftermath, we clearly forfeit all right to any kind of moral leadership. In my judgment that is precisely the danger that threatens Christianity. There

are to be sure grave issues in the realm of intellectual interpretation. Without denying that, I am convinced that the crucial test to which Christianity is being put is in the realm of moral action.

Another subject around which a missionary may well center a good deal of his reading and study is the cultural background of the people of the East, and more particularly of the country to which he is sent. This brings one into contact immediately with the religions of the people to whom he is bringing a new faith. The importance of doing this in as thorough and scholarly a fashion as possible, is just beginning to dawn on the missionary consciousness of the Christian world. That this kind of study, if done in a scholarly way, is fatal to much of our typically Western cocksureness is undeniable; that it will in the long run contribute to the spirit of mutual understanding and sympathy and brotherhood is equally undeniable. And to do that in the spirit of Christ is to accomplish our mission. To carry on in this spirit may not always lend itself to the amount of tag-tying or "spiritual scalping" expected by those who send us as missionaries to the "heathen," but it is certain to be increasingly the method of the more far-seeing leaders who are actually confronted with the task of Christianizing. So far as we in Japan are concerned Murdoch's and Brinkley's histories are invaluable in getting the background necessary for any sort of understanding of the Japanese people. Without comment let me suggest the following:—"Japanese Literature" by Aston; "Japan, An Interpretation" by Hearn; "The Faith of Japan" by Harada; "Tales of Old Japan" by Redesdale; and "Bushido" by Nitobe. As an introduction to Buddhism Dr. Reischauer's book, and a recent life of Gautama by Saunders will aid in laying a foundation for further work in this field, so important for every one who wishes to make vital and lasting contribution to the moral and religious life of Japan.

Men and women who enjoy books will of course differ as to what constitutes the most fruitful field for browsing, the avocational aspects of one's reading. As for myself I would heartily recommend

biography as *one* of the most delightful. So far as I can interpret things, biography represents as genuine a mingling of the literature of knowledge and literature of power as can be found. Furthermore it is a field in which writers of genius have often done excellent work. In this realm I am personally deeply indebted to the efforts of John Morely. His lives of Burke, Voltaire, Cromwell, Rousseau, and Gladstone bring one into intimate touch with the history of politics and ideas at some of its most illuminating epochs. Within the past few years several volumes have appeared which are bound to rank high in the field of biographical writings. I refer first to Lord Charnwood's "Abraham Lincoln," which is gradually coming to be looked upon as the standard life of this great American. "The life of Li Hung Chang" by J. O. P.

Bland is another valuable contribution to our understanding of the political life of China. No one interested in biography can afford to miss Lytton Strachey's recent books, "Eminent Victorians" and the "Life of Queen Victoria." They are delicious beyond words. Every American will sometime want to read Senator Beveridge's monumental work on the life of John Marshall.

But there are limits to my wandering discourse on the endless subject of reading. I have had in mind two suggestions which may strike readers as a bit gratuitous; namely, that missionaries must read more and that they must more frequently break away from the conventional notion of what constitutes a good book, if they would come in contact with the literature of greatest value at this particular stage of our movement toward the light.

Dr. Herbert W. Schwartz

By G. F. DRAPER

Herbert Woodworth Schwartz was born in Woodstock, Ill. on the 4th of December, 1857. While he was still young his parents removed to Canaseraga, New York State, and later to Cortland, from which place the young man entered the Medical College of Syracuse University in the fall of 1881, where he graduated in 1884.

He had already heard the call to the mission field and had offered himself to the Missionary Society of the Methodist Episcopal Church, being appointed that same spring to Japan. On the 22nd of August he married Miss Lola M. Reynolds and they soon started for the East, arriving in Yokohama on the 29th of October, 1884.

After tarrying for a while in Tokyo the new missionaries were assigned to Sendai where they labored until 1888, when the Doctor was appointed Publishing Agent for his Mission and so moved to Tokyo. In 1890 he was transferred to Hirosaki, as teacher in the then

private school called Toögijuku, and after two years of service there went home on furlough. Returning to the field in 1893 they were again appointed to Sendai, where they remained for five years. In 1898 they were moved to Tokyo, as the Doctor had been ordered to leave Sendai on account of his health. This move not proving sufficient, however, they returned to the homeland before the close of the year.

Their stay in the States was prolonged to nearly seven years, during part of which time both Doctor and Mrs. Schwartz were efficient workers in a sanitarium at Portland, Ore. Returning to Japan in 1905 he was appointed to Matsumoto, but, after two years as resident missionary there, was again transferred to Sendai. Four years later, in 1911, he came to Yokohama, where he had his home for the last five years of his service in Japan.

During these last years he was for a time Acting Agent, and later in full

charge as Agent, of the American Bible Society. This important work he carried on most successfully, until the time when he and Mrs. Schwartz sailed for home, the 10th of November, 1916. As a physician he knew full well that a serious illness had already fastened its grip upon him and that a serious operation would be needed. From that time until the end came on the 30th of last October it was a long, painful struggle for life. During part of the time he was well enough to take a part in the aggressive Centenary Campaign of his Church, but from the first of this year he had been completely laid aside. His last months were spent in a Sanitarium in Washington, D. C.

Dr. Schwartz made friends easily and his genial personality was appreciated by all. He was an earnest, devout disciple of the Master, faithfully obedient to the Word of God. The spirit of Christ was his spirit;—for he was ever ready to help others, ministering to them often in forgetfulness of his own weariness or needs.

His kindness made for him many steadfast friends among the Japanese, who hold his name as a precious memory. Not a few foreigners also have strong reasons for bearing in mind his kindly smile and skilled attentions. It is fully thirty-four years ago, but to the writer it seems only a little while that his wife lay at death's door in the city of Hirosaki, many miles away from any other family or friend of our own race and with no means of rapid communication,—save the telegraph,—and though the Japanese physician, a recent graduate of the Imperial University, was good, he was exceedingly nervous over his first foreign patient. What a wonderful relief it was

to us as we heard the cheerful greeting as Dr. Schwartz appeared, after a fearsome ride over the mountain roads from Sendai; for he had come on his old style bicycle over 250 miles with almost no rest by the way! Words failed us to express our appreciation of such unselfish readiness to aid, but the memory of it is graven deep in our hearts.

Who can tabulate the results of the work of such a devoted heart? Nothing in the way of statistics can formulate or reveal the service that Dr. Schwartz has rendered to the cause of Christ in Japan. As missionary, physician, teacher and Bible Agent he gave of his best thru the years and many shall rise up to call him blessed.

He was eager to serve a little longer, but was resigned to the Master's will. Among his last words was an expression of perfect confidence in the "arms of love" which he felt to be beneath him, so that, as he said to the dear one waiting on him, "All that matters now is keeping happy the rest of the way." There were no complaints but a desire to be "patient a little longer" thru the trying weeks of suffering. Now he has answered,—as he said in his letter to the friends here,—“to the roll call up yonder,” and all of us who knew and loved him have another *living* tie linking us to the home prepared for us by the Lord who gave Himself for us.

Dr. Schwartz has left his wife, whose assiduous attentions eased his pain thru the long weary months, a son, Dr. Seymour Schwartz, and two daughters, Mrs. Steiner (Ruth) and Mrs. Bell (Miriam). To these the hearts of all go out in sympathy as we pray that the consolations of the Spirit may be theirs in abundant measure.

The date of the National Christian Workers' Conference has been provisionally set for April 20-25, 1922.

The Conference at Lake Mohonk

By DR. S. H. WAINRIGHT

The International Missionary Committee, or what was formerly called the Edinburgh Continuation Committee, met at Lake Mohonk, in New York State, Oct. 1-6. The place of the meeting was superb both as regards the conveniences within the Hotel for the holding of such a conference and as regards the surrounding scenery. The proprietor of the hotel, Mr. Smiley, (and his wife) is a venerable presence among the guests, always interested in their comfort and extending to them more than the conventional hospitality. He conducts prayers every morning in the assembly room where there is an organ remarkable for its range and quality. Many of the guests attend these morning devotions.

Though not numbering more than eighty, the delegates came from every point of the compass and represented many types of organizations and diverse nationalities. Dr. John R. Mott is never better in the exhibition of his fine qualities of leadership than when presiding over such a broad assembly, made up of men and women differing greatly in their respective points of view. The points of various discussion brought about and guided successfully under his constant and tactful leadership constitute the chief value of such a gathering. Extravagant statements have been published about the work and possibilities of the International Missionary Committee. Nothing is to be gained by exaggerating the functions of a committee the powers of which are essentially advisory. It was a joy to sit face to face with Christians from so many different communions and hailing from so many countries. The oneness of spirit and delicate courtesy characteristic of the proceedings gave evidence of the presence of the Holy Spirit in the sessions. The will-to-fellowship, under such circumstances, realizes a very broad unity and fulfils in a peculiar and significant manner the mind of Christ.

That the International Missionary Council is capable of misdirected func-

tionings was evident at the recent session. Zealous supporters of certain policies brought forward the most far reaching proposals with reference to the relations between Churches and Missions. These proposals were ruled out automatically after the adoption of the Constitution, one provision of which reads as follows:

Recognizing that the International Missionary Council has been brought into being as representing the national missionary organizations of the various countries, for the purpose of investigation and cooperation within the appropriate sphere of these organizations, and, therefore, is not to be considered as representing Churches or ecclesiastical organizations as such, we adopt the following declaration as governing our own deliberations and as conditioning our commendation of other conferences of a missionary character:

No decision shall be sought from the Council and no statement shall be issued on any matter involving an ecclesiastical or doctrinal question, on which the members of the Council or the bodies constituting the Council may differ among themselves.

That is in truth the declaration of the Edinburgh Conference. Subject to the above declaration, the Committee at Lake Mohonk adopted resolutions favoring the acceptance by the Chairman, and such other members as may be available, of invitations to cooperate in holding conferences.

What then are the functions of the International Missionary Council, as decided upon at Lake Mohonk and as embodied in the Constitution? The functions are six in number and are as follows:

(a) To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries and to make the results available for all missionary societies and missions.

(b) To help to co-ordinate the activities of the national missionary organizations of the different countries and of the societies they represent and to bring about united action where necessary in missionary matters.

(c) Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

(d) To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations, especially where politically weaker people are involved.

(e) To be responsible for the publication of the International Review of Missions and such other publications as in the judgment of the Council may contribute to the study of missionary questions.

(f) To call another world missionary conference if and when this should be desirable.

The Council, until the adoption of the constitution called the Committee, as constituted at Lake Mohonk included representatives of the Foreign Missions Conference of North America (20), The Conference of Missionary Societies of Great Britain (14), Australia (2), New Zealand (1), South Africa (2), German Missions-ausschuss (6), France (4), Dutch Committee of Advice (2), Swedish General Missionary Conference (2), Switzerland (2), Norway (2), Danish Missionary Council (2), National Joint Missions Committee of Finland (1), Belgium (1), Japan Continuation Committee (3), China Continuation Committee (3), National Missionary Council of India (3).

Not in every case was there a full delegation present, yet each of the above was represented by a full or partial delegation. With the "co-opted" members, *ex-officio* members and secretaries, the attendance ran about eighty at the daily sessions.

The high level was reached when the question of the return of German missionaries to their fields was discussed. Speeches were made by a representative each of the British, French and German peoples, the last being made in German and interpreted, and the Spirit of Christ was manifestly present during the session.

It is in such matters that the Council is in a position to render a useful service. Representation will be made to the governments concerned and an effort will be made to open the way for the restoration of their mission work to the German missionaries whose it was before the war. It will be interesting to quote here the general statement adopted and one of the succeeding provisions of the resolutions following the general statement:

"Being persuaded that restrictions placed upon the free and world wide expression of the vital spiritual forces of a people inflict deep injury upon the spiritual well-being of such people, deprive non-Christian races of a large measure of help which is available for their needs, retard the development of abiding conditions of international friendship and endanger the general recognition of the accepted principles of religious freedom, the International Missionary Committee places on record its conviction that wounds caused by the war cannot be fully healed without a general recognition of the full liberty of the Christian Church to carry the message of the Gospel to all mankind."

Then followed, under the general principle, this among other recommendations:

"That this Committee urges the national missionary organizations and societies of the countries whose governments are excluding missionaries on the ground of nationality, to take every step likely to secure the return of individual German missionaries and of German missionary organizations to their old fields at the earliest possible date, having regard in all cases to the political necessities of each particular field."

The spirit of brotherhood breathes in the recommendation just quoted, while the principle laid down in the first statement will commend itself to the Christian conscience everywhere; so much so, indeed, that many will doubt the wisdom of changing the name of the Edinburgh Continuation Committee to the International Missionary Committee.

Bishop K. Uzaki and Dr. H. Kozaki were the Japanese delegates present and they were well received and they ably represented their constituency.

Fujin Kwai Methods

Practical Suggestions for Work among Women

By MRS. HENRY J. BENNETT

There seems to be a process in the development of a strong woman's society from a simple Bible Class led and taught by a pastor, missionary or Bible woman, with no officers or only a president and treasurer, into a little more highly organized society, with more officers,—a vice-president and a secretary or with an executive committee. There will also be an effort to do something for the members themselves, by giving gifts at times of sickness or on special occasions, and then comes the real service for the local Church. Later on as the society grows in experience and in the joy of service, while retaining the all important features of Bible study and prayer, it branches out into more complex committee organization and more ambitious constructive service for its members, the church, and finally for the community and for distant lands.

We have tried to embody in this paper the different suggestions and ways of working the various societies have told us of, so that each profiting by the collective experience of all, may perhaps find something new and get some inspiration to grow in faith and service.

The purpose of the societies is universally the same,—to raise the standard of Christian womanhood; by promoting sisterly affection one toward another, by developing a higher spiritual life and a more intelligent knowledge of the Bible, by helping the Church in every way possible, and by leading others to Christ. Some society mottoes are significant,—“The Church like the Home, the Home like the Church”, “I am among you as one that serveth”, “Ever Growing”.

There are usually one or two meetings a month. The membership seems to run from 20 to 30. The largest society reporting has a membership of 120, and an average attendance of 50, while another has 108 of the 139 women church members in the Fujin Kwai.

The dividing of the society up into responsible committees for different kinds of work is reported by only a few societies. There are committees to decorate or to clean the church, to usher at church services, to call, to put the meeting room in order, to prepare the sewing and refreshments, and to carry out the special charity work of the society. One society of 50 members has 20 on the “Seekers Committee”, each one on that committee has 3 “seekers” assigned to her as her special responsibility. This committee has special meetings for prayer. Some societies are affiliated with a central denominational organization for carrying on missionary work abroad.

All report Bible study of some kind. Some have only a devotional talk, others have a regular plan of study. Sometimes the “talk”, even if only a short one, is given by the members, and this is followed by the regular Bible lesson, taught by the pastor, or some one else. This and the leading of the meetings by the women themselves should be encouraged for it develops leadership and confidence. A number have regular printed programs for the year, giving the officers and committees of the society, together with the leaders, special prayer topic, Bible study, etc. for each month. These programs help to develop stability and responsibility and give something tangible to hand new members when joining the society. Here are a few suggestions for a yearly program:—topic for the year, “Women”, which is worked out in sub-topics as follows, “Women and the Church”, “Women and Society”, “Women and Evangelism”, “Women and Temperance”, “Women and Christian Civilization”, “Women and Education”, “Improving Womanly Virtues”, etc. Other yearly topics which may be divided into sub-topics are,—“Prayer”, “Women of the Bible”, “How to lead others to Christ” (the sinner, the sorrow-

ing, the tempted, the despairing, etc.), "The Parables of Jesus", "The Books of the Bible", "Journeys through Palestine", "Famous Women in History", "Women in other Countries", "Christian Workers of Other Countries", "Memorable Nights in Bible History", "Different Denominations", "Church Music", "Why we are Church Members", "Philanthropic Work", etc. Tracts published by the National Mothers' Association (Katei Kwai) edited by Mrs. Draper, are universally spoken of as being most helpful in mothers' meetings. They are frequently used as the foundation for the "talk". (Enquire of Mrs. G. F. Draper, 223-B Bluff, Yokohama).

Some societies have one meeting a month for prayer, Bible study and the developing of the spiritual life of the members, and another is the mothers' meeting, or one for helpful talks on sewing, cooking, hygiene, etc. Sometimes the members can lead their non-Christian friends to this other meeting and use it as a stepping-stone into deeper fellowship in Christ.

One large church has all the women members divided up into four classes for regularly planned Bible study and daily Bible reading under the care of the Fujin Kwai. Meetings to tell about their religious experiences and answers to prayer are very helpful.

Most societies report about two socials a year, but some monthly mothers' meetings always find a few minutes to spend in happy relaxation. It breaks up the stiffness. After people have had a really good laugh together they are usually better friends and open their hearts more readily to one another. They like to play the simple games we used to play as children. Then they can play them again in their own homes and make them brighter and more loving. The Japanese so need happy home play-times.

The work and sewing meetings are times of delightful fellowship. Sometimes a profitable book is read aloud, and sometimes they just have the joy of talking together. For work:—embroidery, cooking, foreign dressmaking or knitting are taught. They make children's foreign

dressess and under-clothes, aprons, lace, fancy articles, bibs of Japanese toweling, "zōkin", "tabs", jam, peanut-butter, paper-bags to sell, remnants of cloth and samples of blankets make up into useful saleable articles. A few societies sew for the poor or for relief work, but most of the work is done to earn money for the society. Using money to help others is such a delight and a means of grace to all.

A few societies make a special point of having a brief prayer meeting before or after the Sunday morning church service, or before the weekly prayer meeting to pray for the church.

A monthly meeting of the officers for prayer and for the careful planning of the meetings and work of the society is important in developing a strong society.

Ten sen per month seems to be the usual membership fee. More money is raised by thank-offering or self-denial bags or boxes, by regular collections at the meetings, by regularly pledged gifts, by extra contributions for special occasions, by free-will offerings, etc. by bazaars, concerts, a lawn fete, educational or really good moving picture shows; "a moon viewing party" or a "cooling off party" have proved delightful and profitable in the summer. On several occasions the missionary has thrown open her house to show what a foreign home is like, then a concert in the drawing room, and a magic-lantern exhibition on the lawn, children's games or other entertainments have been arranged for, and ice-cream, cake, coffee and other refreshments or fancy articles sold. Some societies sell things on commission, —soap and soap-powder, even Bibles and hymn books. A fee has been charged for dressmaking, cooking and English classes. The missionary did the teaching, but the class was gotten up by the women themselves. They also attended to all the finances connected with it. Serving special meals for schools at class day or athletic sport days, a restaurant-tent at "Kyo-Shin Kwai" or festive occasions, have proved successful money making enterprises. That the Christians can run and do run such enter-

prises without saké or beer is in itself an advertisement for Christianity.

But whatever the work, the prompt faithful performance of the duty of the treasurer is very important. The women readily pay their dues month by month but find it hard to pay up back dues, especially those which a lax treasurer has failed to collect.

The societies use their money in various ways. Some goes to pay for the refreshments, some to buy plants and delicacies for the sick, flowers or other gifts for funerals, furnishing the women's church kitchen (ice-cream freezer, cups, saucers, spoons, coffee-pot, etc.) for a sewing-machine and loan library, for tracts, Bibles, hymn books, and papers to give away, for subscriptions for good magazines. Many contribute toward the Bible woman's salary, and toward the local church, its running expenses, furnishing and repairs, or buy the flowers for the Sunday services. Buying the grapes and preparing the grape juice for use at communion services, and the care of the communion service vessels are the loving duties performed by some societies. There is systematic giving to missions reported by some. Not only systematic individual contributions, but regular work done to earn money to carry the Gospel into Formosa, Korea or Manchuria. One society has a regular spring evangelistic campaign, paying the expenses of a speaker who has remained in the city or district several days. An annual all day meeting for all the Christian women in the district, when the strongest Fujin Kwai would be the hostess to the country sisters has meant much to all who attended. Many report inviting special speakers and paying all their expenses that those outside their circle may be helped. This is indeed a good work.

Other work that was reported is the opening of new Sunday Schools, and paying their running expenses; running a kindergarten in the church; a bi-monthly meeting for servants, when they are taught sewing, manners, etc. as well as given Christian instruction; also a Christmas party for servants with a present for each; supporting an old lady who has no one to care for her; giving a Christmas party to the local Deaf and Dumb School, whose poor inmates had never had a kind thing done for them and were weary of life, until refreshed by this taste of Christmas joy. A society in Hokkaido regularly sends two members out into the country villages with the missionary to do evangelistic work. Still another has joined in with the local city Fujin Kwai in a city betterment campaign.

Now, what about future plans? A definite goal and a definite plan to reach it will help us all. Let us steadily hold up before our eyes and the eyes of our Japanese sisters the vision of the part the Christian womanhood of this land should have in putting away sin and in bringing in the Kingdom of God. With no vision there is no attainment. Only a *united effort* will bring that vision to pass. A united effort will be gloriously successful, for God is with us. We are still too weak, too scattered. Let each Christian Women's Society grow stronger every year by tirelessly continuing to improve its organization, its spiritual life and its active service. Let us begin to unite *now*, district by district, in fellowship or inspirational meetings, which will naturally grow into united efforts for service. Let us tirelessly continue to pray, to work and to sacrifice, until the kingdoms of this world shall become the Kingdom of our Lord and of His Christ.



Social Workers' Conference

An Interesting Statement of a Great Gathering

By CHARLES B. TENNY

The National Association of Social Workers met in Osaka, Nov. 4-6. This was the sixth general convention of the kind in Japan. Formerly this organization was called the Central Charities Association, the first meeting of which was held in Osaka nineteen years ago at the time of the Osaka Exposition. The delegates then numbered only a little over 100; the registration this year ran up to 1500. This is an index of the growth of charity and social work in the Japanese Empire. Over one thousand organizations were represented. Strangely enough the largest number engaged in any one type of work is the group of those formed for helping ex-convicts, the number running to four hundred. Strange again, most of these are Buddhist. Buddhist priests were present in considerable numbers; at the welcome banquet eight out of eleven at my table were priests. Of the 700 different organizations engaged in social work in lines that bring them under the supervision of the Home Minister and the Social Service Bureau of that Department, 200 are Buddhist and 150 Christian. The rest are mainly public and are therefore non-religious. Yet many of these are administered by Christians.

The prominence of Christians in the leadership of the Convention was a most significant fact. To mention only a few, there were among the Councillors of the Association, Messrs. Tomeoka, Namai and Makino, all of the Home Department; among the delegates, Col. Yamamuro of the Salvation Army, Masutomi of the Purity Society, Aoki of the Temperance Society, Hara, pioneer in work for discharged prisoners, and Kagawa, friend of the laboring man.

All meetings except the first and the last were section meetings, the topics to be considered being arranged into six general groups. I elected group 5, which proved to be the popular one and

the storm center of the Convention. At times fully one-half or even two-thirds of the entire number of delegates must have been drawn into this group. The general topics of group 5 were Education, Reform of Manners, Social Settlements and Ex-convict work. It was evident at times that not all social workers have yet learned the needful lesson of self-control. Epithets were exchanged rather freely at times.

The constructive recommendations of Group 5 seem to be three; two of these were introduced by the Purity Society and one by the Temperance Society. One recommended the abolition of the licensed brothel; one a much stricter supervision of the geisha; the third was an endorsement of Nemoto's bill defining the term "minors", to whom liquor is forbidden as those who have not yet attained the age of twenty-five years. Equally significant is the provision in this third decision that it shall be introduced in the next Diet, not as a private bill, but as a Government bill. These all met serious opposition in the group meeting. Our shaven headed friends seemed to be in a dilemma, not being able to champion any of the three and not daring to offer open opposition. In the final business meeting of the Convention when the recommendations of the several groups were presented, these were all passed without a dissenting voice. In view of the fact that three such far-reaching bills were acted upon so favorably, it is surprising that the bill put forward by the W.C.T.U. should not have met similar treatment. One could not help thinking it was because the name "Christian" stood out so prominently, whereas it does not appear in the official name of the other societies.

One recommendation of Group 2, which met under the chairmanship of Mr. Tomeoka was significant. It called attention to the fact that a great many of

the recommendations submitted by the different organizations were in the nature of petitions to the government (*kengi*). Doubtless much could be accomplished through legislation; but the social program could not be put across without a great deal of public education along social lines. It urged social workers to lay stress upon this phase of social reform.

The growth of the social service movement, the prominence of Christians among the real leaders, and some few really significant recommendations were the outstanding facts of the Sixth Convention as I saw it. One could wish that more Christian churches and pastors and missionaries had a place in the front ranks of social advance in Japan.

The Young Men's National Service Movement

By G. S. PHELPS

During the first half of October the one hundred associations comprising the Japanese Young Men's Christian Associations united in a nation-wide campaign in celebration of the one hundredth anniversary of the birth of the Founder, Sir George Williams, who was born in England on October 11, 1821. It was a suitable occasion for recognition of those noble qualities which made him a world benefactor and for a restudy of those fundamental principles which made the organization a world power for good.

All peoples are hero worshipers; the Japanese are especially so. Therefore it was natural that the life and achievements of George Williams should be eagerly read. The humble beginnings of that life, its fascinating simplicity and yet striking success, its emphasis on religious service as fundamental in the preparation of young men for the responsibilities of life,—these qualities have won ready appreciation, and have been commonly held up before young men as examples of "real success".

The spirit of service is always contagious. In this campaign the influence of the life of George Williams upon Japanese students was evidenced by an eagerness to serve which found expression in various forms of social service and in

notable evangelistic meetings. As the result of three meetings conducted by Evangelist Kimura in the Tokyo City Y.M.C.A., 252 young men took a stand for the Christian life. Everywhere a virile note of evangelism was struck with Christ held up as the only hope of salvation for man or nation.

The results of this nation wide campaign have been gratifying. First, there has been a welcome emphasis on the fundamentals of the Young Men's Christian Association,—its peculiar field of young men, its evangelistic objective, its relation to the Church of Christ, its privileged leadership in the lay resources of the Church, its outward reach for all the young men in its environment. Secondly, there has been created new literature for young Christian workers, including a sketch of the life of George Williams and a short history of the Young Men's Christian Association. These will be followed by pamphlets on principles and methods of work of the organization. Lastly, there has been a fine exhibition of the eagerness of young men to follow the leadership of men of vision and spiritual power. The campaign has increased the esprit de corps of the entire student movement in Japan which should be capitalized for a decided advance the coming winter.



PERSONALS

Miss Minnie K. Hessler, of Sumoto, Awaji, returned to America for her second furlough sailing from Kobe on the fourth of September. Her successor in Sumoto is Mr. H. H. Wagner.

Mrs. H. D. Hannaford, Meiji Gakuin, Tokyo, who has been on a 6 months' health trip to the United States, arrived back early in November much improved in health.

Dr. and Mrs. R. E. McAlpine and their daughter, Miss Jean McAlpine, Southern Presbyterian Mission, have taken up residence and work in Susaki, Kochi prefecture, one of the most out of the way mission stations in Japan.

Married: On Nov. 23, at Osaka, Rev. Ernest Newell Chapman, Shingu, and Miss Katherine Arbury, Osaka, both of the Presbyterian Mission. Dr. H. B. Newell, Matsuyama, a relative of the groom, performed the ceremony.

Miss Lena C. Williams has arrived in Osaka to begin a 2 years' teaching contract in the Baikwa Girls' School. Miss Williams was engaged directly by the school and is the first American teacher engaged on full time and salary by any of the Christian schools with which the American Board Mission cooperates.

Miss Louise Wrockloff, Claremont, Cal., arrived early in November under appointment to the Music Department of Kobe College for 3 years.

Miss Eva Maud Earle, New Englander by birth, has joined the staff of the Matsuyama Girls' School, American Board Mission, for 3 years. Miss Earle is a teacher of experience from Pomona, Cal.

Born: At Kobe, Sept. 30, to Rev. and Mrs. P. J. Goodwyne, Nazarene Mission, Kyoto, a son, John Paul.

At Tokyo, Oct. 27, to Rev. and Mrs. W. W. Krider, Meth. Episcopal Mission, a daughter, Phyllis Ann.

At Kobe, Nov. 4, to Rev. and Mrs. W. G. Hoekje, Kagoshima, a son, Howard Hail.

At Kobe, Nov. 17, to Rev. and Mrs. I. L. Shaver, Southern Methodist Mission, Hiroshima, a daughter, Eleanor Louise.

At Nakatsu, Dec. 3, to Rev. and Mrs. H. L. Hughes, Southern Methodist Mission, a son.

Miss M. Z. Pider, of the Women's Christian College, Tokyo, received a cablegram informing her of her mother's serious illness. Miss Pider left for home by S. S. "Arizona" on Nov. 8.

Rev. and Mrs. E. L. Setterlund arrived in Japan on Nov. 12 to join the M. E. Mission. They have taken up residence at No. 3, Aoyama Gakuin, Tokyo, and Mr. Setterlund has joined the staff of the school.

Mr. G. E. Trueman, with his seven year old daughter, Margaret, arrived by S. S. "Empress of Russia" on Nov. 21. He resumes his work with the Nagoya Y. M. C. A.

Mrs. Minnie R. Walker, Toronto, has arrived in Japan to spend a year in the family of Mr. G. E. Trueman, Nagoya. Mrs. Walker, who is a trained nurse, will have charge of the infant son and little daughter. She has many friends among the Canadian

missionaries in Japan. Her daughter, Mrs. H. D. Taylor, is a missionary of the Canadian Methodist Church at Tzelintsing, West China.

Messrs. G. S. Phelps and S. Saito are returning just before Christmas from an extensive trip in Korea and Manchuria. Seoul, Pyengyang, Mukden, and Dairen were some of the principal centers visited.

Mr. B. R. Press, a recent graduate of Princeton University, arrived Nov. 26, by S. S. "Shinyo" and after about a week in Japan left for Tainan, Formosa, where he takes up his duties as Y. M. C. A. teacher in the local Middle School.

Miss Mary Cleary arrived in Japan on Nov. 22, under the Woman's Foreign Missionary Society of the M. E. Church. She will enter Language School in January.

Bishop F. F. McConnell, Pittsburg, Pa., and President Grose of Depauw University passed through Tokyo in November on their way to China. Bishop McConnell is a member of the Burton Educational Investigation Party. President Grose's mission to China is to secure material for a biography of the late Bishop Bashford.

Miss Mary S. Hampton, who was in Kaizuwa during the summer, is now spending some time at Aoyama Jo Gakuin, Tokyo, before returning to Hakodate, where she will have charge of the erection of a domestic science building at the M. E. Mission's Girls' School.

Mrs. J. T. Meyers, of the Southern Methodist Mission, after an operation and a four weeks' stay in the International Hospital, Kobe, has returned to her home in Ashiya in greatly improved health.

Miss Bertie Karns, of the Nazarene Mission, who has been working in Kumamoto, has moved to Kyoto.

Rev. W. A. Eckel and wife and two children, with Mrs. Eckel's mother, Mrs. Talbot, of the Nazarene Mission, Kyoto, returned to the United States on furlough by S. S. "Empress of Asia" on Nov. 19.

The Tokyo Headquarters of the Salvation Army has been recently reinforced by the arrival of Capt. Kenneth Barr and Harold Burrows. These officers come from Canada and are both the sons of S. A. officers of long and faithful service who are holding responsible staff positions in Montreal and Toronto respectively.

Miss Gertrude Pamperrien has arrived in Japan to take up work as the stenographer of the Japan Mission of the Reformed Church in the United States. She is spending this term at the Language School, Tokyo, but will begin her work in January and will be located in Sendai.

Miss Georgia Newberry has joined the A. B. F. M. S. Japan Mission. She will probably be connected with the Women's Christian College for a time. She has a fine record of work with Japanese in Seattle.

Dr. James H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, is expected to visit Japan early in 1922.

Word has been received of the arrival in the United States of Mrs. Harriet W. Briggs, formerly of Himeji,

and Miss Clara A. Converse of the Soshin Girls' School, Yokohama. Mrs. Briggs' departure from Japan was a loss to a host of friends, who feel the loss the more keenly because she does not expect to return to Japan. Miss Converse was presented with six thousand yen from her Japanese friends as a token of their appreciation of her faithful services in the Kanagawa school for a period of 30 years.

Miss Minnie V. Sandberg is Principal of Soshin Girls' School, Yokohama, in Miss Converse's absence.

The new address of Rev. and Mrs. Geo. E. Haynes of the Baptist Mission (North) is 18, Shinkoji, Kagano, Morioka.

Mr. R. D. Stafford, Shanghai, Treasurer of the East China Baptist Mission, stopped a day in Yokohama recently on his way to join his family in America.

Rev. and Mrs. Henry Topping, formerly on the staff of the Northern Baptist Mission in Morioka, are expected to return to Japan early in 1922 and to take up residence in Yokohama, where Mr. Topping will do teaching work for the Mission.

Mr. and Mrs. Royal Haigh Fisher are in Hartford, Conn., where Mr. Fisher is studying at the School of Missions. He is expected to return to the work in Kwanto Gakuin in September, 1922.

Dr. H. V. S. Peeke reports from Battle Creek, Mich., that there is some slight improvement in the condition of his son Edwin. Mrs. Peeke has been granted a temporary rest from her school work at the advice of her physician. Miss Jean Noordhoff is taking Mrs. Peeke's place in Meiji Gakuin.

Rev. S. W. Ryder and family are expected back from furlough early in January. Their present assignment is Kurume, Kyushu.

Word has been received from the Foreign Board of the Reformed Church in America that two men of the graduating class of the Western Seminary have been appointed to Japan. Both expect to come out with their brides.

Many friends of Mr. and Mrs. George Allchin will regret to learn that it has been finally decided that their health will not permit their return to Japan.

Dr. J. L. McSparran and family are occupying part of the Doshisha double residence at Karasumaru Dori, Kyoto, in which Dr. and Mrs. H. Pedley also reside. Dr. McSparran has opened work in Kyoto and Osaka.

Dr. T. H. P. Sailer, Educational Secretary of the Presbyterian Board of Foreign Missions, New York, who arrived out in the East at the end of August, is now on his way back to the United States, sailing by S. S. "Empress of Russia" on Dec. 17.

Mr. Irvin C. Correll, formerly U. S. Vice-Consul at Dairen, has arrived in Nagasaki to assume similar duties in that port. He is a son of Dr. and Mrs. I. H. Correll, Tokyo. Mr. Correll was married to Miss Anna Soloviev at Dairen on Nov. 19.

Dr. E. N. Walne, Shimomoseki, Southern Baptist Convention, is expected back in Japan in January.

Rev. J. L. Bar on, D. D., A. B. C. F. M. Secretary, made a brief visit at Kobe and Kyoto on his return from China, sailing from Yokohama on Nov. 11.

Rev. M. B. Palmer, of the American Presbyterian Mission in Siam, visited in Osaka and Tokyo in mid-November on his way to the United States on furlough. Mr. Palmer is a brother of Mrs. R. P. Gorboid, Osaka.

Miss Elizabeth C. Zetty, Reformed Church Mission, Sendai, is compelled to return to America on sick leave, to sail by "Taiyo" on Jan. 28.

Several members of the Mission of the R. C. U. S. are rejoicing in view of the completion of the erection or remodelling of their residences. The house at Yamagata has been remodelled for Rev. and Mrs. F. L. Feerman, and the one at Nagacho, Sendai, for Prof. and Mrs. Stoudt. Rev. and Mrs. D. F. Singley are happy in the possession of a new brick home at Morioka. The Mission has also recently enlarged its Business Office and is now busy in the erection of the Middle School building of Tohoku Gakuin. This building is now under roof and will be completed before next summer.

Rev. F. E. Hagin, Churches of Christ Mission, Tokyo, is compelled to return to America for medical treatment, sailing by S. S. "Korea" on Dec. 19. He hopes to return early next summer.

Rev. Fitzgerald S. Parker, Gen. Secretary of Young People's Work of the M. E. Church, South, who came out in the summer with Bishop Lambuth for a tour of the East to study the young people's work on behalf of his Board, has just returned to Japan from a trip through Korea, China, Manchuria, and part of Siberia. After the death of Bishop Lambuth, the heavy responsibility fell upon him of looking after the Mission Board's work also. He expects to sail for home on Dec. 17.

Miss Catherine Stevens, head of the Music Department of the Hiroshima Girls' School has received many compliments on the success of the Annual Teachers' Concert, given on Nov. 19. Miss Stevens is only in the second year of her missionary life in Japan.

Lieut.-Commissioner Duce conducted on Dec. 14 at the Salvation Army Central Hall, Kanda, Tokyo, the fourth and final United Enrolment of Soldiers and Recruits in connection with Japan's contribution to the worldwide "Great Call Campaign" (for Souls, Soldiers, Service) during 1921 and which is known in this country as the "San-ichi Undo."

Misses Bernice Bassett and Donna Dorsey expect to spend the Christmas holidays in Northern China and Korea.

Miss Mary Kilburn, Philadelphia, who has been in Japan the past 6 months visiting her sister Elizabeth, M. E. Mission, Kumamoto, sailed for America by S. S. "Hoosier State" on Nov. 25.

Mrs. Elizabeth Harris, Yokohama, sailed on Nov. 28 by S. S. "Shinyo" for Manila. She will visit Bishop and Mrs. Locke while in the Philippines.

Dr. E. T. Iglehart was among those present at a Methodist luncheon in New York recently, given in honor of Mr. G. Ka'suda, a benefactor of Aoyama Gakuin, Tokyo.

Mrs. I. H. Correll, with her daughter, Mrs. Newell, sailed from Yokohama by S. S. "Shinyo" on Nov. 28 to visit her sons in Nagasaki and Hong Kong. Dr. Correll, unable to leave with his wife and daughter, went to Hong Kong by a later steamer.

Mr. and Mrs. Arthur Curtis James, New York, members of a wealthy family noted for its interest in mission and other Christian work, have been spending some weeks in Japan before passing on to Korea and China. They are travelling in their private yacht "Aloha."

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